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EXPERIMENTS IN PHOTOGRAPHY.

BY REV. CHARLES HALL COOK.

INTRODUCTION.

BY JAMES H. HYSLOP.

The publication of Dr. Cook's report on his personal experiments should be preceded by two or three comments. (1) The private character of the man and his clerical profession. (2) The exclusion of the medium from the results. (3) The comparison of the phenomena with those published in the *Proceedings*, Vol. VIII. (4) A statement, as to the position taken by the editor regarding the phenomena.

As indicated Dr. Cook is an Episcopal clergyman who went into journalism after a short career in the ministry.* He has

*The following biographical material will enable us to form some conception of the informant. In an explanation of certain private matters he writes me:—

"For the past ten years I have been engaged but little in the active ministry of the church, owing sometimes to the depleted condition of my physical system caused by overwork, and then by the coming on of deafness which hindered seriously in conducting the services (Episcopal), at the same time maintaining my canonical relation to the church by whatever interest I could show in its services. Of course I had to do other work for the support of my

long been interested in psychic research and seems especially to have carried on personal investigations in so-called "spirit photography", which he prefers to denominate "Psychic Photography". The name makes no difference, except that it leaves open questions which "spirit photography" may beg. The present report represents his own experiments under conditions which except the medium from suspicion, at least in most instances. In one or two instances, the photograph, tho associated with the same medium with whom the test experiments were made, was not a test one, but is given for certain coincidental incidents. The important ones, however, seem to have been made under very good conditions and whether we accept their genuineness or not, they deserve record. That is the primary reason for publishing them and not their conclusiveness as phenomena. These important pictures were taken by himself and tho the medium was present he was not allowed to furnish or to develop the plates. His part consisted in focussing the camera on the sitter, Dr. Cook, pushing in the slide and making the exposure. One of the psychics was allowed to hold his hand over the plate, but nothing else. It was in the dark, and his hands were examined to see that he had nothing on them to impress the plate. But in all cases, where any importance is attached to the result, the medium was denied the development of the plate as well as the furnishing of it. The whole process was under the control of Dr. Cook, except for the presence of the medium.

The third point is comparison with other results. In the *Journal*, Vol. IX, pp. 148-175, we publish an article reviewing Mr. James Coates' book on "*Photographing the Invisible*" and in it a summary of the Flora Loudon incident given here in full. That requires no further outline here. But in the *Proceedings*, Vol. VIII, pp. 395-464, we published the experiments of Mrs. Marguerite Du Pont Lee and as many of the readers of the *Journal* do not see the *Proceedings* I shall briefly summarize the results there recorded.

Mrs. Lee is a sister of the great powder manufacturer and is a woman of sufficient means to have built a charity, which she

family, and consequently have been associated with the circulation departments of several papers of this city (Denver), first the *Denver Express*, and then the *Denver Times* and *Rocky Mountain News*, and about four months ago I made a change to the *Denver Post*."

personally conducts. She has no mercenary interest in the experiments which I reported, having conducted them for her own personal satisfaction. Her social connections take her out of the ordinary class of people and her humanitarian work as well as intelligence makes it difficult to impeach her veracity or honesty. My long investigation of her and her work convinced me that she was an honest person and the naïve manner in which some of her experiments were made favored her entire innocence in regard to the results.

Her own automatic writing told her she could take photographs of an extra-normal type. She took her son's kodak and went to work. It was some three months before anything began to appear on the films. She exposed a portrait or a lamp on a chair in her own room and had the films developed at the shop of a regular firm engaged in developing films. Nothing appeared on them until some three months elapsed and the first unusual result occurred after she had seen a brilliant light of the psychic type. The first unusual pictures were of the kind that any one can duplicate by double exposure, and I suspected that explanation. But Mrs. Lee insisted that she had not made double exposures. Inquiry brought out the statement that she had not only made single exposures, but also that the manner of taking them prevented double exposure, which was to let the kodak rest on a table and the only contact with it was touching the trigger that opened and closed the shutter. If double exposure occurred it would have to have been intended or to have been done during some trance or somnambulic state. Finally under an alleged single exposure she obtained a photograph of the back of a chair seen through the canvas of a portrait which was resting on the chair. This type of picture occurred several times. On several occasions a picture of the portrait was seen on the chair when it was said not to have been on the chair at all, but lying on a bed in another room. I succeeded in producing this result myself by my own experiments with Mrs. Lee, having conducted the experiment without Mrs. Lee's taking any part in it. But the films happened to have been her own, tho I saw no evidence of their having been tampered with. Often a disc of light was produced on the film, such a light as sometimes develops into a face with a clairvoyant. Finally Mrs. Lee got to tying plates on her

forehead and developing them herself in the presence of another psychic, without allowing him to touch them. Fearing that she herself might have gone into a waking trance or somnambulant state and exposed the plates without knowing or remembering it, I told her the objection to the results and her brother bought plates, tied them on her head, and taking them away developed them himself with results like those of Mrs. Lee. Then another gentleman whom I asked to do the same bought his own plates, tied them on Mrs. Lee's head, took them away with him and developed them under his own eyes with similar results. It was evident that waking trances or somnambulism on the part of Mrs. Lee did not have a part in these results.

Among the results were a photograph, repeated in many forms and positions, of Mr. Bocoock, who had been a friend of Mrs. Lee, and photographs of several other persons, acquaintances and non-acquaintances. The first alleged picture of Mr. Bocoock was the *facsimile* of a pen drawing, not of a photograph. None of them were reproductions of the only photographs of him in the possession of relatives and friends. Many of the photographs were of written messages purporting to come from Mr. Bocoock, who had died some eight or nine years ago, and from some others. In connection with some of the experiments and pictures there were interesting coincidences of the mental type which we cannot narrate here. But all the photographs used in the report, except one or two printed for their coincidental interest, were such as had been taken without the intervention of any other psychic, some of them exempting Mrs. Lee herself from all possible suspicion.

Readers must go to the *Proceedings* for details. I am summarizing them here because the results are not evidence for "spirit photographs". You may explain them in any way you please, but they do not prove that photographs of spirits were taken. The anomalous pictures in connection with the chair, the messages on the plate in writing, with some resemblance to the handwriting of Mr. Bocoock, the back of the chair seen through the canvas, or the portrait taken with the back seen through it, when it was known that the portrait was in another room, are certainly not pictures of spirits, however you explain them, and whatever the explanation it will apply to the photographs which

appear to be those of spirits. The same process must be applied to the whole series. Accepting the genuineness of those not taken by a camera but by tying the plates in black carbon envelopes on her head they show that optical laws have nothing to do with them. Hence if we decided that some of the photographs were not "spirit photographs" we should have to apply the same conclusion to those that appear superficially to be such. The result is that none of them can be regarded as evidence of photographing spirits. If you wish you may claim that spirits caused them. But they are not adequate evidence of such an explanation and they are certainly not what we might superficially take them to be.

Now some of the results of Mr. Cook duplicate certain features of the pictures of Mrs. Lee. The picture of the cross on his person, the picture of the book with the handkerchief in it, apparently this, the picture of the flower, the cross, and the heart in the photograph of Flora Loudon, the pictures taken without a camera and the square and star in one of his own are all incidents that suggest or prove similar results to those of Mrs. Lee and are not features of "spirit photographs" as interpreted on astral or spiritual body analogies. The consequence is that they have an unusual interest for us, if they can be accepted as genuinely supernormal photographs. The careful manner of taking them makes them worthy of record. So far as I can see the case rests on the accuracy of the testimony of Dr. Cook. That has to be questioned first in order to get any leverage for other than supernormal explanations.

One thing must be remembered. The importance of the photographs does not depend on their nature. It is not the inability to produce similar results in any way you please that determines their significance, but the question whether you can duplicate them under the alleged conditions and yet prove that they are ordinarily made. Many people suppose that it is the impossibility of producing the *kind* of picture that constitutes the evidential and miraculous interest. It is nothing of the sort. The primary question is whether the photographs were produced in the manner asserted. It is not the ability to duplicate the photographs in the ordinary way that prevents them from being "spirit photographs", as some would claim that they are, but

the fact that they are produced in the way described, which is not the ordinary method, if they were produced as alleged. For all that we know "spirit photographs" may be exactly like the results of conjuring or those of ordinary simulation. We do not know anything about the ways of spirits, at least in so far as physical phenomena is concerned, except that they may resort to somnambulant states in which to work as in trances. All that we know is that there is evidence that they exist. What means they may have, whether conforming to optical laws or not, for producing such phenomena we do not know. We do not even know that we are taking photographs of spirits, even if we assumed the phenomena to be genuine. The results might be produced by spirits without being photographs of spirits. All depends on the evidence. Hence the whole question turns upon the testimony and accuracy of the experiments of the informants. If there was no error in experiment and observation and if the pictures were taken as described we have something not ordinarily explicable, and any one may adopt what theory he pleases.

The results are printed here without any implications that they are conclusively evidential. It is not the primary object of this *Journal* to be a final arbiter as to evidence. Many experiences deserve record that may not subscribe to the best standards of evidence. If they come from intelligent people and are properly described, they should have a place in a record, whatever the final verdict about them. That verdict can never be given unless they are recorded. Hence I publish them because they purport to be unusually well performed experiments with results not to be explained by any *ad captandum* methods. I offer no explanation for the facts, nor would I insist that they must be accepted at their superficial value. I am reporting Dr. Cook's statements, and his profession and evident desire to be cautious and thorough in the experiments make them eminently worthy of record. The future must determine whether such results have the value that seems to attach to them.

There are only two objections that can be raised to these experiments. (1) We may impeach the testimony of the experimenter and informant either for mal-observation or for wilful deception. (2) Without impeaching his testimony we may try to explain the facts by somnambulant work on his part in which

he may not actually be a witness of what he did himself, tho honestly reporting results as he found them. That is, we may suppose that Dr. Cook had himself gone into a somnambulic state and unconsciously prepared the plates after he had taken the pictures. He has shown some psychic tendencies and this supposition might be said to apply.

It is certain that you cannot apply the hypotheses of deception and somnambulic phenomena at the same time. One or the other is out of court when it comes to such an attempt. We may believe mal-observation with impunity, because we cannot prove it did not occur. But the circumstantial and detailed account of the experiments leave little or no room for mal-observation at the only points where it would have to apply. Mal-observation cannot be used *in abstracto* or without responsibility for specific evidence and relevant to the point of time in the process. Besides the observation of others which he had in his protection in certain experiments makes it more difficult to apply mal-observation on his part.

The fact is, that somnambulic action on his part is the stronger objection. Dr. Cook's sleepiness on certain occasions lends itself to the support of this view. But there are several difficulties in the application of the hypothesis. (1) Somnambulic development of the plates was not done on the occasion of taking the pictures, if the report of the facts be accepted. (2) In some cases he had the protection, in this respect, of other observers who watched him. (3) In the development of the plates, in some instances, he has the protection of the parties who did develop them and who would have observed plates already developed, if they had been so. (4) The many failures to get results are against somnambulic work where it was as likely as in the successes. (5) In this respect the last nine failures are particularly instructive. In some instances, the whole responsibility rests on the photographer and he obtained nothing. In others it rests on Dr. Cook and he failed.

A few of the photographs, Figures XXVI, XXVII, XXVIII, XXIX, XXX and XXXI were not test experiments, but they are included here for certain features of interest that suggest they should have the same explanations as the others.—Editor.

EXPERIMENTS IN PSYCHIC PHOTOGRAPHY.

BY REV. CHARLES HALL COOK, PH. D.

PART I.

TEST EXPERIMENTS.

In the summer of 1901, June 25th to July 27th, I made twelve experiments with Mr. Edward Wyllie, 507½ South Spring Street, Los Angeles, Cal. I varied the conditions under which these trials were made purposely to prevent substitution of plates or tampering with them, as well as to gratify my curiosity as to what may be the results.

Mr. Wyllie was courteous and generous to me in these experiments. He granted me the privilege of using his gallery studio, camera, dark-room and all accessories thereto, free of charge, and unhesitatingly complied with all conditions I prescribed. I made no engagement at any time for a succeeding experiment; I was undecided whether I should make another experiment.

The plates used in these experiments I myself provided, a box of 4 x 5 Stanley plates, purchased at a regular dealer's, Dewey Brothers, 326 South Spring Street, on the morning of the first experiment. It was not opened until I myself cut it open in Mr. Wyllie's studio on that morning. I kept it in my possession from that time on, in my coat pocket when experimenting or in my locked trunk in my private apartment. At no time did this box of plates pass into the hands of Mr. Wyllie or anybody else.

Before every trial I made a thorough examination of Mr. Wyllie's camera, lens, plate-holder, background of sitter, and all accessories thereto. The developing of the negatives was not done in his dark-room but at different galleries by photographers under my supervision, except in several instances in Mr. Wyllie's dark-room

when he assisted at my request. Whenever a trial was made, no one was present, except the photographer assisting me and the witness who had Mr. Wyllie in charge, and on two occasions a clairvoyant, invited for experimental purposes.

In the first three experiments I was assisted by an experienced photographer, a "professional" thirty years, as well as a capable investigator, and by an attorney-at-law, who was the witness that had Mr. Wyllie in charge during one of the experiments, and by a lady who was the witness of the other experiment (third). At no time during these three trials did Mr. Wyllie enter the dark-room or come into contact with the camera, plate-holder, or any accessories or appliances used in his photographic work. All that was desired of him was his personal presence whilst the experiment was being made, and there was nothing more or other than this.

The prints that accompany the following records are made from the original negatives, and noted by the same Roman numerals that designate the experiments to which they belong.

EXPERIMENTS I, II, III and IV.

Experiment I was made under conditions described in the prefatory statement, June 25th, 1901, Tues., 11 a. m. The negative of this experiment was spoiled by mistake at the Plaza Gallery (opposite the Plaza on Main Street)—put into the wrong chemicals, the fixing solution instead of the developer.

Experiment II was made under conditions described in the prefatory statement, June 25th, 1901, Tues., 1:15 p. m. It was the second experiment in which I was assisted by the photographer, Mr. John H. Disler, a capable investigator and well known citizen of Los Angeles, residing at 1247 Ionia Street.

Mr. Disler carefully examined, under my supervision, the camera, tablet, background and lens. We noted especially that the plate-holder was single, *i. e.*, having only one slide. I made a critical examination of the curtain hanging as background behind the sitter's chair. Withdrawing to the dark-room, I took a plate from my box of plates kept in my coat pocket, handed it to Mr. Disler, saw his hand in the "ruby light" take it, place it in the holder, and shut it (holder). At once Mr. Disler opened the door, and following close behind him out of the dark-room I seated myself in the sitter's chair,

observing all the while the plate-holder, which he placed against the leg of the camera-tripod. He then focussed the camera upon me, adjusted the holder into it, drew out the slide, uncapped the lens, timed an exposure, and recapped the lens. Pushing the slide back into the holder he removed it from the camera and I followed close behind him into the dark-room, observing the plate-holder all the time. Upon closing the door behind me I saw Mr. Disler's hand in the "ruby-light" open the holder, take the plate from it, and hand it to me, which I enclosed in a box and put into my coat pocket. From thence we went together to the dark-room of an amateur photographer opposite Mr. Disler's residence on Ionia Street and developed this negative.

In obtaining Mr. Disler's consent to assist me it was agreed that he should do only and whatever I desired him to do in co-operation with me, and furnish me with a record or statement of same. Herewith I copy verbatim his statement. "This is to certify that I assisted Dr. C. Hall Cook in two successful experiments with Mr. Edward Wyllie, photo-medium, at his gallery, 507½ South Spring Street, Los Angeles, Cal., on June 25th and 26th, 1901. Dr. Cook furnished the photographic plates which we together selected at Dewey Brothers' Stock Supply House on Spring Street immediately before beginning to make experiments. Dr. Cook took charge of the box of unopened plates that we had selected. On our way to Mr. Wyllie's studio we met Mr. John Krimminger, lawyer, and Dr. Cook obtained his consent to be a witness of the experiments. In Mr. Wyllie's gallery I thoroughly examined his camera and all accessories therein and thereto, and at no time in these trials did Mr. Wyllie touch anything in connection with them while Dr. Cook and I were in the gallery room. Dr. Cook and I operated together in the dark-room, and he usually gave me the plate as he took it from the box which he carried with him, and I placed it in the holder, and going into the studio focussed the camera and made exposure upon said Dr. Cook. Returning to the dark-room with Dr. Cook I removed the exposed plate from the holder and gave it to him, and going from thence I with Dr. Cook developed the plates in different developing rooms in the city. (Signed) J. H. Disler."

In this experiment I was assisted by the attorney alluded to in the prefatory statement, Mr. John H. Krimminger, member of the firm Griffith and Krimminger, 10½ South Broadway, Los Angeles.

as a witness of the experiment and having Mr. Wyllie in charge during the time. I had obtained Mr. Krimminger's consent to act in this capacity only a few minutes before the experiment was made. Mr. Disler in his statement, as quoted above, corroborates this, viz.: "On our way to Mr. Wyllie's studio we met Mr. John Krimminger, lawyer, and Dr. Cook obtained his consent to be a witness of the experiment". Also Mr. Krimminger in the statement he gave me says: "On the 25th day of June, at lunch time, I met John Disler and Dr. Cook on Spring Street, in Los Angeles, and was requested by them to go to the photo-studio of Edward Wyllie and see a picture taken. I went with them to the studio (stating here what he saw viz.,)—Mr. Disler put it (plate-holder) in the camera, while Dr. Cook took a seat in front of the camera and said Dr. Cook's picture was taken. Mr. Wyllie did not touch the plate-holder during the whole time, (and) was not nearer than $4\frac{1}{2}$ feet of the camera. (Signed J. H. Krimminger."

There were two supernormal results obtained in connection with this experiment. One of them was clairvoyant. Whilst Mr. Wyllie was standing apart in conversation with Mr. Krimminger, not more than five feet I think from the camera, and looking towards me at the time the exposure was made, I heard him say, "I see a bright spot near the elbow of Dr. Cook's arm"; he described it as a "spot of light", "luminous". In his formal statement Mr. Disler says: "At the time I made the exposure Mr. Wyllie was standing at a short distance and said he saw a bright spot on Dr. Cook's arm." Also in his statement as witness, Mr. Krimminger says: "At the time—when the picture was taken he (Wyllie) said he saw a star or bright spot on the right lapel or right arm of Dr. Cook." [Figs. I and II.]

On developing the negative we discovered Mr. Wyllie's statement of what he saw to be correct. There was beyond doubt plain to be seen a spot resembling a bright or luminous object near the elbow of my right arm. After a critical examination of the developed negative and a good print made from it, we were fully convinced that the phenomenal effect thereon could not be accounted for as a blemish or defect in the coating of the plate. In his statement concerning it, Mr. Disler says: "The result of the first experiment (*i. e.*, first 'successful' experiment) was the appearance on the plate of a bright spot or spot of light on Dr. Cook's arm. (Signed) J. H. Disler."

Examined under a magnifying glass or even with the unaided eye, this object, said by Mr. Wyllie to be "a bright spot of light", "luminous", near the elbow of my right arm, presents the appearance of a cube-shaped diamond emitting rays of light in lateral directions.

Experiment III was made under conditions described in the prefatory statement. It was the third experiment in which I was assisted by the photographer, Mr. John H. Disler, as described above in Experiment II. This trial was made on the following day, June 26th, 1901, Wed., 10:45 a. m. No engagement had been made for this experiment. The witness who had Mr. Wyllie in charge during the time was Mrs. C. A. Saville, a visitor from Lyndon, Washington.

In the statement Mrs. Saville gave me she says: "I was a witness in the studio of one Edward Wyllie (photo-medium) for the purpose of seeing that no one touched the camera nor in any way approached the curtain behind the chair in which Dr. Cook sat for the purpose of obtaining a spirit photograph. The photographer upon this occasion being a Mr. Disler—Mr. Wyllie and Mrs. Geo. Gardner stood apart at a window in conversation during the entire preparation and 'sitting', myself sitting at a short distance. The 'sitting' referred to took place June 26th, 1901. (Signed) Mrs. C. A. Saville."

Upon recapping the lens Mr. Disler, I observed, had difficulty in getting the slide back into the holder. Taking this exposed plate from the holder and putting it into the empty box I had with me, I, with Mr. Disler, went to the dark-room of Fred. E. Munsey and Co., 406 South Broadway, and there we developed it. In doing so we saw coming out upon it a face other than that of the sitter's before the latter became visible. Upon close examination we discovered it to be the face of a girl or young lady, somewhat blurred, but plainly visible on the dark background and upper part of my vest. The forehead appeared to be under my collar, and just above it was visible an object resembling a star. The sitter's face was much blurred and his form in an abnormal position, inclined too much to one side as though taken out-of-focus. We also discovered a crack in this negative down through the shoulder and side of the sitter. Fig. III.

In the second paragraph of his formal statement Mr. Disler says: "The result of the second experiment (*i. e.*, the second 'successful' experiment) was the appearance upon the plate of a face on the up-

permost part of Dr. Cook's vest, part of the forehead being under the collar, with a star lily faintly visible above it. An accident befell this plate and cracked it. When I placed it in the holder in the dark-room I had failed to securely fasten it, so that when I drew out the slide for exposure the plate fell from its proper position and cracked it, and probably caused the blurredness of Dr. Cook's features. This plate of the second (*i. e.*, second 'successful') experiment was developed by myself in company with Dr. Cook in the developing room of Munsey's Photographic Store, on Broadway, Los Angeles, Cal. The plates were developed immediately upon exposure. (Signed) J. H. Disler."

Experiment IV was made under conditions, described in the pre-fatory statement, June 27th, 1901, Thurs., 11 a. m. Calling upon Mr. Wyllie at his studio, I explained why Mr. Disler thought his services not further needed, and asked him to assist in further experimenting, to which he unhesitatingly consented. Mr. Wyllie rendered the same assistance as did Mr. Disler in the dark-room and at the camera, focussing, capping and uncapping the lens. My attention was directed especially and constantly to the plate-holder, which was not out of my sight a single instant except the time it was in the camera chamber.

In the dark-room my observations of Mr. Wyllie were exactly the same as those I made with Mr. Disler. They were no less critical; indeed they were more so. I saw plainly in the "ruby light" every movement of Mr. Wyllie's hands in handling the holder, both in the act of putting the plate I gave him into the holder, and that of removing it from the holder, and putting it into the chemicals and developing it. My attention was tensely alert that nothing escaped my notice.

In developing the negative of this experiment I saw coming out upon it a face other than that of the sitter's, and as in the preceding case before the sitter's face became visible. It became more clearly defined as the developing process was nearing its completion. Returning immediately to the gallery room, and as Mr. Wyllie held up this negative before the window, I saw on it a face of remarkable beauty and distinctness, a face even more clearly defined than my own.

Comparing it with the face of the preceding experiment we saw that it was the same face that had appeared upon the plate the day before, that of a girl or young lady. It covered my left shoulder, and extended upon my breast, and was larger and much more distinct than the phantasmal face of the preceding experiment, with additional accompaniments, flowing and wavy hair, encircled with a halo of luminous radiance, star-shaped flower or lily in hair, just above the forehead, and symbolic representations of a cross and heart below the face. Figs. IV and V.

Aside from the conditions complied with in making experiments thus far, the result of this experiment and the facts that followed later on prove it to be superior to all others that I made with Mr. Wyllie. I quote from my original notes, which were written out in full on the third day after the experiment, *i. e.*, June 30th, 1901, and attested under the seal of legal authority. It is as follows:

"This face I recognized as that of a young lady or girl whom I first met in the month of September of the year of 1866, as a student of Antioch College, at Yellow Springs, Ohio. We were classmates at that institution, and passed two years of student life together. Her home was at Higginsport, on the banks of the Ohio, twenty miles above my old home. She passed into the other life about four years after the short period of our student life together, that is, in 1873. The name is Flora Loudon."

(The years of our student life together were 1866-1867 and 1868-1869, she being absent the intervening years, 1867-1868.)

Almost four years after the foregoing record or affidavit was made I met in Los Angeles, Cal., a stranger, a visitor just come to that city, who I learned later was well known as a reputable lawyer forty years in an Eastern city. He proved on further acquaintance to be a near relative of Flora Loudon deceased. I quote his testimony, under the seal of legal authority, of recognition of the psychic photograph as being "an excellent likeness" of his "niece", Flora Loudon.

"State of California, County of Los Angeles.

William Loudon, being first duly sworn, deposes:

Being in Los Angeles, Cal., about the 7th of May, 1905, as an idle visitor, I chanced to see a posted handbill announcing that Dr. Cook would deliver a lecture that evening on 'Psychical Research'.

I had never up till that time known Dr. Cook, but, attracted by the nature of the subject announced, I went to hear the lecture. During the course of his lecture, the doctor exhibited a number of stereopticon views of pictures, purporting to be photographs of human forms that at the time they were caught by the photographic plate were entirely invisible to the eye.

Among these pictures was one which I distinctly recognized as that of Flora Loudon, who died more than thirty years ago. Her death occurred shortly after her return from Washington, D. C., where she had been with her grandfather, General Loudon, to witness the ceremonies of the inauguration of General Grant as President of the United States.

She was my niece, and during all her life I was in her company very often, and knew her intimately, and hence am able to aver, from my own personal knowledge, that aforesaid photograph bears a most striking resemblance to the original, as I knew her near the time of her decease.

So far as I know, there was never taken, during the life of Flora Loudon, a photograph of her, with such symbols as are seen on said photograph, shown me by Dr. Cook.*

WILLIAM LOUDON.

Subscribed and sworn to before
me, this 29th of May, 1905.

(Seal) EDWARD G. KUSTER,
Notary Public in and for Los Angeles Co., Cal."

* The circumstance that the photograph of Flora Loudon was not a *fac simile* of the one ultimately found in Georgetown, Ohio, might be taken as throwing doubt on the identity. But granting that, it would only prove that the Ohio photograph could not have been used to make the picture. But the fact that Mr. and Mrs. Loudon also recognized the psychic photograph goes far to protect the case against doubt, especially from the manner of recognizing it. But Dr. Cook took the matter in hand and reported to me independently the facts which represent Mr. Loudon's proof that it was Flora

On the same day (May 29th) that Mr. Loudon made the foregoing affidavit, I met his wife for the first time, as she had just arrived from the East. Examining the psychic photograph carefully Mrs. Loudon said: "Yes, it looks like Flora." Mr. Loudon explained that Mrs. Loudon was his second wife, and had had but slight opportunity to know his niece. But Mrs. Loudon's recognition was from a different point of view from that of her husband. She said: "It resembles very much a picture I once saw of her." Several days after this (July 3d), referring to a picture of Flora she "had seen many years ago", Mrs. Loudon said: "I took occasion to examine and study the face carefully, as I thought it resembled a daughter of mine." Several weeks later (July 23d), describing her remembrance of the picture "seen many years ago" as being, she thought, "an old daguerreo-type or tin-type", Mrs. Loudon incidentally remarked: "The picture I referred to was taken of Flora when, I think, she was about sixteen at the time, her hair was down on the forehead, and the face a front view, just like the one you have. I think it was in the possession of her (Flora's) grandmother at Georgetown, Ohio."

In reply to a letter of inquiry that meanwhile had been mailed to surviving members of the Loudon family at Georgetown they sent me a photograph of Flora Loudon (the only one obtainable). It had written on the back of it "May, 1872". This photograph was

Loudon's picture. Apropos of my review of Mr. Coates' book on "*Photographing the Invisible*", Dr. Cook wrote me:—

"I could have furnished him with a photo of Flora taken at 22 years of age, six years after I first met her at Antioch, then a girl wearing short dresses, small of stature, and at the age of 16, which age and face, as I remembered it, were the only basis of my recognition of the psychic picture as being that of Flora Loudon, and also, as I understood it, of Mrs. Loudon's from memory of a lost picture of her at that age. The photo at 22 years of age shows conspicuously the miniature lilies in her hair and the miniature Roman cross at the center of her breast to which is attached a chain holding a ring. I should hardly have recognized the psychic picture as being that of Flora Loudon I once knew, had it been taken from or like this one. But Mr. Loudon, a critical student (one of Antioch's first graduates) and lawyer of high standing had no doubt about the 'strong resemblance', he said, between the psychic photo and the one sent by the Georgetown relatives in Ohio. Indeed he pointed out like features as being family characteristics and Mrs. Loudon and myself noted one in particular as being peculiar to Mr. Loudon himself, the uncle. Aside from the foregoing, I do not think Mr. Loudon was biased or influenced by reason of devotion to any creed or belief, for he was far from being a Spiritualist, totally unacquainted with it, so he said, and was not a propagandist of any sort of theory or philosophy—simply a matter-of-fact, unemotional, level-headed, successful lawyer."—Editor.

taken of her at the age of twenty-two, which was six years after I knew her in 1866-7 as a classmate at Antioch College. Although the lapse of six years at that period of life in a woman usually works a great change, and although the position of the sitter in the photograph is different from that of the psychic picture, the former being a side view and the latter a front view; comparing the two faces with the utmost care Mr. Loudon said: "There is a strong resemblance", "a very strong resemblance".

(There is *something* in every face that cannot be said to be physiological. It differentiates the face from every other face. To him who knows it or to whom it is familiar, it is the strongest proof of reality. Did William Loudon, Flora's uncle, who "knew her intimately all her life", discern that indefinable *something* in the face of the psychic photograph, when he repeatedly affirmed it to be "an excellent likeness of Flora"?)

The symbols in the psychic photograph are pronounced in size and distinctness. These are star-shaped flower or lily in the hair, just above the forehead, cross and heart below the face. Comparing the two photographs critically Mrs. Loudon observed that the flowers in Flora's hair were five in number and had five points, and were of the same form or shape as the flower in the psychic photograph. There are in Flora's photograph five small or miniature flowers in her hair, above the left ear and near the top of her head; they have five points, and are of a star shape or form like a lily. The large flower in the hair of the psychic photograph, just above the forehead, has five points, resembling a star or a lily, and is of the same shape or form as the miniature flowers in Flora's photograph.

Three years and two months after the above incident (July 18th, 1905—Sept. 18th, 1908) I also made a discovery. Whilst rummaging among my photos, etc., I happened to come across Flora's photograph which I supposed was lost. Scrutinizing it my eyes fell upon an ornament on her person which, strange to say, had heretofore escaped observation. This ornament is a small or miniature cross fastened at the centre of her breast, to which are attached her watch chain and another holding a ring. Examined under a magnifying glass it is plain to be seen there is a resemblance between the cross on her breast and cross in the psychic photograph, indeed a *striking* resemblance. The cross on her breast is Roman in design, and so

too the cross in the psychic photograph. They are alike in design and in the same position.

Comparing the symbols and ornaments of both photographs, the only difference is their size. The cross on her breast is a miniature compared with the cross in the psychic photograph, just as the flowers or lilies in her hair are miniatures compared with the large shaped flower or lily in the psychic photograph.

The symbols in the psychic photograph, star-lily, heart and cross, were perfectly appropriate to Flora Loudon (see Coates' "*Photographing the Invisible*", Am. ed., p. 172, Eng. ed., p. 182).

My recognition of the psychic photograph as being the face of Flora Loudon deceased was purely an act of memory, wholly unassisted by any material means. I had never seen a photograph, picture, or likeness of her, of any kind whatever—certainly not from the time I first knew her as a school-girl in 1866, except once. That once was soon after her death. Happening to be in Higginsport an hour or so, I looked upon only for a few moments a life-size portrait of her in the parlor of the old home. But this portrait, I learned, was made of Flora Loudon at the age of twenty-two, then a matured woman; whereas I recognized the psychic photograph as being her likeness, as I knew her as a school-girl at the age of sixteen. There had never been in my possession even a letter or word written by Flora Loudon that might serve to hold her in memory—certainly not a photograph or any sort of picture of her to hold her face in memory. Fig. XXXIV.

EXPERIMENTS IN PSYCHIC PHOTOGRAPHY (Continued).

(Preface copied herewith for convenience of reference. C. H. C.)

In the summer of 1901, June 25th to July 27th, I made twelve experiments with Mr. Edward Wyllie, 507½ South Spring Street, Los Angeles, Cal. I varied the conditions, under which these trials were made, purposely to prevent substitution of plates or tampering with them, as well as to gratify my curiosity as to results therefrom.

Mr. Wyllie was courteous and generous to me in these experiments. He granted me the privilege of using his gallery studio, camera, dark-room and all accessories thereto, free of charge, and unhesitatingly complied with all conditions I prescribed. I made no

engagement at any time for a succeeding experiment; I was undecided whether I should make another experiment.

The plates used in these experiments I myself provided, a box of 4 x 5 Stanley plates, purchased at a regular dealer's, Dewey Brothers, 326 South Spring Street, on the morning of the first experiment. It was not opened until I myself cut it open in Mr. Wyllie's studio that morning. I kept it in my possession from that time on, in my coat pocket when experimenting or in my locked trunk in my private apartment. At no time did this box of plates pass into the hands of Mr. Wyllie or anybody else.

Before every trial I made a thorough examination of Mr. Wyllie's camera, lens, plate-holder, background of sitter, and all accessories thereto. The developing of the negatives was not done in his dark-room but at different galleries by photographers under my supervision, except in several instances in Mr. Wyllie's dark-room when he assisted at my request. Whenever a trial was made, no one was present, except the photographer assisting me and the witness who had Mr. Wyllie in charge, and on two occasions a clairvoyant, invited for experimental purposes.

In the first three experiments I was assisted by an experienced photographer, a "professional" thirty years, as well as a capable investigator, and by an attorney-at-law, who was the witness that had Mr. Wyllie in charge during one of the experiments, and by a lady who was the witness of the other experiment (third). At no time during these trials did Mr. Wyllie enter the dark-room or come in contact with the camera, plate-holder, or any accessories or appliances used in his photographic work. All that was desired of him was his personal presence whilst the experiment was being made, and there was nothing more or other than this.

The prints that accompany the following records were made from the original negatives, and are noted by the same numerals that designate the experiments to which they belong.

EXPERIMENTS V, VI, VII and VIII.

Experiment V was made under conditions described in the pre-fatory statement, July 1st, 1901, and as usual I was the sitter. Mr. W—— assisted as in the preceding experiment. The negative was developed by an amateur photographer, Mr. W. E. Baxter, in his

dark-room and with his chemicals. The result was the appearance on the lower part of my breast of a phantasmal face, clearly defined and fully distinct as my own. Fig VI.

Experiment VI was made under conditions described in the pre-fatory statement, July 3d, 1901, at 11 a. m. As usual I was the sitter and Mr. Wyllie assisted as in the preceding experiments. He also developed the negative in his dark-room, with his chemicals, and at my request made a print from it.

There were two results obtained with Experiment VI. One was a well-defined psychic face and form against my left breast and extending to the lowest extremity of it. It was that of an elderly and venerable-looking man, with abundant, wavy, snowy locks, clustered about his face, and clad in sort of clerical attire. The other was symbols, against my right arm at the elbow, of a square with a five-pointed star in its angle. Fig. VII.

I had an unusual experience in connection with the psychic face on this plate. When Mr. Wyllie handed me the print, he remarked, he thought it was the face of "some eminent writer"; and as neither of us knew, he said: "I'll go and ask Mrs. G— (his assistant), she may know." Meanwhile I became interested in studying the venerable-looking face, etc., and as I heard Mr. Wyllie's footsteps returning in the hallway, there came into my mind two words, almost audible, and so distinct were they, that as he was entering the room I instinctively put up my hand forbidding him to speak, "don't tell me", said I, "it's Emanuel Swedenborg". Indeed I was surprised, for I had no remembrance (nor have I had up to date) of ever having seen a picture of Emanuel Swedenborg, or of having read any description of his personal appearance.

Deciding to ascertain whether the psychic face was that of Swedenborg, I immediately, at Mr. Wyllie's suggestion, called upon a Mrs. H—(a block distant), who had Swedenborg's works, but found no portrait in any of the volumes. Thence I went to the Public Library and not finding any portrait of him in his published works, I made known my quest to the lady assistant librarian, relating also my unusual experience. Seemingly interested she promised to make search meanwhile and find if possible a portrait of Swedenborg. (All the above events transpired 4:30-6:30 p. m. of the same day.)

Later (second or third day thereafter), by accident—as I had

forgotten about it—I dropped into the Public Library and (not in the least expecting it), the lady assistant handed me a small musty volume, which she said she had found in the storage-room among cast-away books, periodicals, etc. The title of it I saw at a glance was "*Ireland's Life of Swedenborg*", and upon opening it my eyes fell upon the frontispiece, which was an old discolored steel plate portrait, subscribed "Emanuel Swedenborg". Making a critical examination of it and comparing it with the psychic photograph I saw that the latter was almost an exact duplicate or facsimile of it, but could not possibly have been made from it without betraying imitation.

Another interesting experience followed later on. Whilst I was having a social chat with a prominent lawyer (many years "judge on the bench") at his residence, in the evening of the following day, I took occasion, as he was interested in psychic investigation, to show him the result of my Experiment VI. Going at once to his library my legal friend brought me a volume having in it a handsome steel plate portrait of Swedenborg, evidently representing the great seer at the noon-day of life and many years younger than as shown by my psychic photograph.

And some weeks later (not more than five or six after the incident just mentioned), a gentleman, a perfect stranger, called upon me (his name I learned on inquiry was "William L. Crowe, residing at 453 Figueroa Street, Los Angeles"). He was greatly interested in Wyllie's psychic photographs, and as he had heard of my investigations he said, he wanted to show me a fine picture, which he had just obtained, of the "Rev'd. Philip Doddridge". (Of course he was mistaken.) Upon looking at the psychic portrait—which was indeed a remarkable one—I at once recognized it as being almost an exact copy of the portrait of Swedenborg, which my friend of the legal profession had shown me, and which was fresh and vivid in my mind. Fig. VIII.

Experiments VII and VIII were made under conditions described in the prefatory statement, I, as usual, being the sitter and Mr. Wyllie assisting, but no psychic effect was produced upon the plate of Experiment VII. The result obtained in Experiment VIII, July 9th, 1901, a. m., was the appearance upon the plate of a lad's face on

my right breast, and as clearly defined as my own, but in a slightly abnormal position, being in an oblique angle to my face. Fig. IX.

EXPERIMENTS IX, X, XI and XII.

Experiment IX was made under conditions described in Experiment VI, July 15th, 1901, a. m. It was very different from the other experiments. As usual I provided the plate from my box of plates in my side coat pocket. As no one was to be the sitter, the experiment was conducted as follows, Mr. Wyllie assisting and Mrs. G—a clairvoyant being present: After having loaded the plate-holder, I took a slate from among others lying promiscuously on a table near by, washed and wiped it thoroughly, and carefully examined it, to make sure there was no writing on it, especially concealed writing. Then I held it before the lens of the camera, about eighteen inches from it, and Mr. Wyllie uncapped the lens and made an exposure. Whilst this was being done, Mrs. G—, who was looking at or towards the slate at the time, exclaimed: "Oh, I see a crescent and points in it like a star and lines underneath it like writing, see if it isn't so when you develop it."

On developing the plate we saw the clairvoyancy of Mrs. G—to be correct. There was plainly to be seen on it a crescent and a star in it and a message in writing, subscribed with names of two well known persons (deceased). The message was as follows: "Keep on with your investigation and you will be backed by a power that will bring success. Philip Brooks, Joseph B. Rhodes." The orthography of the message and names, I saw, was bad, but that did not concern me, as the names were fresh in my memory as alleged communicators who had written by the hand of an automatist a year or two before in Denver, Colo. These communicators who frequently wrote by the young lady's hand purported to be Phillips Brooks and Joseph Rhodes Buchanan. Fig. X.

Mr. Wyllie or Mrs. G— had no knowledge of these facts, nor had they any possible means, as far as I could see, of knowing or coming in contact with the automatist referred to.

Several things are to be noted in examining this plate (X).

(1) The fingers of the hands holding the plate. The little fingers are crooked, slightly bent at the ends towards and under the third fingers, and the joints of the fingers next to the nails are elevated or

enlarged, and the nails of the several fingers of each hand are as broad as they are long. These are marked characteristics of my fingers, and the natural crookedness of my little fingers and large-size joints near the ends of my fingers were made worse by the habits of a base-ball player many years.

(2) The letters, etc., of the message, "th", "a-", and "J", as they appear in the negative or print, are either *on* or *in front* of the fingers, that is, the 3rd and 4th of the left hand, and the 2nd finger of the right hand. Whilst the letters of the message are noticeably bright and distinct, the crescent and star above it are pale and faint:

(3) The peculiarity of the area containing the crescent and star. This area, about the size of a nickel, is sprinkled or dotted thickly with tiny light gray spots, while the entire field of the plate as well as the message itself outside this area is clear or free from anything of the kind.

Several *whys* to be explained—following from things noted.

(1x) If the message that appeared upon the photographic plate was already in writing on the slate (*i. e.*, invisible or concealed), *why* is it that the letters "th", "a-", and "J" appear to be *on* or *in front* of the fingers?

(2x) If "X-Ray" photography explains such an appearance (*i. e.*, of invisible writing made visible through flesh and finger nails), *why* is it that these letters "th", "a-", and "J" are not in the least dimmed, but are as bright and distinct as other letters of the message?

(3x) If another slate had been substituted for the one I cleaned and examined, *why* is it that the fingers of the hands holding the slate are a perfect likeness of my fingers with all their peculiarities?

Remarks, etc.:

(a) That a message, inscribed upon a transparent film and superimposed upon the plate, could have been transferred by second exposure to the plate, that had already been subjected to the chemical action of light from twelve to fifteen seconds, *is impossible*.

(b) Photographers tell me (and, of course, they know?) that "double-exposure" cannot possibly explain the extra-normal effects produced upon the plate of this Experiment (X).

(c) The facts noted in the foregoing examination suggest—

(1) The crescent and star (inclusive of the area of tiny spots) were produced *upon* the plate by means of an unknown process

and substance (possibly the latter being chemically adulterated with elements extracted from the slate).

(2) The message was not impressed directly upon the slate, but produced *in front* of it by means of an unknown process and substance, different from or in some sense differentiated from the former.

Experiment X. was made under conditions described in Experiment VI, July 18th, 1901. Several psychic effects were produced upon the plate of this experiment. Two of them are described in notes which I jotted down at the time. That record is as follows:

"The open book (note-book) at the top of my breast is as good a likeness as I can reasonably imagine could be of the 'Yale Note-Book', five of which I have filled with notes of my observations and experiences in Psychical Research, and am now using the sixth. The impression upon my mind (which is in fact more than such in the light of recent developments) is that the letters faintly inscribed across the lower part of my breast spell the name of my deceased daughter (who passed into the other life about three years ago). The name is *Maud*, and this style of chirography MAUDE is somewhat like the shape of the letters in the negative as critically examined under a magnifying glass."

There is another psychic name, just above it, which it is now practically impossible to decipher satisfactorily; but at the time using a magnifying glass, and other means of assistance, I was able to decipher it as being the word "Enloes", which was the maiden name of my mother (deceased). These psychic effects upon the photographic plate brought vividly to my mind the fact that two years before this among the many alleged communicators, who wrote by the hand of an automatist in Denver, Colo., two of them purported to be my mother and daughter Maud (both deceased). Figs. XI and XII.

Also there appears to be lying on one page of the open note-book in the psychic picture an object, possibly resembling a loosely crumpled handkerchief. This recalled to mind a trivial matter. Two years before I visited Los Angeles, whilst busy in my study arranging notes and transcribing the voluminous script of my automatist to records for preservation, using the "Yale Note-Book"

for that purpose, and the summer heat being sultry and oppressive, it was *my habit*, for convenience of wiping the sweat from off my face, to lay my handkerchief on one page of the note-book whilst writing on the other, at the same time my attention being diverted by loud and numerous raps on my desk and thereabouts. This, it would seem, may explain the white object on the page of the open note-book of the psychic picture.

Mr. Wyllie had no knowledge of the facts mentioned in the above statements. He knew nothing about my deceased relatives. He never saw any one of my "Yale Note-Books". He had no knowledge of their contents nor of anyone who had. They were kept in my locked trunk in my private apartments on Temple Street. He was never in said apartments.

Experiment XI resulted in no extras produced upon the plate besides my form as the sitter.

Experiment XII was made under conditions described in the prefatory statement, with the exception that I made use of Mr. Wyllie's dark-room, without his presence or assistance therein, or that of any other photographer, or of anybody else. I now copy verbatim the record made at the time of said experiment:

" July 26th, 1901. In this experiment I myself did all the work except the focussing, which was done by Mr. Wyllie. That is, as usual, I furnished my own plate untouched by anyone but myself, placed it in the slide in the dark-room, came out from thence, and placed the slide on a chair close to the camera. Then Mr. Wyllie, focussing the camera as I sat in the sitter's chair looking in the direction of the chair on which rested the slide, slipped it into the camera and made the usual exposure. I went at once to the camera and took the slide into the dark-room, removed the plate from it, placed it in a box kept in my coat pocket, and went from thence to the Plaza Gallery (in front of the Plaza on Main Street, Los Angeles, Cal.), and there I developed the negative. As I am a priest in the Protestant Episcopal Church, the illuminated cross on my breast as a symbol is both appropriate as well as significant of the religion I teach."

The critical part of this experiment was from the time I placed the holder upon the chair to that of uncapping the lens. As corroborative evidence that I was constantly observing the plate-holder all this time, the print herewith shows my eyes fixed upon a certain locality immediate to the left of the camera (sitter's point of view), that locality being the chair on which rested the plate-holder and where Mr. Wyllie was standing in the act of putting the holder into the camera and uncapping the lens. The expression of the eyes and face of the sitter shows that he was not asleep or hypnotized but intensely alert. Fig. XIII.

(The critic may demur, alleging that what the investigator terms "illuminated" in his record bears a striking resemblance to what is known in photography as "over-exposure" and therefore casts discredit upon the experiment itself. This criticism ignores, of course, the conditions under which the result was obtained, and is a *groundless* assumption, as there was no cross on the sitter's breast to be "over-exposed".)

(It should be especially noted that Experiment IX, as was also Experiment II, was accompanied with another kind or form of "supernormal" activity, *i. e.*, Clairvoyancy; the former experiment by the clairvoyant experience of the sensitive Mrs. Geo. Gardner and the latter by that of the medium-photographer Edward Wyllie.)

SUPPLEMENT TO EXPERIMENTS VI, IX, X AND XII.

Experiment VI—The psychic face on the plate of this experiment, discovered to be the likeness of the great seer Emanuel Swedenborg, proved to be exceedingly interesting to the investigator, because of incidents in his own life. Aside from the curious experience I had in obtaining the name of the venerable-looking personality, I had been deeply interested in the works of that "eminent writer" (as Mr. Wyllie named him), at different periods of my past history, which I saw were decisive epochs in my own inner life and mental development. Several of these, as nearly as I could recall, were 1890, 1894, and 1898. In 1890 I read certain parts of his works, which were the first I consulted on occult phenomena, believing him to be a reliable authority on the subject. In 1894 I again became interested in his writings—this time from another point of

view, as I had come to believe or entertain the idea that his was the first attempt that had been made to classify the phenomena and reduce them to a science. Then again, in 1898, I read the writings of the great seer, rather for another purpose, as my unsettled mind was at the time in the transition state, seeking the light that his "revelations" might give and eager for new ideas in religious philosophy. These incidents became vivid in my memory in connection with the result of this experiment, but I had made no mention of them to Mr. Wyllie or anybody else.

Experiment IX—The slate-message on the plate of this experiment was more than an interesting piece of wholesome advice. It was peculiarly fitting to my state of mind at the time, and seemed to have unmistakable reference to certain investigations that I was conducting. I was then investigating, besides psychic photography, other phases of mediumism, "Slate-writing", "Trumpet" or "Independent-voices" "Materializations", etc. Also prior to the time of this experiment, during 1899 and 1900, I had had 150 sittings and more with an automatist in Denver, Colo., with whose hand messages were written by numerous communicators, among whom the principals purported to be (and were identified) one, as the broad and spiritual minded (Episcopal) bishop of Massachusetts, for whom the investigator had great admiration (*i. e.*, "Phillips Brooks"), and the other, as the pioneer investigator and author of "*The New Education*" and "*Psychometry*", in which the investigator had been interested 1890 and 1895 (*i. e.*, "Joseph Rhodes Buchanan"). These communicators, writing by the hand of the automatist, spelled (or misspelled) their names differently at different times, for the reason as they alleged that they could not be explained as "telepathic." The fact that the names "Philip Brooks" and "Joseph B. Rohdes" (whatever be the reason of the "abnormal" or curious orthography) were subscribed to the slate-message photographed is evidence, apparently at least, that reference was being made in this way to the sittings I had with the automatist in Denver, Colo., and to idiosyncrasies of the communicators writing by her hand.

Experiment X—The extra-normal effects produced upon the plate of this experiment seemed to be another unmistakable refer-

ence to my experiences with the automatist in Denver, Colo. These extras, described heretofore, were an open note-book having a white object upon it and the words "Maud" and "Enloes" (hardly now decipherable). By comparing the psychic picture to the Yale Note-Book I used at the time for recording the script of the automatist (Print X), anyone can see that it is a reasonably good likeness of the (supposed) original, and that the white object upon it presents the appearance of a crumpled handkerchief (Print X), which was a reminder to the investigator of a habit he had whilst making the records. (Paragraph 3rd of Ex. XII.) Also the words written under the psychic picture are the names of my deceased daughter and mother (*i. e.*, my mother's maiden name), and in the Yale Note-Book many psychic messages are recorded that purport to be from my deceased daughter (and identified as such) and frequent mention of the name of my mother, and particularly of this one, the maiden name, and messages from other deceased relatives, special friends and others well known to the investigator.

Experiment XII—The picture of an (illuminated) cross upon the sitter's breast in this experiment cannot be alleged to be other than a supernormal effect, for, all agencies or means of producing the result had been excluded by the conditions imposed. For the same reason it cannot be truthfully said there was a cross or object upon the sitter's breast, concealed from or visible to sight. The remarkable thing about it is, that this picture of a cross upon the investigator's breast was perfectly appropriate to him, for he himself belonged to the Priestly Order. Though he never wore on his person a cross as an emblem or "insignia" of such an order, yet the central truth of the religion he taught was symbolized by the cross, and in his ministry he was associated with an ecclesiastical body, whose chief symbol was the cross. Fig. XXII.

If the condition of Experiments VI, IX, X and XII made deception impossible, the results of these experiments and the incidents relating to them, mentioned in the foregoing supplement, make it very evident that the intelligence or intelligences, operating in connection with the camera, etc., in producing them, had knowledge to some extent of the past history of the investigator, covering a period of about twelve years. If these intelligences were what they pur-

ported to be, that is, deceased relatives and friends of the investigator, the explanation is a natural one.

REV. CHARLES HALL COOK,
108 W 13th Ave., Denver, Colo.

EXPERIMENTS IN PSYCHIC PHOTOGRAPHY.

In August, 1901, I experimented with an amateur photographer, Mr. Harry Crindle, under test conditions, at his residence 326 East 12th st., Los Angeles, Cal. There were no results of the experiments in which I used his camera. Two experiments made without a camera were productive of remarkable results. Herewith I describe the conditions under which these experiments were made, assisted chiefly by notes jotted down at the time and by collateral records of other experiments.

Experiment (A) was made about 4:30 p. m. At Mr. C.'s suggestion I procured large sized plates, as the Stanley's (4 x 5) I had been using were not suitable. I obtained two (5 x 7) at the Plaza Gallery (opposite the Plaza on Main st.), and as I wanted them for "scientific" purposes, the photographer told me he had taken them from a box just opened.

I went direct to Mr. C.'s residence. He used the bath room adjoining the family room improvised for a "dark-room". I marked my two plates. There were a small table or stand, developer, etc., and "dark-room light" and nothing else except what is usually in a bath room. Closing the door, I took one of the two plates I had in a box in my pocket—Mr. C. at no time handling it, and we held it a short time, about a half or quarter of a minute I should think, "magnetizing" it as he termed it, that is, I held it, as he suggested, with my thumb and forefinger at the corners, film up, next to me, and he held it the same way at the corners next to him, my attention being alert all the time that nothing else happened, and my hold on it was not relaxed one instant.

Letting go his hold on the plate, Mr. C. told me to place it film side up on the table, and then to place my hands over it so as to form sort of a cabinet with a cup-like space underneath them, all of which I did. Thereupon addressing (supposedly) his "guide", Mr. C. said, "Doctor Gordon, we are ready, are you?" Then three loud raps or knocks sounded as though made on the wall above our

heads, whilst Mr. C. I observed was standing close by my side. After I had kept my hands in the position as described about a half minute I should think, I heard again three loud raps made as before. Then Mr. C. told me to develop the plate which I did by putting it into the pan near at hand and pouring the solution over it.

After carefully developing the plate we went into the adjoining room, and there in full light was plain to be seen on it the face of a man, large sized, with full beard and other prominent features. I noted also my peculiar mark $\bar{\Gamma}$ and several spots where my fingers had come in contact with the plate whilst forming the cabinet over it. No persons besides Mr. C. and myself were in the dark-room or adjoining room during the experiment. Fig. XIV.

Experiment (B) followed immediately upon the one just described and was a repetition of it in every particular (with perhaps one slight exception, *i. e.*, my attention being extremely alert owing to the surprise given me by the result of it and the severe shock to my scepticism). The result of this experiment, herewith given, I saw was as plain and pronounced as the other, that is, the face of a woman, large sized, and equally distinct as the man's face of the other experiment. Also I noted my peculiar mark on the plate. Fig. XV.

Experiment (C) was made by Dr. William J. Pierce, 206 Post st., San Francisco, Cal. It is one of the many he conducted with Mr. Edward Wyllie, Dec. 21st, '02 to April 23d, '03. Some of these are described in Dr. Isaac K. Funk's book, "The Widow's Mite", etc. Dr. Pierce told me this experiment was not made under test conditions, tho he could not reasonably doubt its probable genuineness because of results of experiments that he himself had conducted under strict test conditions. I introduce it here because the psychic face thereon, obtained in the ordinary manner of photography, *i. e.*, with camera and the chemical action of sunlight, is exactly the same face that appeared on the plate of experiment (B), which as described was made without a camera and the actinic rays of sunlight. Also, as is observable, the psychic face presents the appearance of flatness as tho impressed directly upon the plate, which is evident in the result of the other experiment, and hence it would seem there was no need of a camera at all. Fig. XVI.

The prints (A) and (B) are from negatives of the transparencies

of originals which have been lost in an accident I think that befell a shipment of plates from Los Angeles. The negatives and transparencies are wholly in the natural state, that is, the pure productions of the actinic rays of light, without any artificial additions whatever. I have, at present in my possession, only two prints (A) and (B) in the full large sized dimensions (i. e., 5 x 7) made directly from the originals. These are preserved in my album of psychic photographs.

In marking plate (A) I tried to make the Greek letter π using the point of my knife blade, but did not succeed very well. In marking plate (B) I intended to make the curved angle \curvearrowright . I use in noting paragraphs or places in book reading, but I failed to get the dot in the angle.

The print (C) is from a negative, reduced in size, which was taken of a photograph that Dr. Pierce gave me.

I met Mr. C— the first time early in the summer of 1901, and my acquaintance with him was limited to a few social chats I had with him. His genial personnel made a favorable impression upon me. I sought no information about his standing in the estimation of others, nor know anything about his character as a medium, if such he were, nor witnessed any phenomena associated with him, if such transpired.

INVESTIGATIONS IN PSYCHIC PHOTOGRAPHY.

In the Summer of 1903 I made the acquaintance of a lad of sixteen years, Charlie Bartel, who, as I was informed, had discovered on his plates whilst photographing views in the mountains, phantasmal faces, figures, etc. The phenomenon stimulated so much curiosity in the minds of those who talked with me about it, that with my usual scepticism I felt it should be investigated critically. But on the supposition that Wyllie, Crindle, and Martin were *themselves* doing these things, and I was unable to discover "the secret" in my investigations with them, in spite of the stringent test conditions I had imposed, I felt averse to repeating the same or similar experiments with the boy Charlie Bartel. I saw nothing to be gained in doing so, and as I was at a loss what to do further in the way of test-experimenting, I preferred that some other than myself invent, prescribe, and apply such conditions to the lad and his kodak-phenomena, as would exclude the possibility of deception or fraud.

EXPERIMENTS BY DR. J. C. HOLLAND.

Accordingly my friend (a "sceptic"), a highly reputable citizen and professional man of long standing in this city (Denver), conducted a series of experiments in psychic photography with the boy-

medium, Charlie Bartel, under test conditions. This investigator is well known as Dr. J. C. Holland, located at the time at 910 16th st.

Dr. Holland furnished me with records of these experiments and prints of results made from the original plates, designated (1), (2) and (3). (1) Is not available at this writing, and I think lost, but I will quote his record of it as it is a side-light upon (2) and (3), and because connected with it is an interesting and suggestive item of information.

"I decided to make experiments in Spirit Photography. Accordingly, I went to Mrs. Bartell's rooms, 1752 Welton st., having made previous arrangements for the experiment, to test the truthfulness or falsity of Spirit Photography, Mr. Chas. Bartel, son of Mrs. Bartel, being the medium. He (Charlie) promiscuously selected a glass plate, placed it in the holder, and then the latter into his kodak. I seated myself, he focussed the instrument upon me, snapped it, and I was photographed. There were also present at the time Mr. and Mrs. Bartel. We (Charlie and myself) went into the dark-room, Mrs. Bartel following to witness the developing process. I witnessed the experiment from start to finish, saw the plate placed into the holder, then into the kodak, thence into the developer, saw the faces appear as the developing fluid brought out the delineations, and thence into the fixing bath.

We found that there were three Spirit faces on my photo. One of these is recognized by my sister-in-law, as her daughter Ella, who passed out some years ago.

I attest that in every particular it was a straightforward transaction, void of all semblance of deception, this the 10th day of November, 1903. Address 910 16th st., Denver, Colo.

(Signed) J. C. HOLLAND, M. D., D. D. S."

The record herewith which as said Dr. Holland gave me describes in detail the test conditions of *Experiment (2)*, viz.

"Being somewhat a kodak fiend I proposed taking with me my own instrument, plates, etc., and do some work on my own responsibility. Accordingly I purchased at Ford's Supply Store, 16th st., opposite the Post Office, a dozen of Seeds Dry Plates 4 x 5, remarking my intention to try the experiment of taking Spirit pictures. The salesman assured me that he had not "fixed" the plates.

"On the 17th of Oct., 1903, I proceeded to the rooms of Mrs. Bartel on Welton st. But before going there I had placed six of the

above plates in three respective holders, of my own, at my residence, one of which with two plates in it I placed into my own kodak, an Eastman, 4 x 5.

Charlie focussed the instrument on myself and pressed the button making an exposure. Then Charlie seated himself and I snapped the kodak on him. Again I seated myself for more exposures, using the other four plates, taking different positions, sitting and standing, seemingly to assure myself of the possibility of obtaining more or less pictures on my negatives. We then went into the dark-room and developed them, I myself removing every plate from the holder and placing it into the developer, and thence into the fixing bath.

There was, contrary to expectation, not a sign of a picture on Charlie's negative and four of my own, but on the sixth plate there were two faces, that of a lady at right angles to my own, and that of a man, covering my stomach. (This as the photo shows is in an inverted position, C. H. C.) neither of the Spirit faces could I identify.

Here out of six plates or exposures, I got only one, the medium getting none. All these exposures were made on my own plates, placed in my own kodak, removed by myself, placed in the developer, and fixing fluid, and finished complete without any other person touching or handling them. There was no possible chance for anyone to manipulate the plates, for they were never out of my possession".

The print (F) which accompanies the foregoing record shows the result of that Experiment (2). Made from the negative of a reduced transparency of the original. Fig. XVII.

EXPERIMENT (3).

On the 19th day of October, having placed three dry plates into the holders, in my own residence, I went to the rooms of Mrs. Bartel, about 2:30 p. m. I asked Charlie to seat himself and I focussed my kodak on him and placed into it one of my loaded holders. I had previously procured four feet of tubing, attaching it to the bulb and instrument, and arranged for the sitting, *i. e.*, he to time the exposure, snap the kodak, and in fact take his own picture, which he did.

Then I seated myself, he focussed the instrument on me, I timed myself 10 seconds in making the exposure. Placing the other slide in the instrument I requested Mrs. Bartel to sit for a picture, which she did and Charlie made the exposure. Taking the holders with me, we went together into the dark-room. I took the plates out of the holders and placed one at a time into the developing fluid. We watched the developing process with a great deal of enthusiasm, expecting to see Spirit pictures on all of the plates.

There were good pictures of both Charlie and Mrs. Bartel on two of the plates, but no Spirit faces on either. But on my own negative there appeared a large, well-defined face, a true well-defined Spirit picture. This last experiment was to my entire satisfaction a complete vindication of the truthfulness of Spirit Photography. Fig. XVIII.

For, in this experiment, I procured my own plates, put them into my own holders, placed them into my own kodak, snapped the instrument, took out the plates, placed them into the developer, then into the fixing bath, thence into the water.

I attest the foregoing as a correct and truthful statement of the facts as they actually took place.

My address is 910 16th st., Denver, Colo.

(Signed) J. C. HOLLAND, M. D., D. D. S."

The print (G) shows the result of experiment (3), which is as described a psychic face clearly defined. Also it is to be noted that the sitter is holding something in his hand and looking at it (*i. e.*, his watch whilst timing the exposure "10 seconds") and his other hand is in a position as tho it held something (*i. e.*, the bulb used for opening and closing the shutter of the kodak).

In the two experiments (2) and (3) which are described above as having been conducted under strict test conditions, there were no results obtained except on the Doctor's plate; and it is to be noted especially that, as he says, "neither of the Spirit faces could I identify". It is natural to inquire why this was so—why were not recognizable faces produced? It was not only not required but would have been presumption on the part of the operator (whoever he might have been) to produce this kind of evidence of the genuineness of 'Spirit Photography', by reason of the fact that the investigator had avowedly undertaken to establish "the truthfulness or falsity" of the subject by *his own method of proof*. Also the record of Experiment (1), in which the investigator applied no test conditions, shows that this kind of proof, which is ordinarily the most convincing, had already been given.

For, as the Doctor says, "One of these faces is recognized by my sister-in-law, as *her daughter Ella*, who passed out some years ago". Also the result of the following experiment made by another investigator and friend of mine is a sample of the kind of proof that is ordinarily the most convincing.*

OBSERVATIONS BY REV. CHAS. HALL COOK.

All the while that my professional friend (Dr. Holland) was experimenting, he kept me thoroughly posted even in detail about the experiments he made, results and non-results, test and non-test in part. Then it occurred to me to investigate in another way. Accordingly, at my suggestion a friend of mine, Mr. I. B. Scott, of the Denver Watch Case Co.,—an amateur photographer of unusual ability and having a full equipment, etc.—arranged for a sitting with the boy-medium, Charlie Bartel. Herewith I quote from my record and that of Mr. Scott, viz.

"This photograph (print D) was taken in September, 1903, in the private rooms of Mr. I. B. Scott, a well known citizen of Denver. I was present at the time. The psychic was an amateur photographer, a lad of sixteen years of age, using only a kodak. In compliance with a request made by Mr. Scott, Charlie Bartel (psychic) called with his camera, plates, etc., on a Sunday soon after the noon-lunch hour, and Mr. Scott and little Ainslee Carson posed for a picture. Being present myself and particularly interested I remember well the event, and made it a point to secure a photograph of the result (which is herewith presented, C. H. C.).

Herewith is given verbatim the statement furnished me by Mr. Scott, which is his testimonial of recognition of the psychic faces.

"I enclose plate of myself and Ainslee on my lap. The form at my head is that of one of the dearest friends of my younger days, that passed to the other life in 1872. I never had or saw a picture of her until I got this one, taken in my kitchen with a curtain hung across one corner. Charley Bartell was the operator. The lady smiling, leaning against Ainslee is fully recognized as his Aunt.

*Inquiry resulted in the information that Dr. Holland had recently died and I then appealed to friends for some information about him. I received three letters asserting that he was an intelligent and honest man, a patient and painstaking investigator. These letters come from professional and business men of evident standing in the city and community.

The gentleman's face, lower left hand, was a particular friend of Mrs. Carson, (Mrs. Carson is the mother of Ainslee and lady of the house). Fig. XIX.

Yours Resp'y,
I. B. Scott".

The print (D) herewith, made from the negative of a transparency of the original, shows result of the sitting described in the above record.

As regards the original plate which Mr. Scott sent me, I cannot find it among my negatives, if not lost. Have only one print of it.

OBSERVATIONS, DIRECT AND PERSONAL.

BY REV. CHARLES HALL COOK.

As regards my investigations of the boy-medium, Charlie Bartel and his kodak phenomena, I made no direct experiments. I neither prescribed nor applied any test conditions whatever, not because I underestimated the great importance of such methods, but because I had reached the limit of my ability in that respect and still my scepticism goaded me on. No other way seemed to be open to me than to "let things have their own way" and I to use my "eyes, ears and wits" all the while as sort of a detective. I purposely and sincerely took deep interest in the lad, and thereby gained his warm friendship and full confidence. I arranged to have him occupy the same room with me whilst I was stopping at a hotel several weeks—his father and mother residing at the time in the same city. This kept him in constant contact with me, as he used my room as a gallery for photographing whenever a friend wanted a sitting.

For his developing work, etc., he used the closet in my room and sometimes the one across the hallway directly opposite my door. I myself furnished him plates and whatever materials he needed for developing and printing, etc. The closet (*i. e.*, used for a "dark-room") was always accessible, and nothing in it as far as I could see but pans for "developing" and "fixing" and a box of plates, etc., I had given him. His trunk (a small one) was always unlocked and usually quite empty of clothing, as he seemed to have had only one suit and a few shirts, etc. He was much disinclined to talk about his mediumistic gift and seemed to feel it to be a disgrace, because as he said "people thought so". A year or two after my intimate association with him I learned indirectly that he was at

Cripple Creek, employed in mining, and had left off taking pictures entirely. Several years later whilst I was absent from the city (Denver) a telegram came from Cripple Creek making inquiry and wanting me to come up there on important business. Later I learned it was from Charlie Bartel, for the purpose of marrying him.

Such in brief were the circumstances under which I witnessed and studied the boy-medium and the production of his kodak-phenomena of psychic faces, forms, etc. The results obtained were many and varied as well as extremely interesting. It is a matter of regret that I now have prints of only two—Mr. Scott's (D) mentioned above being one of them.

The print (E) herewith is that of the other result, in which the sitter is Mr. Bartel, the father of Charlie Bartel. The psychic faces, which are a peculiarity of his work, are conspicuous on account of their great size, and present interesting features, *i. e.*, two larger and one smaller than the sitter's face. Also varied sizes are features of print (D). Print (E) herewith is from the negative of a transparency, as I have only one print from the original negative. Fig. XX.

EXPERIMENTS IN PSYCHIC PHOTOGRAPHY.

Three and a half years after my investigations with Mr. Edward Wyllie at Los Angeles, another opportunity was given me to make experiments. It was in January, 1905, midwinter, that I visited San Diego, immediately after the holiday season, hoping to recuperate my health, and learned that Mr. Wyllie was occupying rooms at the Albion. Having had but limited experience in practical photography and desiring as complete experimental knowledge of the subject as possible, so as to fully satisfy my own mind as well as others about the marvelous results obtained upon his photographic plates, I asked Mr. Wyllie, if he would teach or show me how to do photographic work as he did it. He consented and I agreed to pay him a small sum for his instructions or services. This gave me an opportunity to know all that I might desire to know.

Mr. Wyllie's accommodations at the Albion were humble, two small rooms, quite inadequate for a professional photographer. One had but little space beyond that occupied by his bed, no closets or cupboards or shelves suitable for storing away plates, etc., etc.; a small trunk in which he kept a suit of clothes, shirts, etc.; a chair

and a small table or stand having an empty drawer. This room served the purpose of a "dark-room" and the other he used for his Gallery. The latter had in it only several wooden chairs, a small bureau, and his old fashioned camera. The bureau drawers were usually empty which I happened to know by reason of having access to them by his permission to put into them whatever I desired from time to time. Mr. Wyllie's equipment was scanty and there was a total absence of ingenious appliances or devices.

I provided myself with a new camera, purchased at Patterson's Supply House in San Diego, 4 x 5 Stanley plates, and all other materials for photographic work. I fitted up for developing a small closet in my private room at the Willard Hotel. Mr. Wyllie had no occasion to enter my temporary "dark-room", as all of his instructions were given me at the Albion. Mr. Wyllie did all he agreed to and all I desired of him with the utmost conscientiousness, and even wrote out his instructions in detail, without my asking it, so that I might refer to them if need be when working alone. It was under the circumstances as narrated in the foregoing that I made all the experiments in psychic photography that I desired.

The following descriptions of experiments are transcripts from records that I made at the time of the experiments. In one of the two experiments described herewith I used my own camera and plate, and in the other my plate but no camera.

EXPERIMENT I.

San Diego, Calif., Jan. 12th, 1905.

I made no engagement for this experiment, used my own camera, purchased at Patterson's Supply House, a 4 x 5 Stanley plate, taken from the box I bought at the same store. I opened this box at the time in Mr. Patterson's "dark-room", marked the plates, loaded my holder and put it into my camera.

(Mr. Patterson is a dealer of repute in San Diego, expressed his disbelief in psychic photography, and his lady-assistant the same.)

I made this experiment in Mr. Wyllie's room at the Albion. No person present but Mr. W. He "magnetized" the plate before exposure, as it helped, he said, the "forces" to produce results in this way. I removed the holder from my camera and we went together into the dark-room (his bedroom). I held it underneath

with my left hand and uncovered the plate partly by drawing out the slide. Then I took hold of the sides of the plate-holder with both hands and held it firm, whilst at my request Mr. Wyllie placed his hand (right) over it, the sides of his hand at the same time coming in contact with and pressing upon my two thumbs, and his other hand underneath against mine, and kept it there I think about eight or ten minutes, and then removed it. At once I pushed in the slide and put the holder into my coat pocket, and we returned together to the Gallery (his front room). There was no "ruby-light" or light of any kind in the dark-room during this time.

Having brought my blanket, I hung it up as background behind the sitter's chair. Mr. Wyllie acted as temporary sitter whilst I focussed my camera upon him. Then I took the holder from my coat pocket, adjusted it in my camera, and drew out the slide; and at once I seated myself in the sitter's chair and requested Mr. Wyllie to press the bulb and time an exposure. Thereupon I returned at once to the camera, pushed in the slide, took camera and my blanket, and went to my private room at the Willard. There I deposited my camera, holder and box of plates in my trunk, locked it and pocketed the key. Prior to this experiment none of these photographic effects had been accessible to Mr. Wyllie, or anybody else except myself.

The camera, holder, etc., remained locked in my trunk until the third day thereafter (*i. e.*, Jan. 14th). In the afternoon of that day I developed this plate—the plate exposed as described above—in Mr. Patterson's dark-room in company with his lady-assistant. The experiment proved to be a success, as there was plainly visible on the plate upon the lower part of my breast a man's face, with mustache, whiskers, and other interesting features. I do not recognize the face, though it seems to me that I have seen it somewhere. Fig. XXI.

(Ref. Coates' *Photographing The Invisible*, p. 174, note midway, Am. ed. or p. 184, Eng. ed.).

(Examining carefully the "extra" of this experiment, I saw that it presented an appearance of being flat, and not that of a substantial form or actual face taken by the camera; that is, it had the appearance of a direct impress, imprinted in the sensitized coating of the plate, the immediate transcript of a like picture or image itself. It could not have been the transfer of a visible picture or image or Mr. Wyllie's hand, for I had carefully examined his hand just be-

fore or rather as we entered the dark-room. Even if there had been an invisible image or picture on the palm of Mr. Wyllie's hand, it (the palm) could not have come in contact with and impressed the plate under the circumstances without my discovering it, for I had purposely so held the plate-holder as to prevent it.)

(Also ref. Coates' "Photographing The Invisible", pp. 174 and 175 Am. ed. and pp. 184 and 185 Eng. ed.).

EXPERIMENT 2.

San Diego, Calif., Jan. 23rd, 1905.

This experiment was made without a camera, in Mr. Wyllie's rooms at the Albion. No one was present but Mr. W. and myself. I had marked my plates in my dark-room at the Willard, a fresh packet, Stanley 4 x 5, bought of Mr. Patterson, dealer in photographic supplies, San Diego, Calif.

Whilst having a social chat with Mr. Wyllie, I incidentally remarked that I would like to get some pictures and wanted to use his camera for the purpose of comparing results (*i. e.*, results obtained through his camera and mine). Immediately I went to my private room in the Willard, only a block distant, and got my box of plates; but on my way back I changed my mind and on entering his room I said, "Mr. Wyllie, let's try without a camera." "We might try", he said.

Thereupon we went together into his dark-room (bedroom), in which there was no light of any kind. I took a plate from the box I had put into my pocket at the Willard, and held the corners of it next to me firmly between my thumbs and forefingers, whilst I felt the plate being held rigidly at the other end. I did not let it go from my hand an instant, and it seemed not longer than a quarter of a minute when Mr. Wyllie let go his firm hold on the other end, saying, "It's done, didn't you hear the raps?" "No," said I, (not being quite sure of having heard what I felt to be like pulse-beats on the underside of the plate). At once I enclosed this plate in an empty box which I had in my side coat pocket and returned to my room at the Willard and locked it in my trunk.

I myself developed this plate in the evening of the same day. It was very evident at a glance that the experiment had proved successful, for there was plainly visible on it the face of a man, very large

and distinct, with moustache and other interesting features. Also there was to be seen in the corner of the plate distinctly made my peculiar mark Σ being in evidence that there had been no shifting or exchanging of plates one for another. Fig. XXII.

The fact to be especially noted in this experiment is that a definite result had been obtained without a camera and on my marked plate.

There was no evidence that Mr. Wyllie superimposed his hand upon the film side of this plate in the dark-room. If he had done so, his fingers would have probably come in contact with my hand or fingers and his hold at the other end of the plate would not have been firm and constant all the time. †

Also if Mr. Wyllie had had a prearranged plan or had devised any way or means of producing a result, the change of my mind which took place whilst I was going to and from my room in the Willard would have seriously interfered, if not wholly thwarted, the execution of it.

The Experiment X was made under fairly good test conditions but not so stringent as in the two described in the foregoing narrative. I have preserved the result not as a specimen of scientific research but as a curiosity and because the head has a striking resemblance to that of my deceased parent, William Cook. Fig. XXIII.

REV. CHARLES HALL COOK,

Oct. 8th, 1914.

Dear Dr. Hyslop:

It also occurs to me at this writing to mention that about a week ago a letter came to hand from a stranger, Mrs. Marguerite du Pont Lee, Washington, D. C., enclosing also photographs of psychic phenomena or specimens of "Psychic Photography" obtained through her own experiments with her boy's camera. They are to say the least very interesting as objects of wonder but surely more than that if we are to have any understanding of the universe of which we ourselves are a part. These interesting prints seem to me to give us a glimpse, perhaps a glimmer of information, concerning that "unknown" energy that can affect physical objects (termed long ago by Epes Sargent and later by Wm. Crookes "Psychic Force") and perhaps in another way or rate of vibration does produce effects upon the film of the photographic plate as being "luminiferous", suggesting the validity of the old time theory of "Luminiferous Ether".

Also by the way I herewith enclose the results together with brief reports thereon of two experiments which I "accidentally" made last Sunday and Monday. As to one of the extras on the plate of Monday's experiment, *i. e.*, "Father Ryan's face", I refer

you to the result of an experiment made a year ago, *i. e.*, Oct. 12th.

As to my statement of recognition of my deceased daughter's face and that of her mother to the same on the second plate (and anyone can see that imagination or illusion is playing no pranks in our minds by comparing it with a portrait which hangs on the wall in our front room), you will of course not understand or infer therefrom that I am concerned about hypotheses in recording or writing about these alleged facts, and certainly not in the sense of propagating any one of them. It is quite immaterial to me what explanation (so-called) one may or does fabricate from them—be it "spirits", "fraud", "devil", or "Balaam's Ass" if he chooses. It is simply my duty to make known my testimony to them and concerning them.

Yours sincerely,

REV. CHARLES HALL COOK.

RECORDS. EXPERIMENTS IN PSYCHIC PHOTOGRAPHY,
APRIL 22ND—MAY 14TH, 1903.

REV. CHARLES HALL COOK, 1906 PEARL ST., DENVER, COLO.

In messages written by the hand of an automatist purporting to be from "spirit" people, one in particular (April 22nd) being from my deceased daughter Maud or with her signature attached, a suggestion was made that I make experiments in Psychic Photography with Mr. Alex Martin, photographer at 1639 Platte st., April 24th. the second day thereafter, I called upon Mr. Martin and explained to him my object and he granted me the privilege of making experiments without remuneration under whatever conditions I might desire.

April 27th I began a series of twelve experiments. In these experiments I did not use Mr. Martin's dark-room or any accessory therein—only his gallery room, camera and a wooden chair for the sitter. For the purpose of loading and unloading the plate-holder I made use of a small closet inside of the gallery room under a stairway against the wall. This closet was hardly large enough for two persons to stand erect therein and no access to it other than the entrance door and nothing in it, except a dilapidated dry goods box upon which we placed the plate-holder to load and unload it.

The plates I used in these experiments I myself provided, Seeds Plates 5 x 7, I purchased at Davis' Photographic Supply Store on Champa st. between 16th and 17th sts., and cut the box open on the first day of the experiments in the presence of Mr. Martin in his gallery room. I did not allow this box of plates or plates therein to pass into the possession of Mr. Martin or anybody else at any time whatsoever. I carried it in my side coat pocket whenever I expected to make a trial and kept it in concealment at other times. None of the plates after exposure were developed by Mr. Martin or by anybody else in his dark-room.

Mr. Martin was with me all the time during the experiments both in the gallery room and dark closet, and at no time did he leave the gallery room. The weather being quite warm, Mr. Martin usually laid aside his coat, and this of course made more improbable the concealment of a plate or any device upon his person. If there were such, no opportunity was given either in the dark closet or gallery room to make use of it. I observed nothing in Mr. Martin's manner or movements that was in the least suspicious.

At the beginning of each experiment I made a thorough examination of the interior of Mr. Martin's camera, lens, plate-holder ("a single-curtain-slide"), and the screens, such as are used by photographers, back of and around the sitter's chair. There were no mirrors on the walls of the gallery room, no trap-doors or appliances discoverable in the rear or vicinity of the sitter's chair. Whenever a trial was being made no persons were in the room other than Mr. Martin and myself. I posed in all the experiments as sitter except one whilst he uncapped the lens and timed an exposure.

April 27th, the first day of experiments, I made three in succession. The first and second were under exactly the same conditions. In addition to those described above other conditions were imposed. After I had made an examination of the camera, etc., as above stated I asked Mr. Martin to accompany me to the dark closet, and at my request he took up the plate-holder and we walked side by side to the closet, the holder not being out of my sight for one moment. Upon entering the closet I at once rested my hand upon the holder which Mr. Martin placed upon the dry goods box at the same time closing the door with my other hand. Then I took a plate from the box I had in my side coat pocket and at my request Mr. Martin opened the holder and we together, he holding one end

of the plate and I the other, placed it in the holder, fastened it and closed the holder.

At once with one hand resting on the holder I opened the door with the other, and at my request Mr. Martin took hold of it and we went together into the gallery room, and as he placed it upon a chair near by I seated myself in the sitter's chair. Thereupon he focussed the camera upon me, and having adjusted the holder in it, uncapped the lens and timed an exposure. Removing the holder from the camera we returned to the dark closet, and not for a moment was it out of my sight. Upon entering the closet Mr. Martin placed the holder on the dry goods box and my hand rested upon it whilst I closed the door with the other hand. At my request he opened the holder and I took the plate from it and put it into an empty box which I carried in my other side coat pocket.

In making the third experiment I took precautions, tho hardly warrantable. Whilst I was examining the flannel curtain that hung over the rear screen as background to the sitter's chair, Mr. Martin standing aside and looking on as a spectator musingly suggested that I remove all accessories about the sitter's chair, screens and even the mat on the floor. The removal of the rear screen left only the white plastered wall of the gallery room, slightly discolored with dust, dirt and smoke. This I also carefully inspected. Thereupon I conducted this experiment under exactly the same conditions as described above in the first and second trials.

The box enclosing the plates, exposed as described above, I took away with me to my residence, 1906 Pearl st. and placed in concealment. Next morning, April 28th, taking the plates I went to F. D. Storm's Gallery on 16th st. between Champa and Curtis, and knowing he professed no belief in such things I related to him the conditions under which the plates I wished to be developed had been exposed and asked him if fraud could have been perpetrated. He said he could not see how it was possible. Then we went together into his dark-room and I handed him the plates from the box, one by one, and witnessed the development of them. Returning to the light of the gallery room we saw there was nothing on the plate of the first sitting, besides the form of the sitter, and nothing on the plate of the second sitting. But on the plate of the third experiment there were above the head of the sitter three faces, fairly distinct, almost as much so as my own, one being a bust of Abra-

ham Lincoln, another that of Longfellow and another a miniature Oriental just above the centre. These phantasmal faces or busts (as Mr. Storm remarked at the time) have the appearance of being cut out from a magazine and pasted upon the white background of the white plastered wall. Fig. XXIV.

Print A which accompanies this record is the result of the third experiment. It is taken or made from a negative of the transparency of the original which is lost or at any rate I can't find it among my file of negatives. The transparency is a pure transmission from the original, and from the former is made direct the negative, of which a print I herewith enclose—these are all in the natural state, *i. e.*, the results of the actinic rays of light—untampered with and untouched by an artist's embellishment.

April 28th to May 14th I had eight sittings with Mr. Martin at different times for psychic photographs but got no results. Naturally I felt disappointed as only one more experiment would complete the series I had undertaken. In this last one additional precautions were taken as I myself was not as usual the sitter. The conditions imposed were as follows.

May 14th, on my way to Mr. Martin's gallery soon after the noon hour I called upon the automatist to whom I referred in the beginning, and with whom various physical phenomena of a miscellaneous character sometimes occurred, thinking that her presence might perhaps help the "forces" produce results in my experiments in Psychic Photography. I explained to her that I was going to try for a "spirit" photograph at Mr. Martin's and wanted her to be the sitter. She said she would take the next car to the gallery. Hastening on my cycle I arrived there about fifteen minutes before Miss W. (automatist). Meanwhile I examined carefully the interior of Mr. Martin's camera, lens and plate-holder; removed the rugs from off the floor and the screens behind and at the sides of the sitter's chair, and there was only the bare floor and the white wall as background, which I also carefully inspected.

On Miss W.'s (automatist) arrival I tied a strong cord around her forearm and fastened the other end of it at the length of about 3 feet to my left arm. Then at my request Mr. Martin removed the holder from the camera and we went together into the small closet whilst Miss W. remained just outside the entrance. Resting my hand on the holder which Mr. Martin placed upon the dry goods box I closed the door with my other hand. Then I took a plate from the box I carried in my side coat pocket, and at my request Mr. Martin drew back the slide and we together, he holding one corner and I another, adjusted it in the holder, fastened it and closed the holder.*

* The tying of the cord was not explained in the original account, as read-

At once I opened the door whilst the other hand rested on the holder, and then Mr. Martin took hold of it and we went together into the gallery room to the camera. On being released Miss W. seated herself in the sitter's chair, whilst Mr. Martin placed the holder on a chair near the camera. Then we focussed the camera upon Miss W. and Mr. Martin adjusted the holder into it, uncapped the lens and timed an exposure. Removing the holder from the camera, we went into the closet; he placed the holder on the dry goods box whilst I rested one hand on it and closed the door with the other. He drew back the slide and I took the plate from it and put it into an empty box that I carried in my other side coat pocket.†

ers will observe. Hence I inquired the reason and Dr. Cook's reply is as follows:

"Answering your question why I tied a cord to the psychic in the experiment in which I obtained the thirty baby faces, I know of no explanation other than the state of my mind at the time. I was *determined* to have control of everything—all conditions that might have any connection directly or indirectly with the experiment. In all my sittings with her as an automatic writer—more than fifty at that time—tho I was extremely sceptical and critical, which she had oftentimes noted, I had observed nothing whatever in her conduct that was in the least suspicious. I remember well the circumstance. Just as Mr. Martin and I were starting towards the closet under the stairway, she remarked, with a slight touch of irony in her voice, 'If I am left alone here I might do some mischief' (looking towards Martin's old camera). Now as there was hardly room for two in the little closet and knowing she was a 'medium' I thought best to tie her."—Editor.

† I asked Dr. Cook for further details in regard to the conditions in these experiments and take the following from his letters in reply.

"The plate-holder was always placed upon a chair near the camera, quite on a line with the front of it, about two feet from it and to the left (from the sitter's point of view). Mr. Martin always did the focussing of the lens and timing exposures. The statement in the record of the final experiment 'Then we focussed the camera upon Miss W——' is not literally and strictly correct, tho sometimes in making an examination before an experiment I would focus the lens upon the sitter's chair. Mr. Martin always adjusted the holder into the camera chamber.

"The gallery, a very large room, was almost wholly barren, and nothing within fifteen feet of where the chair stood on which the holder was usually placed, except the camera. His dark-room, where he did all his developing work, etc., was in a cellar at the farther end of the building, which is reached by passing through an adjoining room and down a back stairway. All there was in the gallery room was the old fashioned camera, sitter's chair, photographer's screens and a few chairs for visitors. There were no side rooms, no cellar under the gallery, no trap-doors, or anything of the kind discoverable. Also it is stated in my notes that 'during these experiments there were no persons or person in the gallery room or closet besides Mr. Martin and myself' (except Miss W——, the automatist in the final experiment).

"As to the final experiment, in which Miss W——, the automatist, participated (i. e., the print of baby faces), it is recorded in my notes made at the time that whilst we were in the gallery room the plate-holder was not out of my sight for one moment until Mr. Martin pushed it into the camera chamber. I remember well the circumstance. We, Mr. Martin and myself, were in the

The plate exposed as described above I took with me from Mr. Martin's gallery and kept in concealment several days at my residence 1906 Pearl st., and on April 18th an amateur photographer and myself developed it in his private room at 2428 Emerson st.; and it was evident that the experiment had proved a success, for on the upper half of the plate there was a cloud of baby faces, numbering more than thirty. Fig. XXV.

Print B which is herewith enclosed shows the result of the final experiment of a series of twelve, being one of only two results obtained. It is from a negative of the transparency of the original which I think is lost as I cannot find it among my negatives on file. The transparency as well as the negative is a direct and pure transmission, simply and only the work of the actinic rays of light, untouched by any artist's device or embellishments.

Remarks:

(1) If photo A is a production by invisible intelligence or as the Spiritualist explains "spirits", one might query, Is it a joke perpetrated upon the "fraud-hypothesis"?

(2) If photo B is the work of "spirit" people or intelligences from the "other side" of life, one might think it an humiliating parody on that state of mind which is ever alert to cry "fraud" in criticism upon these and similar alleged facts.

CHARLES HALL COOK.

closet a mere fraction of a minute, whilst Miss W— was just outside the entrance tied at the forearm to my left wrist. On opening the door Mr. Martin stepped outside, I followed, and then Miss W— followed close behind me, and thus we walked together to the camera, the latter being about twenty feet, perhaps more, from the closet. Mr. Martin placed the plate-holder on the chair which was in the usual place (as heretofore mentioned) and stepped behind the camera and waited to focus the lens whilst I stood beside the chair and plate-holder and quickly unloosed the slip-knot on Miss W—'s arm. I remained by the chair and plate-holder all the time whilst Miss W— took the sitter's chair and posed for a picture and so did Mr. Martin remain where he was.

"As I was thus observing I saw Mr. Martin, upon focussing the lens, take hold of the plate-holder and adjust it into the camera and time an exposure. Then I saw him draw out the holder from the camera and straightway we returned walking side by side to the closet, etc., as described in the record. During this whole interval *i. e.*, from the time we left the closet and returned to it, it was just as it is recorded in my notes, the plate-holder—belonging to the old style camera—was what is termed a 'single-curtain-slide'; that is, no room for or possibility of concealing a second plate in it.

"In brief there was no changing of plates, for the simple reason that the conditions existing and imposed made it impossible. If the 'critic' should say, 'Is it not possible that you may be mistaken?' In this instance I say 'No', and it is not an opinion or belief that I express but simply the testimony of my 'wits and senses'."—Editor.

PART II.

INTRODUCTION.

JAMES H. HYSLOP.

The following experiments are included in the report, tho they are not test ones, as were the previous series. They do not show any differences in kind from those that purported to be test ones and so have that much in their favor. Besides readers will remark certain features which tend to support the belief that they have some grounds for being regarded as equally worthy of record. The absence of the cap on Father Ryan's head in the psychic photograph, tho not conclusive and not impossibly produced artificially, may not have been possible under the specific circumstances. The extreme drowsiness of the sitter is a psychological phenomenon of some importance in the case, as it duplicates similar phenomena in mediumship generally where supernatural facts are provable. It does not exempt Mr. Martin from scrutiny, but it is a part of the whole and should be noted.

It is easy to conceive an hypothesis by which we can explain the photographs. For instance we have only to suppose that Mr. Martin had obtained a copy of Father Ryan's poems, touched the negative to suit and reversed his own in making the photograph. In the other case he might have had a copy of the photograph of the daughter, tho that is hard to maintain in the face of the fact that it is certainly not a copy of the one in Dr. Cook's home. But the circumstance that the pictures were taken under circumstances in which trickery of some kind was *possible* deprives us of assurance that it was not employed. It is true that I have the testimony of several people who know Mr. Martin and who agree in saying that he is a perfectly honest man, tho one of them, as well as Dr. Cook, recognizes that he has been somewhat intemperate at times. They do not regard him, however, as having any other fault. The extemporaneous character of the experiments is something in favor of a difficult explanation, while the cross reference with messages that Dr. Cook obtained through writing

and clairaudience elsewhere is an item of some significance in estimating the possibilities of the case. The most suspicious fact, perhaps, is the measure of identity with the picture in Mr. Cook's book of *Father Ryan's Poems*. The natural expectation is that Father Ryan himself, as he is supposed to be now, should appear on the plate. To have the duplication of a cut reproduced is suspicious and justly so, tho we do not know enough about spirits to maintain either that they are what we naturally suppose them to be or that they would not employ the supposed means to accomplish their purpose. How they can do it in either case is not known and we have no reason to suppose that they are what such photographs superficially imply. But this does not prove the phenomena genuine or free from at least formal objections. The main point is to recognize the problem. Had the experiments in Part I not been test ones the present instances would not be worth recording, but the better type entitles the inferior cases to adequate notice. Besides it was a fact that one of the photographs was not developed until Dr. Cook visited Mr. Martin and saw the development himself. While that is not proof against tampering with the plates it deserves notice. Readers will remark that Dr. Cook has been fully alert to the danger points in the experiments and with the test cases to cover them their record represents a part of the whole which should be noticed whether evidential or not.—Editor.

NON-TEST EXPERIMENTS.
PSYCHIC PHOTOGRAPHY.

BY REV. CHARLES HALL COOK, PH. D., DENVER, COLORADO.

Oct. 12th, '13 (Sunday). I called upon my friend Mr. Alex. Martin, photographer residing 4445 Cherokee st., about 4 p. m. to have a social chat about books, etc.—with no thought of having a picture taken. I found him in his gallery room at the rear of his home conversing with two ladies, and as the latter were taking their leave he accompanied them to the entrance outside, and whilst they paused for a word or two I seated myself comfortably in the gallery room. After a moment or two I felt a sense of drowsiness coming over me and thought it curious as I had six hours of rest during the night and three hours of sound sleep just before coming over to see Mr. M——, and I noted in particular a cold icy sensation covering my entire forehead so much so that I could hardly keep my eyes open. With effort I aroused myself and looked around to see if a window or door was open for wind blowing upon my head, but there was no opening anywhere and I sank back again into my comfortable condition. Just then Mr. Martin came in, and laughing I said “the psychic influences are strong here, if you turn your camera on me you might get a picture.” He looked at me earnestly (I presume to see if I really meant it) and said “I’ll get a plate” and went out.

Meanwhile the stupor or drowsiness became heavy, and with much effort I crawled to a chair near by, that had been placed by a small stand having a vase of flowers upon it, in front of the camera, and seating myself in it I rested my elbow upon the stand with the side of my face upon my hand, and then sank into a semi-conscious condition of drowsiness, or sleep. Hardly a minute had elapsed when I heard light footsteps and a noise in the direction of the camera, and after a short pause I heard the voice of Mr Martin say “that’s all” and the sound of the door

closing behind him. After spending an hour or so with Mr. Martin and family in social chat I returned to my apartments with but little thought about what had transpired.

Midweek I happened into the Denver Watch Case Co., Champa st., and incidentally remarked to my friend there that I had sort of an accidental sitting at Martin's the Sunday before, and if there should be any psychic effect upon the plate, it would have to be a face or something recognizable to be of evidential value, as I had imposed no conditions whatever.

Next Sunday (Oct. 19th '13) I went over to Mr. Martin's taking with me a book he wanted and found him about 5 p. m. at his dinner table. After our usual greeting, he looked up and said, "You got something." "What?" said I (not thinking what he meant). "On your plate last Sunday, I'll get the print I made of it," said he. At once rising from the table he went out and in a moment returned and handed me the print, and whilst I was looking at it he said, "Can you recognize it?" "Sure," said I, "it's Father Ryan, I recognize it from the steelplate portrait in his volume of poems in my library, it's a perfect likeness of him."

After spending the evening with Mr. Martin and family, on return to my apartments 1120 E. 17th ave., I took from my bookshelf (it being about 11 o'clock) "Father Ryan's Poems" and opened it at the frontispiece, which is a steelplate portrait of Father Ryan, and placed beside it the psychic photograph for the purpose of comparison and study. For awhile I held my magnifying glass alternately over them, critically examining them in detail and observing in particular the similarities and dissimilarities, the latter being about equally as many. Then I leaned back in my chair, my hand resting on the table and still holding the magnifying glass, to think the matter over, when I felt a pressure upon my head—I felt it very distinctly—just above and beyond the left temple, a pressure like that of a delicate soft gloved hand. I calmly felt the pressure become heavier and with it came these words, almost audible, "No cap on his head." Then the pressure vanished, and at once I held the glass over the steelplate portrait and saw the priest's cap on Father Ryan's head and then held it over the head of the psychic photo, but saw *no cap there*. "Well—well"—(in surprise), said I, "it's strange I had not observed that, it's so, 'No cap on his head.'"

The prints herewith are, viz. No. I is a print of the steelplate portrait, that is the frontispiece in my volume of "Father Ryan's Poems." No II is a print made of the original plate of the psychic photograph. No III is a print of an enlarged plate of the original psychic negative. A magnifying glass held over No II shows that the features, etc., are more distinct than in No. III. Figs. XXVI, XXVII, XXVIII.

Note—A communicator purporting to be Abram J. Ryan (Father Ryan) first wrote by the hand of an automatist almost fifteen years ago (May 16th, 1899). The automatist was not a professional or advertising medium, but simply a girl yet in her teens—perhaps a young lady—living in an unpretentious, private manner like other members of the highly respected family to which she belonged, and was at the time I learned a member of an orthodox church. The communicator—the name somewhat differently inscribed and yet in style of chirography quite similar to that at the bottom of the steelplate portrait of "Father Ryan", i. e., "A. R., Abram Ryan, A. J. Ryan, Abram Joseph Ryan"—wrote from time to time poems (several being exquisitely beautiful) and personal communications, in which appear peculiarities of expression and idiosyncrasies that are in Father Ryan's published poems, and some of these it would be extremely difficult to imitate on account of the changes made with evident purpose.

The same personality has manifested or made known his presence (as my records show—others I now recall not recorded)—thro six different psychics and at different times, many hundred miles apart, and I have no data or reasons to suppose that these mediums were other than strangers to each other, and I am sure I furnished them no clue to the information given me. Two were writing mediums, two were clairvoyant and clairaudient sensitives, and two trumpet mediums.

The records I have made covering a period of almost fifteen years of the numerous manifestations, writings and personal communications claiming to emanate from this same personality or source shows a symmetrical synthesis of personality, character and life, perfectly in harmony with the Author of the published volume entitled "Father Ryan's Poems".

RECORD. EXPERIMENTS IN "PSYCHIC PHOTOGRAPHY".

BY REV. CHARLES HALL COOK, 1120 E. 17TH AVE., DENVER, COLO.

Oct. 4th, '14, 8:30 p. m. (Sunday).

Nearly two months had elapsed. Today middle afternoon I took the car to make a social call upon my friend Alex Martin.

photographer at 4445 Cherokee st., North Denver. I had no other purpose in doing so than to spend an hour or more in social intercourse. Whilst we had been chatting some time on sundry affairs in a room adjoining his gallery no thought of making an experiment had entered my mind, when suddenly my attention was directed to a sensation like that of a sort of electrical energy passing through my body and words almost audible came into my mind "Get a picture." Mr. Martin observed that I nervously shifted my body around to the other side of the chair, and whilst I momentarily thought it might be a thought or suggestion of my own deeper self the words almost audible again came into my mind "Get a picture." With mingled feelings of curiosity and amusement I said to Mr. Martin "Can I get a picture?" With a smile and slight expression of surprise he said "Yes" and started towards his dark-room (adjoining), saying on the way "I'll use one of your plates." (This is a packet of plates I purchased at Ford's opposite the Post Office many months ago and marked in his dark-room at the corners with letters of the Greek alphabet to be used in experiments when needed.) Whilst Mr. Martin was absent, a feeling of drowsiness came over me accompanied with numerous delicate touches upon my hands and face and sensations of sort of an electrical energy through my hair and pressures and drawings upon many different places on my head. The torpor deepened almost to unconsciousness when I was aroused by Mr. Martin opening the door and saying he was ready. We went into the gallery and I took a seat on a cane seated chair in front of the camera and immediately a heavy drowsiness came again upon me and similar sensations as have been described. Meanwhile Mr. Martin adjusted the holder in the camera, made an exposure, and immediately upon his return to the dark-room the drowsiness left me, and in the adjoining room we continued our chat about a half hour longer and then I took the car for home.

CHARLES HALL COOK.

Oct. 5th '14 8:30 p. m. (Monday).

Whilst busy down street today about 11:30 a. m. I had a strong impression that I must go over to Mr. Martin's and see if there be any result of yesterday's experiment. I tried to unheed

the impression but it grew upon me in spite of my determination to the contrary and finally at about twelve o'clock I mounted my cycle and rode over to Martin's. But Mr. Martin had not made any print from the plate of yesterday's experiment, and had not even developed it. We then went into the dark-room together and he put two plates in the developer, one being mine and the other that of several children upon whom he had made an exposure about a half or three-quarters of an hour before I had my sitting. In the developing process I observed that the impression on my plate came out *very, very slowly* whilst the children's plate developed very rapidly and I asked why, to which Mr. Martin replied saying that the children's plate was only a mere moment's exposure as the light at the time was very good but it was getting dark at the time I had my sitting and consequently he made a long exposure about "14 seconds." The developed plate showed that my experiment had not proved a success as there were visible no distinct impressions other than my own form, etc. Fig. XXIX. At once I incidentally remarked "why not make another experiment *now*?" to which Mr. Martin willingly assented and I went into the gallery room and seated myself in a cane seated chair in front of the camera. Whilst I awaited Mr. Martin getting one of my plates and loading the holder I observed at first that there were no sensations whatever upon my face, hands, etc., as occurred the day before, but shortly I felt distinctly sensations like soft delicate touches of fingers above my left eyebrow which moved stealthily around and above the left temple, and then followed sensations like those of an electrical energy through my hair accompanied with a strong pressure upon and especially at the back of my head like that of a strong wind against one's body walking against it and a distinct impression of the wave of a hand above and in front of my forehead seemingly about a foot from it and words almost audible "Father Ryan's hand," came into my mind, and vibrations or rather waves of energy seemed to pass down through my head and down my forearms. Just then Mr. Martin came in with holder in hand and I asked him to wait a moment as sensations of drawing upon my head were taking place and drowsiness was being felt. Immediately upon the exposure being made all these peculiar sensations passed off and we went together into the dark-room and developed the plate. I ob-

served that extras came out in the developing process some time before the sitter's form took definite shape. Going out into the bright light of the adjoining room Mr. Martin recognized one face as being Father Ryan's because of its striking similarity to the portrait in Father Ryan's volume of poems. Looking close at the face (being dark in the negative) on the upper part of my left breast I observed that the contour of it and especially the parted lips with the front teeth showing were strikingly those of my deceased daughter and at once I exclaimed "It's Maud." Within about an hour and a half Mr. Martin had several prints taken from the negative and with them I returned home and when Mrs. Cook looked at it she at once recognized it as the likeness of our daughter Maud (deceased). Figs. XXX, XXXI, XXXII.

CHARLES HALL COOK.

No. 1 is from plate exposed Sunday Oct. 4th, '14.

No. 2 is from plate exposed Monday Oct. 5th, '14.

No. 3 is enlarged 2 for comparison.

No. 4 is photo of portrait in my res. C. H. C.

NOTES ON EXPERIMENTS, ETC., OCT. 4 AND 5, NOS. 1
AND 2, 1914 AND OCT. 12, NOS. I, II, AND III, 1913.

(1) In 2 and II (or III) "Father Ryan's" face is the same but decidedly more distinct in II in every detail especially so if examined with a magnifying glass.

(2) In 2 the "Ghetto" (cap) on Father Ryan's head (I) is clearly seen to be absent. The absence is more distinctly marked than in II and III, the head having more light upon it.

(3) "Father Ryan's" face in 2 and II (or III) is in pose the same but just the reverse of that in the steelplate portrait I.

(4) A print made from the back of a film is the exact reverse of that made from the front, and may be equally as distinct, but not so a print taken from the back of a glass plate by reason of the rays of light being refracted in passing through it.

(Remark—Mr. Martin does not use films. He uses glass plates altogether with an old style camera).

(5) No I, a photo of the steelplate portrait, the frontispiece in "Father Ryan's Poems," shows the dots or dotted lines made by the indentures of the mould. Nothing of the kind can be seen in the faces of the psychic pictures.

(6) The psychic hand, II or III, critically examined (under a magnifying glass) bears a striking resemblance to the hand of the steelplate portrait, I, whilst the thumb of the former is almost identical with that of the latter.

(7) The hand, II or III, presents the appearance of transparency, as the contour of my forehead above the left temple shows through it and the outline of that part of the hand is indistinct though discernible.

(8) The boundaries of the psychic pictures are not sharply defined as of those cut from other pictures, but consist of shadows deepening outward into space as are the natural effects of the rays of light.

(9) The portrait or photo from which the steelplate was made must have been taken of Father Ryan 28, 30 or more years ago, as he passed into the other life in 1886, and it is not probable that it is in existence now or available, as Kenedy and Son, New York, have the sole right of publishing Father Ryan's poems, etc. The frontispiece of the latest edition is a portrait very different from that from which the photograph herewith is taken. One would hardly recognize it as being the same person.

(10) As to the psychic face upon the extreme upper part of my left breast 2—it is an "unmistakable" likeness of my daughter who passed into the "other life" Oct. 25th, 1898, being at the time nineteen years of age. This statement I make is corroborated by her mother and others who knew her. Anyone, however, can verify the foregoing statement of recognition by comparing it with a portrait of my deceased daughter that hangs on the wall of the front room of our apartment. Herewith I enclose a print of a photo of said portrait, and it is easy to see, even at a glance, that the psychic face is modeled after or almost identical with the face of said portrait. If Mr. Martin had had the portrait at the time, or a picture of it had been in his possession or available, it is indeed inexplicable how he could have gotten it onto my plate, which I had marked with a Greek letter (Mr. Martin himself having no knowledge of Greek), within the few minutes during which I was with him, before and after, in the adjoining room, gallery and dark-room.

CHARLES HALL COOK.

(To be Continued.)

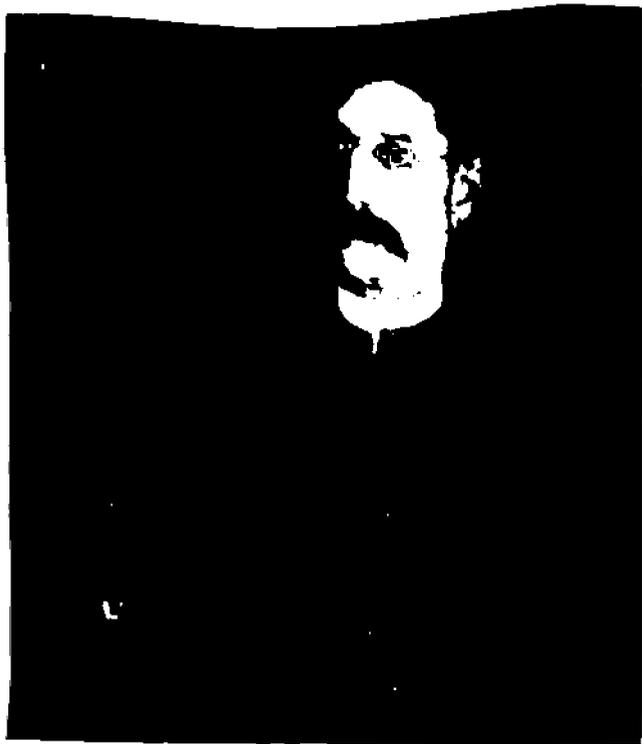


Fig. I. Ex. II.
Ex. II, Print of the Original Negative.

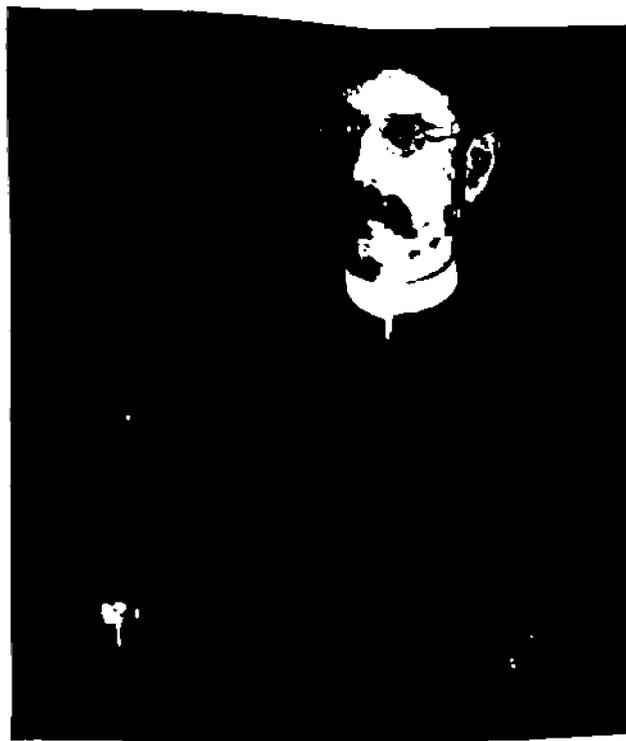


Fig II. Ex. No. II.
Ex. No. II, Print from the Transparency of the Original
Negative.

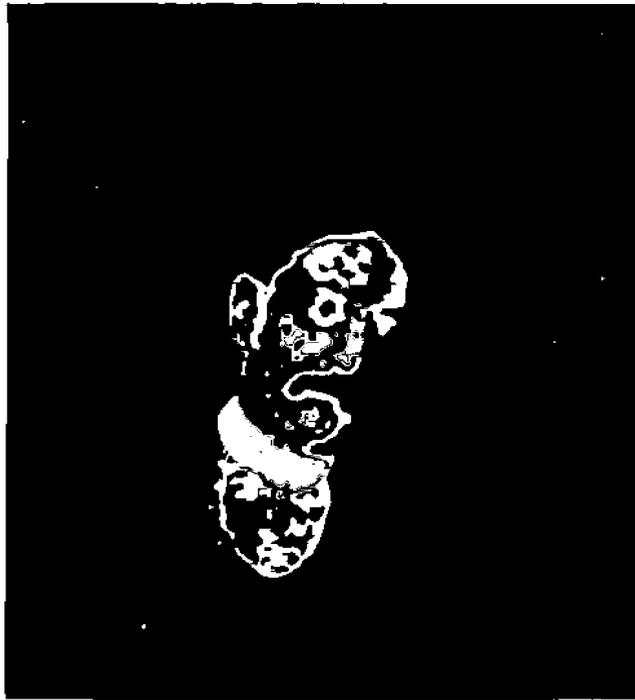


Fig. III. Ex. III.
Ex. III, Print of the Original Negative.

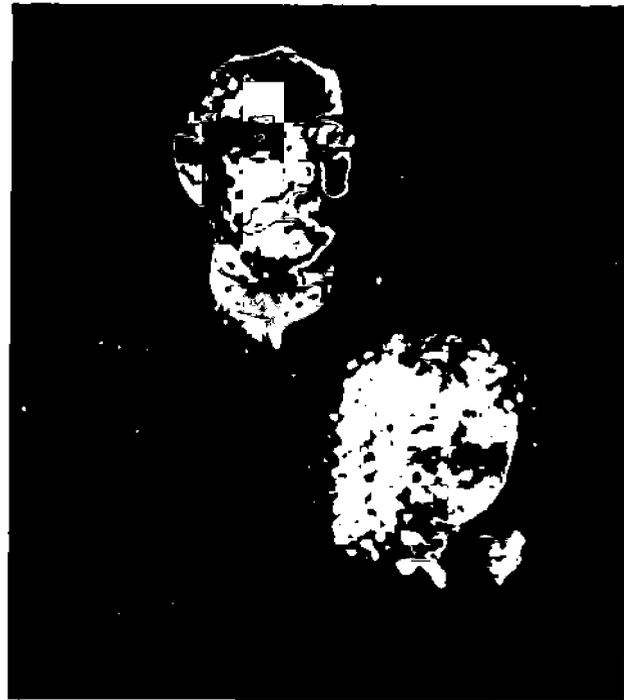


Fig. IV. Ex. IV.
Ex. IV, Print of the Original Negative.



Fig. V. Ex. No. IV.
Ex. No. IV, Print from the Relic of
the Original Negative.

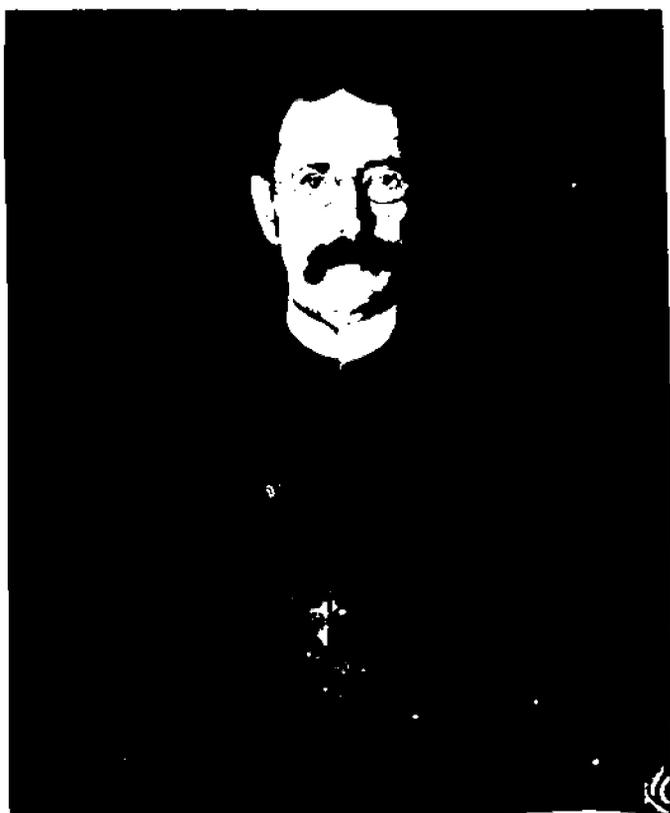


Fig. VI.



Fig. VII. VI.



Fig. VIII. No. VI.



Fig. IX.

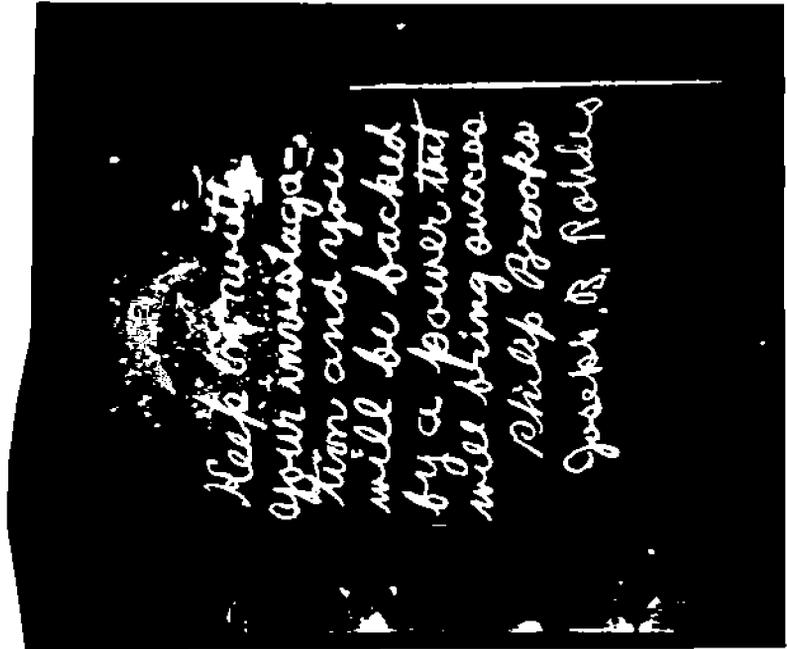


Fig. X. IX.

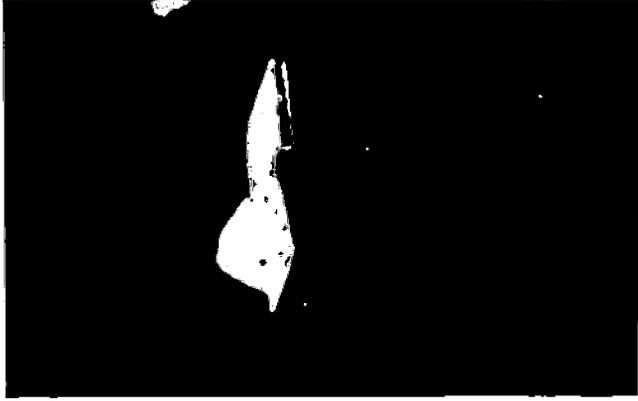


Fig. XII. No. X.



Fig. XI. X.



Fig. XIII. XII.



Fig. XIV. (A).

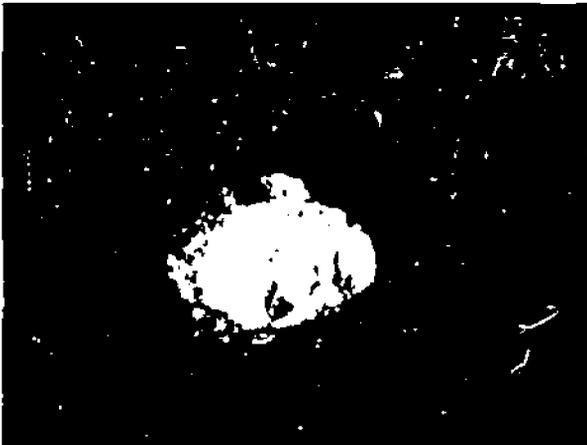


Fig. XV. (B).

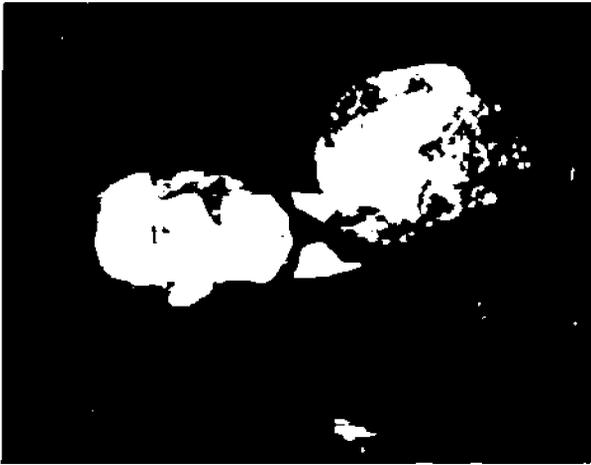


Fig. XVI. (C).



Fig. XVII. (F).



Fig. XIX. (D).



Fig. XVIII. (G).



Fig. XXI. Ex. 1.



Fig. XX. (E).

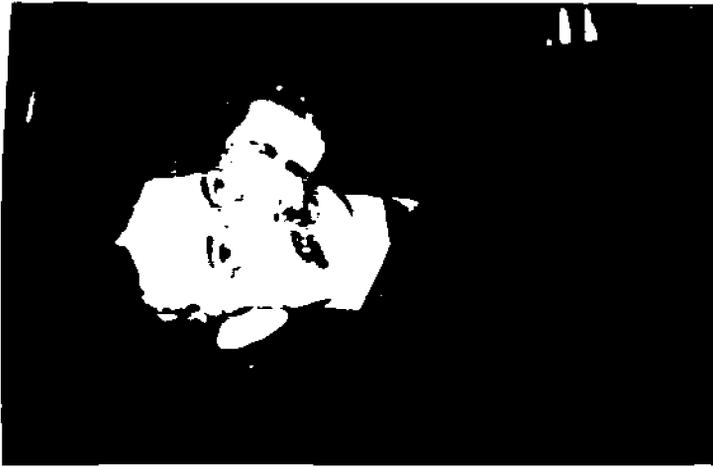


Fig. XXIII. Ex. X.



Fig. XXVI. 1.

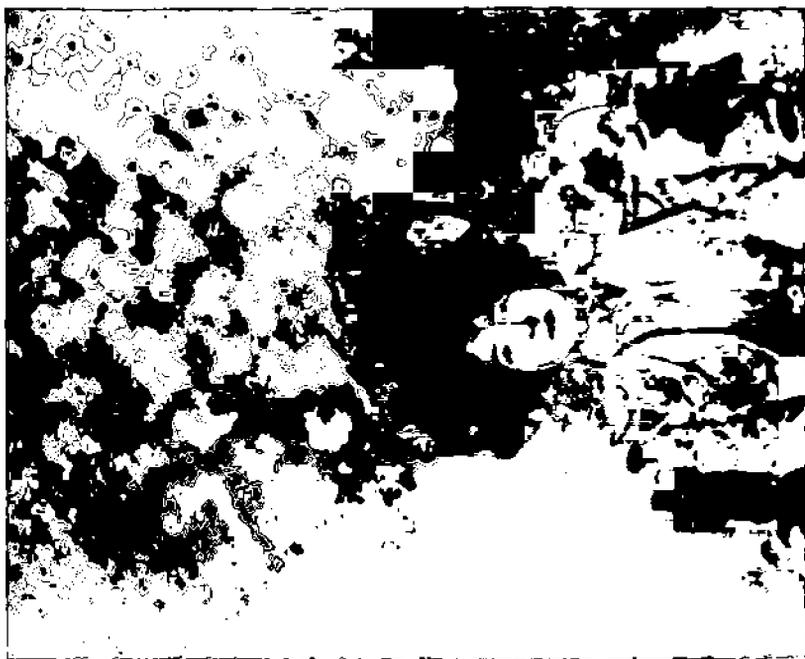


Fig. XXV. B.



Fig. XXIV. A.



Fig. XXVI. I.



Fig. XXVII. II.



Fig. XXVIII. III.



Fig. XXIII. Ex. X.

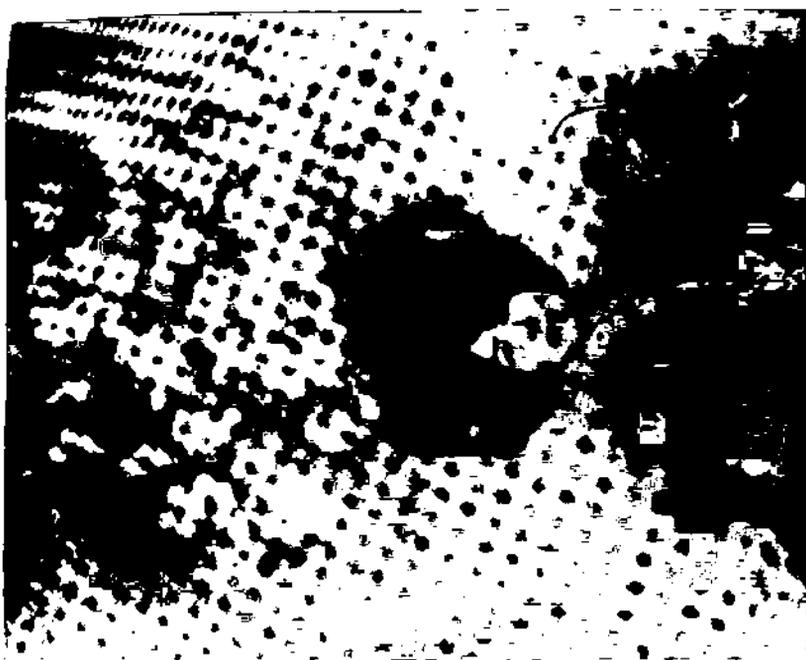




Fig. XXVI. I.



Fig. XXVII. II.



Fig. XXVIII. III.



Fig. XXIX.



Fig. XXX.



Fig. XXXI.



Fig. XXXII.



Fig. XXXIII.

Purpose and Scope of the Society



The objects of the American Society for Psychical Research may be summarized as follows:

FIRST,—The investigation of alleged telepathy, visions and apparitions, clairvoyance—including dowsing or the finding of water or minerals by supernormal means, premonitions, coincidental dreams—all kinds of mediumistic phenomena, and, in fact, everything of a supernormal character occurring in this field.

SECOND,—The collection of material bearing on the history of these subjects. Similar data are earnestly solicited from members, but will be welcomed from any source. In this connection it should be noted that all names pertaining to such phenomena will be treated as confidential, if so desired.

THIRD,—To encourage the formation of local societies in any part of the country, which may report to the American Society. Such local bodies may elect their own officers and will not be responsible in any way to the American Society.

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* In case the bequest is real estate, or other specific items of property, they should be sufficiently described for identification.

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SECTION B of the AMERICAN INSTITUTE for SCIENTIFIC RESEARCH

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EXPERIMENTS IN PHOTOGRAPHY, CONTINUED.

BY REV. CHARLES HALL COOK.

In the present nine experiments Dr. Cook varied the conditions to see what the results would be. In some of them the plates were furnished by Mr. Martin and no results were obtained where fraud was easy. In some Dr. Cook supplied the plates and saw that Mr. Martin neither exposed nor developed them and no results followed where somnambulist action on his part was possible. As failures they are exceedingly important in estimating the phenomena.—Editor.

EXPERIMENTS IN PSYCHIC PHOTOGRAPHY.

FIRST EXPERIMENT.

On Nov. 27th, 1915, Sat., I purchased a box of Stanley plates 4 x 5 at a photographic supply house on 16th st., between Stout and California sts., Denver, Colo. At my request the salesman put two of the plates into my camera holder which I handed him at the

time. I then put the holder into my pocket and returned home, 130 W. 13th ave., and kept it and the box of plates in my private study until Sunday afternoon (*i. e.*, next day). Putting the holder into my pocket and with camera in hand I took the car 2:45 p. m. for Mr. Martin's gallery at 4445 Cherokee st. On entering their home Mrs. Martin remarked that Mr. M. was in the gallery room taking pictures of their granddaughters. Shortly Mr. M. came in and we returned together into the gallery room, the camera all the while being in my hand. At my request Mr. Martin seated himself in a wooden chair about seven feet from the stand on which I placed the camera. I focussed upon him, taking the holder from my pocket (coat). I adjusted it in my camera and made an exposure of 25 seconds by the watch, as the light was diminishing rapidly on account of lateness. Then I reversed the holder in my camera and taking the chair myself I asked Mr. Martin to place his hand (left) on the camera and uncap the lens the requisite length of time for an exposure, which was much longer time as the light was quite weak. Then at once I closed my camera and with it in hand, after a short chat, I returned home, and put it (camera and holder) away in my private study until Nov. 30, Tues.

In the second procedure Mr. Martin's action was limited to placing his left hand upon the camera (which was done at my request) and uncapping and recapping the lens. This comprised his entire action. In the first procedure all he did was seating himself and remaining in the chair the required time for an exposure.

On Nov. 30th, at 10:30 a. m. the two plates exposed as described in the foregoing were developed under my immediate supervision in the Ossen Developing Rooms on 16th st. between Welton and Glenarm sts., Denver, Colo., and two prints of each plate were obtained at 5:30 p. m. on the same day. Herewith I enclose prints of results of said experiments, numbered 1 and 2 on back of same.

CHARLES HALL COOK.

SECOND EXPERIMENT.

December 1st, 1915, immediately after the noon hour I made three experiments with Mr. Alex Martin, photographer, 4445 Cherokee st., Denver, Colo. I used the Stanley plates that I had purchased as described in Experiment 1. The plate I used in the first

one of these experiments I took from the box I had in my coat pocket. Immediately upon my calling upon Mr. Martin we went together into his gallery from the rear room of his home which is connected with the former by an entrance through the dark-room. At my request Mr. Martin seated himself in the sitter's chair and I focussed *his* camera upon him. Then we went together out of the gallery room—I taking his camera holder with me—into the dark-room, and at the same time Mr. M. opened the door leading into the rear room of his home, entered and remained there, whilst I loaded the plate-holder in the dark-room. At my request he came out from thence and we went together into the gallery. Then he took the sitter's chair and I timed an exposure. This plate exposed as described I placed in an empty box I had with me, took it to my home and it remained there in my private study until the next day when at about 10:30 a. m. I had it developed by the photographer under my supervision at the Ossen Developing Rooms on 16th st. The only act that Mr. Martin performed was occupying the sitter's chair at my request. Print 3 shows result of said experiment.

The 2nd and 3rd experiments followed immediately upon the one described above. Two plates (my Stanley's) had been put into the holder of my camera the day before at my request and in my presence by the photographer at the Ossen Supply House on 16th st. At my request Mr. Martin came with me into the dark-room and placed his hand (left) over the plate in my holder and kept it there about two minutes. Then pushing in the slide I reversed the holder and drawing out the other slide I requested him to do the same as before. Thereupon we returned to the gallery room and he took the sitter's chair, and then using my own camera I focussed upon him and made an exposure. Then I reversed the holder in my camera and I myself took the sitter's chair, and at my request Mr. Martin made an exposure upon me. These two plates in my holder remained in my camera, were taken to my home, kept in my private study until the next day and developed at about 10:30 a. m. at the Ossen Developing Rooms on 16th st. by the photographer under my immediate supervision. Prints 4 and 5 show results of these experiments. Mr. Martin did only what was requested as indicated above.

CHARLES HALL COOK.

THIRD EXPERIMENT.

Dec. 2nd, 1915, at about 11:30 a. m. I called at Mr. Martin's Gallery, 4445 Cherokee st., and at once began experimentation with him in photography. I made two experiments using his camera. Immediately upon our entrance into the gallery room I wheeled the camera into line and focussed upon Mr. Martin who had taken the sitter's chair at my request. Adjusting the holder to the size of the plates I was to use, *i. e.*, 4 x 5, we went together into the dark-room. Taking a plate from the box I carried in my coat pocket, I held it plainly visible in the "Ruby" light, and at my request Mr. Martin placed his left hand upon it and kept it there fully two minutes. Once during this time Mr. Martin incidentally remarked or said he felt throbbing or pulse-like sensations. Also at the same time, and before, I had sensations, distinctly felt as well as unusual, in my hair, over and around the crown of my head, which (describing them as nearly as I can) were electrical, wave-like movements and pressures, the latter being like pressures, gentle at first and then increasing in force, like pressures and touches of soft gloved fingers. Thereupon followed a sense of drowsiness, which increased and seemed to pervade my whole body and then a stupor that deepened almost into unconsciousness. With effort of will I prevented lapse of consciousness. Then I placed the plate in the holder and we went together into the gallery room and at my request Mr. Martin took the sitter's chair and I made the exposure. At once returning to the dark-room I enclosed this plate in the empty box I carried in my coat pocket for this purpose.

The second experiment was conducted precisely in the same manner as the first, except I was the sitter when the exposure was made, and in the dark-room Mr. Martin's hand remained longer on the plate. Also sensations same as or similar to what I had in the first experiment were repeated and were much stronger and emphatically pronounced. The remainder of this experiment was the same as described above, except that Mr. Martin at my request uncapped the lens, timed the exposure and recapped the lens.

This plate was enclosed with the other in the box, mentioned above, and both of them I took with me, returned home and kept in my private study until developed next day at about 10:30 a. m. at the

Ossen Developing Rooms on 16th st., by the photographer in my presence. The prints 6 and 7 are made from the negatives of the two experiments described above.

CHARLES HALL COOK.

FOURTH EXPERIMENT.

Dec. 5th (Sun.), 1915, about 12 o'clock, I called upon Mr. Alex. Martin, photographer at 4445 Cherokee st. In a short conversation I had with him just before the sittings, the topic being experimentation for psychic results in photography, I said I did not wish to make further experiments at this time, but also said I would like to sit for a "spirit" photograph. In his usual pleasant manner Mr. Martin wheeled his old camera into line towards the wooden chair used for the sitter, and removing the lens from the camera replaced it with another. Then standing by the camera apparently in a thoughtful mood, he asked if I had any plates with me. I replied that my box of plates was in my camera bag in the room adjoining the dark-room, saying also it was immaterial to me whether he used my plates or his own. Going thence he returned after a short time from the dark-room, focussed the camera upon me and timed an exposure. During this period of getting ready, whilst I was seated comfortably in a large rocker and whilst I was in the sitter's chair, I had an experience similar to what I had had on Dec. 2nd—described in experiment of said date—but it seemed much stronger and more intense. The drowsiness or stupor so deepened that I must have lost consciousness, as I was aroused by Mr. Martin standing by me, touching me on the shoulder, and saying, just before he made the exposure, "you must hold up your head". Then removing holder from the camera he started toward the dark-room, suddenly turned and signaled with his hand for me to come with him into the dark-room. On developing this plate Mr. Martin said we had better try again. Thereupon followed the second sitting conducted precisely in the same way as the former. The same or similar unusual experience or sensations that I had before were repeated, and it was with a continued effort of the will that I maintained consciousness. Also it struck me as being curious that the mental giddiness as well as strange sensations I experienced left me immediately upon recapping the lens.

Prints numbered 8 and 9 are made from the negatives obtained at the sittings described above.

CHARLES HALL COOK.

SUMMARY.

AN OUTLINE.

(1) Four, 1, 2, 4 and 5 of the seven experiments were made with *my own* camera. In two, 1 and 4 of these Mr. Martin was the sitter. The remaining three, 3, 6 and 7 were made with Mr. Martin's camera. In two, 3 and 6, of these Mr. Martin was the sitter.

(2) These experiments were made with the object of obtaining, if possible, extra-normal or unusual effects produced upon the photographic plate, effects commonly termed "psychic". This required that the conditions of experimentation exclude the possibility of fraudulent production or made it very improbable.

(3) Also these experiments were made with another object entertained, that is, to get some hint or clue to the primary connection of the effect or effects with the cause or process involved in producing the extra-normal effects, without any preconceived notion as to what the cause might be.

(4) This object entertained explains why Mr. Martin at my request placed his left hand on my camera in experiment 2, why I made use of his camera in several of the experiments, why at my request he placed his left hand over the opened plate-holder in experiments 4 and 5, and finally upon the plates themselves in experiments 6 and 7.

(5) Also the curious experience or unusual sensations I experienced in connection with experiments 6 and 7 and in the sittings I had on Sunday, Dec. 5th carry with them, as it seems to me, a suggestive import bearing directly and intimately upon the connection of the effect with the cause or process involved in producing extra-normal effects upon the plate. An experience of the same or similar nature accompanied the actual production upon the plate of the Stead-like photograph, that of Father Ryan and of Maud (my deceased daughter). It was by reason of these experiences that the suggestion came into my mind to sit for a psychic photograph.

NEGATIVE RESULTS.

(a) It was not an uncommon experience in making experiments with Mr. Wyllie to have failures. I had many of them. However I marvel when I think of the few failures I had in my first series of 12 experiments made with him in Los Angeles.

(b) It has been a commonplace experience for me to obtain no results in making experiments, test experiments, with Mr. Martin. Once I made eleven continuous experiments with only one result. The best results produced for me have been spontaneous, with no thought of test conditions, prompted by curious experiences or sensations as described in experiments 6 and 7 and the sittings 8 and 9 Sunday, Dec. 5th.

I asked Mr. Martin yesterday (Sunday) if phantasmal faces ever appeared on the plates in his regular work. He replied, "Yes, occasionally", "but I tell" said he, "the sitter that the negative is unsatisfactory and make another".

CHARLES HALL COOK.

PART III.

BY REV. CHARLES HALL COOK.

MENTAL PHENOMENA.

SUPPLEMENT TO EXPERIMENT IV.

EXPLANATION.

JAMES H. HYSLOP.

The Supplement to the report on the photographs represents records from sittings with various psychics. They are important here because of the cross references with the photographs. That is, references were made from time to time to other messages with indications that the photographs were meant and by the same parties that had appeared in the pictures. Father Ryan, Flora Loudon and Dr. Cook's daughter all communicated with indications of knowing that they had appeared elsewhere. The record is probably not as full as is desirable, but its relation to the photographs makes it necessary to include it in the account.

The weak point in it is the little knowledge that we have of some of the mediums through whom messages came and in some cases their professional character and their addiction to public performances greatly discounts the importance of the messages, if it does not wholly nullify them. The only circumstance that could save them would be the guarantee that they could not have been known even to the professional mediums consulted. Dr. Cook endeavors to show the difficulty of previous knowledge of the facts and in some of the instances it is hard to see how normal knowledge even with a well equipped detective bureau could obtain some of the information, and it certainly would not pay when so little financial interest was involved. But it is nevertheless a fundamental weakness that there is no such guarantee for the assurance that we had in the systematic results and records

of Mrs. Piper, Mrs. Verrall, Mrs. Smead and Mrs. Chenoweth. We cannot be objectively and scientifically so sure of the genuineness of the incidents as in many of the phenomena connected with the psychics just mentioned. Dr. Cook may have good reasons for trusting them. But we should have to accept his opinion regarding them and that mere opinion regarding the character of the mediums will not suffice to guarantee assurance. Besides the conditions were not so well protected as Dr. Hodgson gave Mrs. Piper and the sitters. That is essential for perfectly trustworthy results in a scientific court.

We must remark, however, that some of the psychics were private parties. Indeed the best incidents came through such sources and are fairly well protected. The fact will qualify the verdict that might naturally be pronounced against the professional cases, and alone would justify recording the facts, especially that cross reference helps to form an articulate and organic whole which would be less likely on any method of fraud, at least for a certain kind of collective mass of facts.

But whether the facts can be defended or not for any scientific value, they require record. They are of the kind psychologically which links them with the genuine and the fraud hypothesis would have to reckon with that feature of them. They at least deserve a hearing and may be helpful in the final reckoning with such facts. They get a place here for that reason and no verdict will be pronounced on their evidential importance. Those familiar with the subject may find it useful to compare them with other records and that is their primary value now.

The notes will deal with the special incidents that awaken suspicion or confidence. But none of them apart from cross reference and the apparent protection against normal knowledge would deserve basing large conclusions upon. They may be interesting as illustrating the type of phenomena that one gets in promiscuous visiting of mediums, and would not impress any scientific man in the first stages of this inquiry as deserving notice. But as we are less occupied as censors than as reporters of records the present notice may have its justification, tho it is only as instigating investigation rather than proving a theory of the supernormal. The evidence for this would have to be much better.

INTRODUCTION.

The first communication purporting to be from Flora Loudon deceased was given me in 1890, either in the early spring or autumn of that year. I was at the time pastor of the Congregational Church in Park City, Utah, and assistant general missionary under the American Home Missionary Society. In brief it happened in this way. An elderly gentleman met me one morning in the post office and introduced himself as "Dr. Louis Schlesinger", saying he was a stranger just come to the city. He also said he had been informed by a parishioner of mine, "a lady in the bakery", that I was a "broad and liberal minded clergyman" and intimated his desire to have an interview with me on "an important subject". I demurred as my time was much occupied. Accompanying me out of the office, he said, "Reverend sir, you doubtless believe in the immortality of the soul, as that is an article of the creeds of the churches. I would like the privilege of demonstrating this great truth to you." I declined, but later, in company with my wife and a friend of ours, I made a social call upon the elderly gentleman. Courteously broaching the subject of "spirit" communication he invited us to a sitting. I need only say it was an hour of eventful incidents and surprises. At the close of it I observed his attention seemed abstracted as though listening (*i. e.*, being "clairaudient"), and after a moment's silence he said: "I hear talking, talking—they are saying General, General, General—Loudon—I get the name Flo—Flora—Loudon". After another interval of silence, he turned to me and said: "She, this Flora Loudon, says she was a classmate of yours and something else I don't get." Then I asked, saying, "Can you tell me about her death?" After a short pause, he said: "She says she was visiting at Washington City, D. C., and was taken suddenly ill and passed out soon after her return home."

It may be interesting to know why I made inquiry about Flora Loudon's death at the time the above communication was given me. I happened to be in Higginsport in 1873, called at her home only a few minutes and then learned of the sad event which had occurred only a few weeks before, but obtained no information about the particulars of it, as the mother was completely prostrated with grief. Since the spring of 1869, when Flora Loudon left Antioch, nothing had transpired to keep alive the memory of my classmate, nothing

as is usual with classmates once having mutual interests. The day I visited Higginsport, just mentioned, having finished my services the evening before as lecturer before the Teachers' Institute held in a town 12 miles distant, I took a drive for recreation and sightseeing over the hills and down the valley of the Ohio and tarried for a respite of an hour or two in the village where her home was. I sought it out by inquiry and called. In this way, apparently accidental, I visited the home of Flora Loudon and learned of her death.

From that time on (1873), nothing occurred that awakened memories of our association together as classmates, until after the elapse of seventeen years. It was the message given me in 1890 by Dr. S., and described above. That message puzzled me, for the psychic who gave it, as I learned from the published biography of his own life, had never been in that part of the United States, in which members of the Loudon family resided whilst living, and by reason of other facts never had an opportunity of knowing them. However, I thought the communication might have been "telepathic", assuming my subconscious activities to be the origin of it, but the name "General Loudon" could not be explained in that way, as I had never heard of such a person.

From that time on (1890), nothing transpired, not even of a "psychic" nature, that revived in me the memory of my classmate, until after the elapse of eleven years. It was an experience I had in 1901, which antedated by several days or more the appearance of the psychic face upon the plate of this Experiment IV. It made but slight impression upon me at the time but acquired an interesting, suggestive import in later developments. In brief it happened in this way.

Whilst in Los Angeles, Cal., recruiting my health in 1901, I had a sitting on June 20th, by invitation, with Mrs. Von Freitage, pastor of the Spiritualist Church. It was at her home, 2816 Main Street. Whilst Mrs. Von F. was absent from the room of the sitting, looking after her children, I wrote on slips of paper provided by myself a dozen names of deceased relatives and friends and folded them tightly in pellets. On one of them I wrote the name "Russel", my bosom friend and classmate, which naturally suggested the name "Flora Loudon", as we three together were mutual friends and classmates. Mrs. Von F. gave the readings on this occasion, in lines of poetic sentiment, to the names on the pellets, as I held them one

by one between my thumb and fingers or by directing my hand to it. The communication given in this way, that purported to be from Flora Loudon and appropriate to her name was as follows: "Not one flower but all species considered, and *with all my heart*, I come. Flora Loudon." (The underscoring is in the original.) [1]

Now it was after the elapse of *only five* days that two psychic faces appeared, June 26th and 27th, 1901, upon the plates in my Experiments III and IV with Mr. Wyllie, which I recognized as the likeness of Flora Loudon deceased, and made affidavit to the recognition and later reported the same to the S. P. R.

From that time on (June 27th, 1901), though I investigated mediumistic phenomena with many psychics, nothing transpired, purporting to be from Flora Loudon deceased, of which I have any record, until after the elapse of fifteen months, to the same day (*i. e.*, 27). It was soon after my return to Denver, Colo., and at the first sitting I had with my automatist (June 27th, 1901), that experiences of an interesting character were initiated and continued thru many months.

That these experiences be appreciated as they deserve, information should be available to some extent concerning the psychic herself and her gift, thru whose instrumentality the communications and manifestations were produced. For several years it was my habit to speak of her as my automatist, for the reasons that she was perfectly willing for me to apply the strictest conditions I could devise, and such as Psychical Research might require in investigating mediumistic phenomena, and the series of sittings I had with her—numbering more than seventy—constituted an extended report to the

1. This incident of the pellets is one that arouses very grave suspicions. Psychic researchers are so familiar with the pellet trick that the mere mention of it as having been employed is enough to discredit almost anything. Nothing will save a message derived in that way except absolute assurance that the pellets were never in the hands of the psychic. In this instance there is no detailed description of the facts. We do not know anything about the pad on which the names were written and not a word is said about what was done with them in the séance room, whether the medium touched them at any time. The method of ascertaining the contents of pellets is so simple that researchers wonder why anyone attaches any value to experiments conducted in this way. The name Flora is well known as the name of flowers and that would account for the allusion to a flower, while the rest of the message has no value whatever.—Editor.

S. P. R., the first readings of which and favorable comments thereon were made by Mr. F. W. H. Myers and Professor William James, the former being secretary and the latter his guest. Miss W.'s mediumistic gift revealed itself at the age of sixteen, and it was about two or three years afterwards that I began sittings with her, that is, late in the autumn of 1898, which extended thru 1899 into the spring of 1900, and were resumed in September, 1902, and continued into the autumn of 1903. She belonged to a highly respected family and one of the pioneer residents of Denver, and was herself a member of "All Saints Episcopal Church", North Denver. Her education was limited to a high school course. She was simply a medium, non-professional, non-advertising. Her specialty was the production, usually in normal consciousness, of automatic script, giving no evidence of knowing its content unless permitted to read it. Other phenomena, of a "physical nature", occurred often in her presence—raps, queer sounds, "electric percussions", movements with and without contact, scents, lights, etc. In demeanor, she was reserved, uninquisitive but never hysterical. One would hardly suspect her integrity on short acquaintance, and certainly not on an extended one.

The following are references on behalf of the character of Miss W., which were furnished on request twelve years ago to Dr. Richard Hodgson, then secretary of the American Br. of the S. P. R., viz.: "Herbert George, Ed. *George's Weekly*, Denver, Colo.; J. D. Witham ('Judge'), 2828 Lafayette St.; Henry Davis, Glenarm Hotel, 15th and Glenarm Sts.; F. S. Gleason, 726 15th St., clothing store; W. M. Duff, lawyer, Charles Bldg., 15th and Curtis Sts.; I. B. Scott, 906 15th St., Denver Watch Case Co.; Mrs. Harriet Wasson, Colo.; Mr. L. B. Ames, Littleton, Colo."

Also I copy herewith the statement of a careful observer and investigator, a well known lawyer of Denver.

"Law Office of

Edmund J. Churchill

Telephone 1072

Denver, Colorado, March 24, 1903.

404 People's Bank Bldg.

TO WHOM IT MAY CONCERN:

I take pleasure in stating that for a period covering about six months, from time to time, I took occasion to consult Miss W. as an automatic writer.

In all particulars, I found that her work was entirely sincere and

that from whatever source she drew her inspiration, it was certainly not from any previous knowledge of matters concerning which her writings were produced.

I believe from what I personally know and also from the experience of others of my friends that Miss W. is entirely honest in her automatic writings, and whether it be spirit communications through her or the result of some unusual development of her sub-consciousness, as far as she herself goes, the writing comes to her without conscious effort on her part.

Very respectfully,
EDMUND J. CHURCHILL."

During the time I had sittings with Miss W., from the autumn of 1898 to the spring of 1900, no communication was received, purporting to be from Flora Loudon deceased. No reference or hint was made in any way whatever relating to her. This circumstance seems all the more curious, as "Russel", one of the communicators, supposedly the same Russel who had been interested in her as well as myself, alluded to confidential experiences we had together at Antioch, but made no reference, direct or indirect, to our mutual friend and classmate.

The transcript I make herewith is that of the record of experiences I had at my first sitting with Miss W., soon after my return from California to Denver, Colo.

Sept. 27th, 1902, 3:30 p. m. Sitting with Miss W. We had just seated ourselves at the opposite sides of a small stand placed in the centre of her room, when I heard distinctly raps made apparently on the underside of the top of it.

"Will some one of the friends present spell name or message if I use the alphabet?" said I.

Three raps (yes).

I wrote the alphabet on a pad and held it in such a position that Miss W. could not see the letters, and then pointed slowly to each letter, and the following was the result obtained by the raps.

FLCRENCELOUEDEEN

Whilst I was deciphering this problem, it came into my mind that it was a disguise of the name Florence Loudon, and whilst I was pondering over it, Miss W. wrote—

"Don't you see I have spelled it wrong on purpose *lof*?"

The name is Florence Louden, is it? said I, observing at the time the queer-looking letters at the end of the sentence.

"Yes, *lof*"

I underscored the first two letters, saying, Don't understand. Please explain. I underscored the other letter, saying, as before, Don't understand, please explain. After a pause, I said, please repeat. (All this was in writing, not spoken aloud.) Then, said I. Let me see you do that again? (also in writing). And whilst I was writing it, Miss W.'s hand wrote—

lof

Don't know what that is, said I, and whilst I was writing it, the hand at the same time was writing—

"Don't you comprehend *lof* It should be as plain as the nose on your face."

My nose is not very plain, tho big, said I. I see only one side of it at a time, and not comprehensively (all written).

Please write it again?

lof

Is the first—O? (written). Three raps (yes). Is the second—l? (written). Three raps. Is the third—F?

"I guess you will have to work it out yourself."

Is the third a capital? (written). Three raps. The others are small letters with a capital that is an initial? (written) and the hand wrote—

"Well, would you like to have me tell you? I should think you would rather solve it yourself than to be told."

Give it up, said I, and just at this moment it flashed into my mind that the puzzle was simply the name *F l o*, and I wrote it, and also, saying, You gave me the impression, didn't you or some friend? and at the same time Miss W.'s hand was writing—

F l o

"Yes, that is all right. We can give *you* impressions but you cannot give the medium impressions, we will not let you."

Yes, said I, it's Flo—it was in my mind (written).

"We don't have anything to do with what is in your mind, unless we give you impressions."

(It was my habit to assume, especially the former writings thru Miss W.'s hand, they could be explained on the basis of telepathy between living minds.)

While I was writing another question for the communicator "Flo", I observed that the psychic's writing had changed to a "large, bold" style of writing, which was familiar in the former script as that of a communicator who purported to be my daughter Maud (deceased in 1898). After this communicator (denoted "Maud" in the script) had diverted my attention, for a moment or so, by a matter apparently trivial but afterwards proved to be very significant, I returned to the question I had written for "Flo", which was this, Can you give *three* facts of personal identification? Pointing at this, I said (*i. e.*, writing it)—

"Maud", please have that question answered.

"'Well', she says, 'you are thinking about it', papa. You see she's as particular as the rest of us."

"'Three ways', she says, 'outside the writing'" (automatic).

Recalling what were supposedly communications or manifestations previously given, I said, I understand, it was photography and trumpet-speaking, but the *third* way, I don't know, if the two mentioned are right. Here the style of writing changed to that of "Flo's".

"Yes, those things were genuine, all right. You know that we were present in connection with M. K., C. M., E. M., and others. You need no further evidence to that."

Pointing to M. K., I said, is the 2nd, (*i. e.*, K.) here in Denver?

"One of those letters means Mrs."

Who is that? (pointing to E. M.).

"E. W." (The M, I saw, was an inverted W).

(Then I thought of the photo-medium with whom I had experimented in Los Angeles.) Said I, is it (*i. e.*, "E. W.") Edward Willie?

"Oh, yes, certainly."

(Here the writing changed to the large, bold style of the "Maud"-communicator.)

"Your unseen friends are even more particular than they used to be, papa. You are such a terrible *skeptic*."

(Following up the queer maneuvers and disguised sayings of these hypothetical communicators, I learned that the "M. K." or "Mrs. K." was a trumpet medium in Los Angeles, whom I knew as a Mrs. F., thru whom a communicator, giving the name "Flora Loudon" manifested, and that the "C. M." was a clairaudient medium, with whom I had several sittings, at the first of which "Flora Loudon" gave a brief poetic sentence, which made such a slight impression upon my mind that I had forgotten it. I mentioned this on a preceding page. It was the message given thru Mrs. Maud L. Von Freitage, pastor of the Spiritualist Church, Los Angeles, Cal.)

In this connection an interesting episode occurred relating to the "E. W.", photo-medium (*i. e.*, Edward Wyllie). Miss W.'s hand stopped writing. Waiting awhile, I inquired, why so? She said:

"They are talking about someone by the name of 'Frank'—and then her hand commenced writing in the large, bold style of 'Maud'—"

"Oh, it was something to do with a spirit-photographer in San Francisco."

(Now it is coincident with the foregoing that Mr. Edward Wyllie was at this time in San Francisco, Cal., and Dr. W. J. Pierce was experimenting with him in psychic photography. In confirmation of this statement I refer the reader to p. 458 Dr. Funk's "The Widow's Mite, etc." Also the record of my notes made at the time gives information that "in the summer of 1903 I met a Mrs.— in Denver, who, in course of conversation with me on psychic photography, incidentally remarked that Mr. Wyllie's brother 'Frank' was his guide and helped him in his photographic work." I think I myself had forgotten it, when in San Diego, January, 1905—as given in my notes—Mr. Wyllie himself told me, his "brother Frank" was his "spirit-control" and did photographic manifestations thru him.

October 25th, 1902, 3:30 p. m. Sitting with Miss W. It was about an hour after the sitting began, during which others wrote by the psychic's hand, that the "Flo" communicator made known her

presence by a phenomenal method. I noticed that Miss W.'s hand had written the following—

"6——13——15"

It occurred to me to count down the alphabet 6 letters, which gave me F. I wrote F and said mentally, "Is that right?"

Three raps (yes), (which sounded in the direction of my left, Miss W. being on my right).

Then I counted down the alphabet to the 13th letter, which was M, and I felt puzzled, thinking I had made a mistake, as I expected it to be the second initial of the name Flora Loudon. Again counting down the alphabet, I said, "Have I counted correctly?"

Three raps. (Just then I noted Miss W.'s hand had written)—
"It is a 12."

Then I wrote F L and pointing at them I said, "Am I right about what is in my mind?" (having in mind the name Flora Loudon).

Three raps.

Looking at the last figures of the series, that is at 15, I began counting the letters of Flora Loudon's name, thinking there might be 15 of them, when I noticed that Miss W.'s hand had written—

"Not a 15—it, is the last letter, the 15th in the alphabet."

Now whilst my attention was diverted from the writing just given in wondering why 13 was written for 12 and whilst absorbed in the memories of my classmate long ago dead, I happened to notice the following sentence, which had just been written by the psychic in "the large, bold style" of the communicator, purporting to be my deceased daughter Maud.

"Papa, it is Flo, only the 13 was made on purpose instead of 12."

Here I expressed the wish that further evidence be given me that it is she and that she knows about me. Then I observed the psychic's hand writing in the style which I recognized as that of the communicator "Flo", as follows—

"I was with you when you got the new buttons, did you think I was?"

(This reply of the communicator "Flo" to my expressed desire for evidence of identity and that she knows about me, is intelligible and pertinent, when taken in connection with a remark, apparently

trivial and comic, which was interjected by another communicator. That other communicator was "R. A.", or "Russel", purporting by reference to incidents in his past life, to be the Russel A——, who was my classmate at Antioch during the same time with Flora Loudon, and especially my dear friend and companion. His death occurred in the summer of 1870, the following year after Flora Loudon left Antioch and almost three years before her death.

(The remark or brief message, to be considered, was a reference made at the first sitting, Sept. 27th, to an incident which I mentioned on a preceding page as "a matter apparently trivial but afterwards proved very significant". The occasion for reference to it was introduced by "Maud", saying in her usual large, bold style of writing, "Father Ryan is here," etc. Then the brief message immediately followed in a changed style of writing and was signed "A. R.", which were the initials of "Father Ryan" often written in the messages. Naturally I supposed he was the author of it. Thereupon "Maud" in her usual indirect way—which, by the way, was characteristic of my daughter)—*i. e.*, arranging letters in queer fashion as "usrel," etc., suggested what was intended and finally said, "That means Russel (*i. e.*, Russel A——, not "A. R.", which I saw was R. A. reversed). "It was in your mind just as I was going to write it, so I changed it."

(Now the brief message, purporting to be from Russel A——, having attached to it his initials in reversed order was as follows:

"That was a pretty slick trick of yours making your yellow shoes black, wasn't it? A. R." ("Yellow" for yellow purposely.)

(About six or seven weeks, I think, before this, whilst I was in Salt Lake City I wore a pair of shoes that I liked very much, as they were so comfortable and easy on my feet, as well as neat in appearance. But they were *tan* color and I literally despised that color. One morning as I was passing a shoe shop I saw an advertisement, "Tan shoes colored jet black". I went in and the old shoemaker assured me a satisfactory job, and so he did. The imitation of black leather was so perfect that whilst I was visiting in Pueblo with my sister she commented upon the handsome appearance of my shoes. No other persons than my sister and the shoemaker, as far as I can recall, knew that my tan shoes had been made black.

(Shortly after my return to Denver I dropped in at Fontius'

Shoe Store, cor. 16th and Champa sts., and a clerk sent my shoes (*i. e.*, blacked tan shoes) up-stairs to the repair-workman and he put on a set of new buttons throughout. I was, of course, much pleased as the bright new set were larger than the small scarred buttons and enhanced the appearance of the shoes. No other persons than the clerk and the repair-workman knew I had new buttons put on my shoes. No others in Denver knew these facts. I have no remembrance of ever mentioning them in the presence of my wife. Even if I had done so, it is not in the least likely she could have told Miss W., as she did not come in contact with her in any way whatever.

(Now it struck me as being not only interesting but peculiarly suggestive, that two communicators, purporting to be classmates together with a third one and ostensibly giving incidents of identifications, made references in their communications with him, to one and the same object that was in his possession, and that these references were made to incidents connected with it, which he recognized at once and knew to be perfectly applicable to that object to the exclusion of all others. The coincidence is hardly explainable by chance.

Thereupon I suggested that the communicator relate some experiences of the past that would tend to identify her. In the style of the communicator "Flo", Miss W. wrote the following—

"Well, that would be no evidence now since it is recorded upon your mind."

Reverting to the numbers written at the beginning of the communications, I noted in particular the last one, "15", and said what's that for? Without observing whether Miss W.'s hand was writing or not, I counted down the alphabet (written on a pad in my hand) to the 15th letter, which was O, and there came into my mind (doubtless by suggestion) Ohio, the state in which was the home of Flora Loudon, and I said is it Buckeye? and then saw that the psychic's hand had already written, in "in the large, bold" writing of the "Maud" communicator—

"Why that is for O, Buckeye State."

Here I incidently remarked to Miss W., as her hand began to write, that the state in which the communicator (having in mind Flora Loudon lived, was known as the "Buckeye State," then I noticed the following in the large, bold writing of "Maud"—

"Do you mean me, papa, or the lady herself?" (My deceased daughter Maud was not born in Ohio, but lived in that state only a short time as a small child.)

Then said I, "Maud," please ask the lady if she is willing for me to relate the situation of the past to Miss W., and the hand of the psychic wrote—

"She says, **MOST CERTAINLY, CHARLEY.**" (Underscoring mine. C. H. C.)

It impressed me as being indeed suggestive that the communicator "Flo" addressed me by the name "Charley" *i. e.*, spelled in the old, familiar way. Another communicator "William Cook", purporting to be my deceased father, William Cook, spelled my name in the same old, familiar way, in the message he sent me. So did "Russel" in all the messages he gave me. As a lad until a young man my name was spelled Charley, not Charlie, or Charles. My brothers and sisters, as well as parents while living, wrote my name in that old, familiar way, and it was recorded the same in the family Bible. It is certain, without the least doubt in my mind, that my most intimate friend from earliest boyhood, Russel was himself perfectly familiar with this fact, and it was he who with myself was a class-mate at Antioch with Flora Loudon, whose death occurred not long after his. [2]

November 12th, 1901, 3:40 p. m. Sitting with Miss W. About an hour after the sitting began I scented odor like that of flowers. This was the first occurrence I had noted. It was so pronounced that I looked around the room to see if there were flowers anywhere and as I saw none I suspected that it might be perfume on the person of Miss W. "Are there flowers here," said I, "or perfume of any kind on your person?" "No", she said, and pushed the pad towards me, on which her hand had been resting, and on it were written in the large, bold style of "Maud", the following—

2. It is apparent to any reader that these incidents are much better. The medium is a private person, protected by the testimony of parties who knew her well and not subject to the ordinary suspicions. Besides the manner in which the messages come is an indication of the correct type. The incident of blacking the tan shoes is an excellent one to get through any psychic, no matter what the character, as it certainly had little opportunity to be obtained either casually or purposely.—Editor.

"Your friend Flora L. brought you some spiritual flowers, don't you smell them, papa?"

I asked Miss W. (sometimes "clairvoyant") if she could see anyone. With slight motion of her head in assent, looking toward a rocker several feet from the window, she said, "A lady sits in the rocker, she has a bunch of roses in her hand and wears a long veil covering her face." "My impression is", said I, "they are red roses." "Yes, and there are white roses, too", said Miss W. Then I moved my chair near to the rocker, and then inhaled, indeed sensibly enough, the odor, which was very strong. "Anybody else here?" said I. "Your daughter is here, too", said Miss W. "Any others?" said I. "That's all I see", said Miss W. Thereupon "Maud" wrote—

"Russel is here with her, papa, but Miss W—— does not see him, but he is here though."

And whilst I was inhaling the odor making sure, I was not mistaken, the psychic's hand wrote in the usual style of "Maud"—

"It doesn't make you sick, does it, papa? It is so strong."

(It was indeed suggestive that the name "Russel", being that of my classmate who was also associated with Flora Loudon at Antioch, should appear again in connection with a manifestation purporting to be from Flora Loudon deceased.)

Later on, communicating by the hand of Miss W., "Maud" wrote, saying—

"Flo manifests with the fragrance of flowers."

This phenomenon impressed me not only as a beautiful symbol of the name "Flora", but also as having an interesting, suggestive import, especially when taken in connection with the communication that was given more than a year before this thru Mrs. M. F., of Los Angeles, and which is as follows—

"Not one flower but all species generally considered and with all my heart I come. Flora Loudon."

In connection with the manifestation noted above the "Flo" communicator, at my expressed wish, wrote by the psychic's hand in style of chirography, which I recognized at once as being the same as that employed by said communicator heretofore. The communication indeed, to say the least, was an impressive one, because of the intimate knowledge it disclosed concerning myself and the person

in whose mind it purported to originate. It is a matter of sore regret that I failed to preserve it and make record of its content before the mishap occurred, though I would not inscribe it in this report because of its personal nature.

November 22nd, 1902, 3:40 p. m. Sitting with Miss W. Soon after the sitting began I "sensed" the odor of flowers. It was so strong that I asked Miss W. if she scented the fragrance of flowers. "No, but I see", said she, "a lady standing by you with a bunch of flowers in her hand. It is the same lady who came the other time." I then asked Miss W. to describe the appearance of the lady whom she saw. She did so and gave a description which corresponded to the appearance of Flora Loudon deceased as far as I remembered her.

December 20th, 1902, 4 p. m. Sitting with Miss W. Again the phenomenon of the fragrance of flowers occurred. It was soon after the sitting began. The odors I perceived were numerous and various. Whilst I was trying to determine what flowers they were from the odors I inhaled, "Maud", in her usual large and bold style of writing, communicated by the hand of Miss W. the following—

"You never smelt flowers like them. They are Amaranths and Asphodels, flowers of Heaven."

I don't know these flowers, said I, and the hand continued writing in the usual large, bold style—

"You have heard of Amaranths and Asphodels, the fadeless flowers of Paradise?"

"The Asphodel is the flower of spiritual affinity and eternal love, also the symbol of poetic thought."

Whilst I was pondering over what had just been written, the same communicator continued writing—

"You know who brought them to you, don't you, papa? that is, you have the impression of who brought them?"

As my thoughts ran back in memory to my school days and I seemed to see the familiar face of my classmate and friend of by-gone years, I said, "Maud, tell me about that person (*i. e.*, Flora Loudon)."

"Well, that person is a very bright and beautiful angel and has perfected herself very highly in spiritual knowledge. She has a special mission in being with you, and you will know just what that purpose is ere long. You come in contact with her every night upon the Astral. She talks to you and gives you suggestions that you frequently carry out in the physical, not understanding how or why, but as you unfold your higher powers you will understand the meaning of it. Do you not experience a peculiarly peaceful feeling, when you realize you are in her presence?"

"The influence of Russel is also very sweet and peaceful. The influence of both of these persons is so refined and spiritual, that it is not so strongly perceptible at all times as something more material would be——This angelic being who is near you has contributed extensively to the literature of the heavenly world. She has composed a great number of musical compositions, notable among them being *The Divine Sympathy* and *The Angelic Rhapsodie*."

Aside from the curiosity and interest that the foregoing message may have stimulated in the mind of the investigator, it should be noted that the name "Russel", which was that of my classmate associated with Flora Loudon at Antioch the same time I was, is mentioned, at this writing in *immediate connection* with the person who is described as being supposedly the same Flora Loudon I had known as my friend and classmate at Antioch. I could not help feeling at the time the message was given that this fact had certainly a definite import, tho I was averse to an acceptance of what was seemingly involved in it.

January 3rd, 1903, (3:30 p. m.). Sitting with Miss W. On this date the communicator "Flo" began writing short messages by the hand of Miss W.—short messages accompanying the manifestations of the odor of flowers.——

These messages usually bore words of encouragement or comment upon the symbolic significance of some flower whose fragrance I had "sensed", or explanatory of things that seemed strange to me, with reminiscences of past experience.

It is here a matter of interest, to say the least, that a certain fact should be noted, a fact that stands out, definitely recorded, in my notes which were made at the time. This fact, it would seem, suggests not only the symbolic import of the manifestations as re-

lated to the name of the communicator, but also that these manifestations were purposely made to impress sensibly upon the mind of the investigator and make real to him as far as possible the presence of the communicator herself.

These manifestations of flower fragrance, which purported to originate with the communicator "Flo", began November 12th, 1902, on which date "Maud" wrote by Miss W.'s hand—as mentioned on a preceding page—saying, "Flo manifests with the fragrance of flowers." They continued through ten months to September 1st, 1903, on which date my sittings with Miss W. ended. They occurred with marvelous frequency; seldom less than a dozen at a sitting; sometimes several dozen, and even more. According to my record of twelve sittings, at only two were there less than a dozen manifestations, *i. e.*, nine November 22nd, and six November 29th, 1902, whilst on December 20th there were fifty-five, and December 27th, 1902, twenty-three, and on February 17th, 1903, forty-three manifestations. Whenever the fragrance of flowers was sensibly manifest, it purported to indicate the presence of the communicator "Flo". Whenever she was not present or had withdrawn, as informed by another communicator, I could not "sense" any odor of flowers, and even when she purported to be present, I could not always "sense" any flower fragrance. This, as it seemed to me, was a suggestive circumstance. In connection with these manifestations the presence of "Flo" was usually made known by "Maud" or by Miss W. seeing her clairvoyantly, or by "Flo" herself writing.

At this sitting (*i. e.*, Jan. 3rd, '03) the communications that were written by others had extended so far beyond the limit that no opportunity was given for "Flo" to communicate as I had requested. As it was getting late and I had an engagement for the evening, I insisted that attention be given at once to my request. Thereupon "Maud" wrote chiding me—

"You will not be able to attend the meeting tonight, papa, if you get any more messages."

Nevertheless I persisted, and after a pause the hand of Miss W. began writing in the style of the communicator "Flo"—

"Maud thinks it is not advisable, as she is afraid that you will miss your supper as well as other matters you were to attend to. That is the reason why I have not written. This is Flo."

Why, indeed, is she my boss? said I, with humorous feeling.

"She seems to think that you need her guidance in general matters and her protection.

"I should like ever so much to have a long talk with you, my dear old friend Charlie Cook. I should like to tell you of Russel, and how he has progressed in the other world, and of what a bright and shining light he is, but I must wait. Flo."

It struck me as being suggestive, that the communicator "Flo" addressed me as her "dear old friend Charlie Cook". Of course I knew this to be perfectly natural in or for the Flo, whom I had known at Antioch and in whom I had been especially interested as my classmate and dear friend. Also that she should write my name "Charlie" reminded me that I myself had made the change and fancied it to be preferable to the old way, *i. e.*, "Charley".

Also it struck me as being impressively significant, that the name "Russel" was mentioned, in this writing and for the first time, by "Flo" herself, inasmuch as the latter purported to be the same Flo who was associated with the Russell that had been my friend and classmate at Antioch.

On January 7th, 1903, among the variety of odors I "sensed" was one that was especially fragrant. As I was not familiar with the flower from which it emanated, the communicator purporting to be my daughter Maud informed me that it was "Orange Blossoms". Later at my request "Flo" communicated a brief message in her usual style of handwriting, as follows—

"Did you like the fragrance of the orange blossoms I brought you this afternoon? I hoped that you did and that the memory of them would fill your spiritual sanctuary with fragrance."

* (Whilst transcribing this message and as my thoughts were directed by some subtle law to the miniature flowers in Flora Loudon's hair—in a photograph of her that her uncle William had given me at Los Angeles in 1905 and taken of her at the age of twenty-two—it occurred to me that possibly these miniature flowers were orange blossoms, such as are often worn by brides typical of purity, and that they resemble in shape or form the large flower in the psychic photograph which I obtained in 1901 and to which the name "star lily" had been appropriated.)

Next morning after writing the foregoing note (*i. e.*, *), I dropped in at the room of the Globe Green House exhibit in the

block below and made inquiry about orange blossoms. The lady florist told me the odor was very fragrant and gave an interesting description of the appearance, substance and form of the flower. I handed her my photograph of Flora Loudon and with it a magnifying glass. Upon looking at the miniature flowers clustered in the hair on the left side of the head, she at once pronounced them "orange blossoms". Then I handed her the psychic photograph. She scrutinized the large flower, to which I directed her attention, in the hair just above the forehead, and said it was not the lily, the "large lily", that I supposed, but was what is known as the "Baby Easter Lily", which, she added, resembles somewhat in appearance and form the orange blossom. She also remarked incidentally that the cross in the psychic photograph was the same in design as the miniature cross in the photograph.

At this sitting (Jan. 7th), I think it was, (as I overlooked dating the record at the time I made it), the communicator "Flo" explained the meanings of the symbols on the psychic photograph I obtained in Los Angeles, Cal. My question was this, "Would you be so kind as to interpret the symbols that appeared upon a certain photograph?" The psychic's hand wrote in the style of writing usual with "Flo" the explanation of each symbol, naming them definitely, "Star", "Heart", and "Cross".

Whilst no new idea was given as far as I could see in the explanations, it struck me as being suggestive that the first symbol was designated simply "Star" without any idea or notion of lily attached to it, as I usually thought of it and had written it in my records in that way.

At the time when the manifestations of the odor of flowers reached their climax in variety and profusion, I provided an album at the suggestion of the communicators (Dec. 27th, 1902) for their autographs. The several lines of poetic sentiment, that were written by "Flo" thru the psychic's hand are as follows—

"The flowers are the smiles of God,
 God has caused the flowers to spring up,
 In barren and out of the way places,
 That they may delight the Angels.
 Flo Loudon." [3]

3. As a part of the record of the work of Miss W—— this poetry should be included in a report. But it has no evidential value. If the record were more detailed than it is the incident might have more interest. But as it is no importance can attach to it.—Editor.

February 11th, 1903. Sitting with Miss W. On this date only a brief message was written by "Flo" using Miss W.'s hand. It had reference to lectures I was giving at the time, as I understood it. The message is as follows—

"Dear Friend Dr. Charles Cook,

My soul goes out to you in your work. Please think of me often, for my thoughts are with you. I cannot say all I would like to this evening. Best wishes, Flo."

This is the first instance that the communicator "Flo" addressed the sitter as "Dr. Charles Cook". Flora Loudon did not know me by said name and title. I was usually addressed and spoken of as Charley or Charlie Cook, and had no "Dr." prefixed to my name. On the supposition that the communicator was what she claimed to be and had present knowledge of me as she alleged, the name and title would not be inappropriate.

At the sittings with Miss W. April 22nd, May 2nd and 13th, 1903, three communications—two of which being quite lengthy—were written by the psychic's hand, purporting to have originated in the mind of Flora Loudon deceased. These communications were letters, such as one friend would write to another dear friend, and can be properly designated as letters of sincere and abiding friendship.

April 22nd, 1903, p. m., I had just received a message purporting to be from my dearest friend and classmate Russel, whom I had known from earliest childhood, and whose death had occurred in 1870, three years prior to that of Flora Loudon. This revived the memory of experiences of bygone years, among which was an incident, apparently trivial, that seemed to have found a niche in my mental fabric. Whilst on the train en route for Antioch (1866), with some casual remark Russel turned my attention to "a pretty lassie, in short dresses and with rosy cheeks", that was sitting in front of us and across the aisle. It happened a day or so afterwards that this same girl entered the Academical Department at the same time with Russel and myself, and we came to know her as Flora

Loudon. It was this remembrance that occasioned the following request, which I made to "Maud", who was also communicating. "Maud", will you be so kind as to ask my rosy-cheeked, school-girl friend to write if she is here?"

"Do you mean Flo Loudon, papa?" (After a brief interval the psychic's hand began writing in the style of the "Flo" communicator)—

"Dear friend of the past and present—

The memories of days now gone still link us together with the indissoluble chains of friendship. I cannot forget the past, neither can you. Certain events produced indelible impressions upon our souls, impressions that we shall carry with our souls through all eternity.

I have tried many times to impress you and to cause you to feel that angelic beings from a better world than yours minister unto you, and crown you with their heaven-born blessings.

Yours in truth,

F. LOUDON."

As I read this message naturally I became thoughtful, and thereupon "Maud", writing her accustomed large, bold style, said—

"Does that letter trouble you, papa? I'm sorry if it does, its intentions I am sure were good."

It seemed to me, said I, that I might read between the lines. Was I wrong in this?

"No", replied "Flo" (writing by the psychic's hand). "I wanted you to read between the lines. There was a purpose in my writing the letter as I did, but I hoped your intuitive power would help you read between the lines."

It may be that the entire content of this communication is true. On the supposition that the communicator was what she claimed to be and had knowledge of my present mental states as well as physical surroundings as alleged, there is nothing in it as far as I see that was inappropriate to myself, nothing that was incongruous with my very limited knowledge of the facts.

May 2nd, 1903, p. m. Sitting with Miss W. At this sitting the

second letter was written thru the psychic's hand by the communicator "Flo". An occasion was made for it, seemingly by a casual remark, written in the usual large, bold style of "Maud"—

"Your good angel has brought an extra fine lot of flowers."

Whom do you call my "good angel"? said I.

"I mean the angel Flo. I should think you could read between the lines by this time, papa."

Now as to what was meant or hinted at by "reading between the lines", I inferred from what this communicator "Maud" had said that it had reference to a sort of mysterious relation existing between souls, termed "Spiritual Affinity". "I could write you", said she, "many pages in relation to the affinity between you and F. L. (Flora L.) as well as between you and R. A. (Russel A.), but they are different." "There are so many points to be considered in the law of affinity—in regard to twin souls to positive and negative law." "As you unfold your higher powers you will understand the meaning of it." "She (Flo) has a special mission to perform in being with you." "She helps you in a spiritual way, there is an affinity between you (and her) that is eternal."

All this was obscure, mystical, like other statements she had written by the psychic's hand, viz., "you come in contact with her (Flo) every night upon the Astral. She talks to you and gives you suggestions that you frequently carry out in the physical, not understanding how or why," etc. Miss W. seemed to have no interest in what was being written, even if she had any knowledge of it, and if she had, it was not obtained by any normal means that I know of.

However, I was deeply impressed with, as well as greatly interested in, the writings and phenomenal manifestations thus far produced, yet I experienced serious difficulty, sometimes strong aversion, even in trying to entertain a conviction that the communicator "Flo" was the Flora Loudon whom I had known long ago as my classmate and friend, and whose death had occurred thirty years prior to this time (1873-1903). I felt myself unequal to the situation, and so expressed myself, when I observed Miss W.'s hand writing—

"To the dear friend of my school days—

You are not veiled to me as I am to you. I can see you, touch you, and hear you talk. Consequently you are very

real to me. I wish that I were as much so to you. If such could be the case, I think that you would find new joy in living, not on account of being able to realize my presence alone, but for the knowledge that your loved ones do return to you, that they sympathize with you when you are troubled, and rejoice for you when you have that which makes you happy."

As my thoughts ran back to the estrangement that had arisen between us some months prior to her leaving Antioch (in 1869), I felt disturbed and troubled in spirit, why it was so, and the psychic's hand continued the writing—

"Why does that period of indifference on my part trouble you now—that belonged to the past? The law of harmony extending between us is drawing us closer day by day. Some time the misunderstanding on your part will be cleared away, and then you will understand me and my motives better than you ever have before. I do not misunderstand you at all, for I have the advantage over you—I can see. If you could see me as I stand before you now, you would be glad, as when in the past you found pleasure in thinking of me.

"I bring you the flowers as a symbol of the pure and earnest feeling that I have for you. There is not one touch of anything but the highest and purest sentiment. If the regard of an angel in heaven is valuable to you, then take it, and treasure it for what it is worth to you. If it troubles and worries you, then do not think of it. The time may come in the future, that such an esteem may be more valuable and useful to you than it seems just now.

"The law of spiritual affinity is above any earthly sentiment or feeling. Consequently you may not be able to comprehend it in its higher sense as I do, for the reason that I have laid aside the physical and view life from a lofty standard. I do not know that you need to permit this feeling to trouble you. Rather let it be as an inspiration to you in the difficulties and trials of life. It is helpful to all peoples to have something that they can look to for in-

spiration. Have you ever thought of it in that way? I cannot ask you to think of me, if it troubles you as to why it should be so. It does not trouble me any, since the laws of affinity have been made clear—

“Can you not try to realize it day by day? Perhaps if you try very earnestly and ask to have strength given you daily to solve this mysterious problem, that I will be able to help and aid you, and give you additional strength to realize it. Think of me at night before you sleep, and in the morning after you awake, I will help you—

Flo.”

The estrangement alluded to probably was not intentional. Flora's absence, 1867-1868, may have been the occasion of it. Whilst we were students together, 1868-1869, and dined at the same table, we were not classmates and did not have the same mutual interests as during 1866-1867.

May 13th, 1903, p. m. Sitting with Miss W. Soon after the sitting began I expressed disappointment at not being able to discern or “sense”, as usual, the fragrance of flowers. To this “Maud”, who was communicating at the time, replied—

“There are flowers here but conditions are not strong enough to make them perceptible.”

Then Miss W.'s hand began writing in another style, and I asked, who is writing? Miss W. said, “Your friend”.

“My Dear Friend C. H. C.,

I have wondered if you have failed to sense my presence this afternoon, the atmosphere seems so lifeless. Yet there are many of us with you, and I have brought my usual offering of flowers. It seems that there are times in one's life when the very strongest influences from the spiritual side fail to reach him.”

Why is this? said I (having reference to the odor).

“The reason is because there is not enough force in the material atmosphere to form a harmonious blending between the two. Your friend Russel and myself want you to think of us often, as we have asked you to do. We wish to come nearer to you than we have been able to so far. Both of us wished you to have a strong picture of your two friends that you would be able to recognize. We are look-

ing forward anxiously to seeing it materialize. Altho such a picture was produced, it has not materialized in a material way so far."

Whilst I was making experiments in psychic photography with Mr. M., it was "Maud" I think who promised that "Russel" and "Flo" would try to produce a picture of themselves on the plate, which did not seem to be a success.

"At times it seems that the connection between the spiritual and material worlds is very imperfect, and then it is very clear, and heaven and earth seem very near together.—A spirit has just been here by the name of Greenwood, she stayed only a moment, but whilst here said she wished that you would visit Mrs. Van Deusen, of this city. She thought you would both be pleased to meet each other. Mrs. Van Deusen is a very remarkable medium and is about 76 years old."

I asked the address.

"She did not give the address of the lady, except that she was in the city. You could find her, however, by looking in the city directory. I was not quite sure that you would be interested, or I would have had the spirit give more explicit directions. I believe that the lady's name is spelled Van Dusen instead of Deusen, as I spelled it before." (Dusen proved to be the correct spelling.)

"It seems queer that you do not remember any of the experiences that take place during the night when many of us are together——"

As I did not understand the import of the message about Mrs. Van Dusen and the strangeness of the statement just made, I thought I would divert attention in another direction and make some critical investigation. Accordingly I wrote the following question, viz. :

Flo, dear friend, if you will not chide me, I would like to ask some questions. May I?

"Why, yes, only it seems as though there should be perfect confidence between us. Don't you think so yourself? I would like to help you so much, and in so many ways."

The writing appeared jaggy, indicating what one might say "nervousness"—not smoothly flowing as before.

I would like to know, said I, whether it is *really you* or somebody else?

"I am sure there would be very little satisfaction to any other spirit to come here and impersonate me. The spirit friends have too

many important duties to attend to to spend their time so unprofitably."

I think, I said, here there were such, or intimated as much.

"Those who would take pleasure in doing anything of this kind would certainly be in a very undeveloped, aimless state of being, and I would not care to class myself in with any such persons. I do not think I have given you any reason to infer that I am an impersonating spirit. Please, do not doubt me. If I know myself, I am Flo Loudon."

I was profoundly impressed with the spirit and manner of expression revealed in the last several sentences of the foregoing paragraph. Nothing could be a more perfect imitation of the animus and decisive manner in which Flora Loudon expressed herself, whenever the occasion demanded it. Such were characteristics of her independent, forceful nature, that was ever firm and steadfast in adherence to a high standard of ethics and self-respect.

Well, said I, I know something about thought-transference and a law governing the same, that if I don't concentrate nothing will be transferred. So I will keep my mind "blank", not thinking about anything in particular; now if you give some characteristics of yourself, or mention some event or events in our lives, that will be evidential; if you are so disposed, you can do this and prove your identity.

After a brief interval, the psychic's hand resumed writing in the style of the communicator "Flo"—

"You know that we studied together and then a change came and we became separated and I passed out of existence. That time when you called to see my mother, I was there in spirit and saw you, and right then and there I made up my mind, if I ever had the opportunity to manifest myself, (I would do so), I demonstrated that when I appeared upon the picture in California."

"The picture in California" I understood meant the psychic photograph of Flora Loudon that I had obtained in my experiment with Mr. Edward Wyllie, Los Angeles, June 27th, 1901. The spirit and manner of expression thruout the preceding paragraph are an impressive reproduction of the same features that characterized Flora Loudon as my classmate and friend at Antioch.

"I am rather independent in nature", she continued, "and I am still so. I am sure that there would be no wandering spirit about

here this afternoon, who would know of these statements I have made."

I admit, said I, that what you say about your nature is true, very true, and that the appearance of your face on a photograph in California demonstrates the resolution you claim to have made. But the things that you have mentioned I had already told Miss W., and the resolution itself might or perhaps could have been created or fabricated by the marvelous ingenuity of the "subliminal" within her.

It was not true that I had given such information to Miss W., I only suspected that possibly I had, and made it as a positive statement for a purpose. Anyone even on a slight acquaintance with Flora Loudon could not help knowing that independency of nature was a marked characteristic.

Here the psychic's hand resumed writing in the style of the communicator "Flo", and made reply to what I said in reference to the "subliminal" and Miss W.—

"Well, because it could be, has nothing to do with the facts of the case. She (Miss W.) does not know that I was independent in my nature; that apparent coldness between us with no explanation demonstrates that fact. I am not supposed to know what you told Miss W. I have not heard everything you have told her. How do I know but that anything I may write, you may have told Miss W. (*name written*)."

Thereupon "Maud" intervened, writing in her usual style—

"Do you realize what time it is getting to be, papa?"

Again the writing changed back to the style of the communicator "Flo"—

"Did you ever tell Miss W. (*name written*) that I had a very high color?"

Not exactly, said I, but I told Miss W. that you had rosy cheeks, which is about the same thing.

On reading in the above, viz., "that apparent coldness with no explanation"—these words revived in memory the fact that I had often wondered why Flora Loudon, on her return to Antioch and during the year 1868-1869, appeared distant and so different from what she was during the year 1866-1867, whilst we were so deeply interested in our mutual studies as classmates, and in a friendship apparently sincere and abiding, and made strong by association with high ideals.

The writing of the psychic's name, indicated thus (——) in the above statements attracted my attention. On the supposition that the communicator was an objective personality, as purported to be, the act or thing itself (*i. e.*, writing the psychic's name) was natural, perfectly so, and could hardly be otherwise; but if the communicator was Miss W. herself or a "split-off" of her, it struck me as being awkward, queer and totally alien to an episode of continuous conversation, that exhibited thruout not the least appearance of artificiality or deception.

The statement in the last of the foregoing communications, viz., "I told Miss W.," etc., was not correct. The request having the words "rosy-cheeked" was addressed, not to Miss W., but to the communicator "Maud", who was writing at the time by the psychic's hand, and immediately responded to the request in the same, her usual style of writing. (Sitting April 22nd, 1903.)

Again the communicator "Maud" intervened, writing in her usual large, bold style—

"Yes, but papa you never used the expression high color."

Well, said I, the ingenuity of the "subliminal" will explain the change of words. Of course, this is not Psychological Research; it is Thomas J. Hudson which educated people catch onto, and it must be met. Please, help me so as to enable me to offset this idea or way of explaining these things. To this "Flo" replied in her usual, neat style of writing—

"Well, it will take too long tonight. Educated people know nothing of the subliminal. Your daughter seems anxious to have it closed tonight, and so I guess we will have to continue it until (at) a future time."

The sentence in the foregoing message, viz., "Educated people know nothing of the subliminal", was another instance of the animus and style of expression so prominent in the make-up of Flora Loudon deceased.

No further communication, since May 13th, '03, purporting to be from Flora Loudon deceased, was transmitted by the hand of Miss W. I had only three sittings with her after said date, and it was at the sitting dated Aug. 21st, '03, that a manifestation occurred which, as it appears indirectly, was initiated by "Flo" herself. I had "sensed"—it being the first and only experience since May 13th—

the odor of flowers, which suggested naturally for me to inquire if "Flo" were present, and "Maud", who was communicating at the time, wrote by Miss W.'s hand, saying—

"No, she ("Flo") has sent you some spiritual flowers to remind you of the fact that she has not forgotten you."

The automatic script shows the name written usually "Louden"; occasionally "Lowden" (possibly the u was made w unintentionally in the act of writing); and a few times "Lauden" (possibly the o was made a unintentionally in the act of writing). At any rate the second syllable was *never* written *on*. I myself did not know, at any rate had no remembrance of, the correct orthography of the name, until I met the stranger in Los Angeles, who introduced himself and handed me his card, on which was inscribed the name "WILLIAM LOUDON". Later I enquired of the gentleman about the correct orthography of the family name and he informed me explicitly that it was "Loudon".

SUB-SUPPLEMENT TO EXPERIMENT IV.

April 13th, 1899. Sitting with Miss W. This was the second sitting, the first being on the 7th, at which the writing was illegible except in a few places. At this sitting the communication was quite readable. The communicator purported to be my deceased daughter Maud. The following was an interesting experiment. Said I, "Please tell me by raps the name of someone with you, or of someone of your companions."

As I said aloud the alphabet, raps indicated the letters "Y O U." Is it the word YOU? said I. (One rap, *i. e.*, No.) As a rap was made at R, said I, it's the word YOUR, isn't it? (Three loud, distinct raps, *i. e.*, Yes.) The next letter designated by a rap was F. Then I thought the word Father might be the word, and at once a loud rap was made (*i. e.*, No). Thereupon raps were made at R. and I. But still I suspected the word to be father and the I should be an A. Here confusion followed, and I thought best to ask the com-

municator to indicate the letters again by raps, which was done as I slowly and distinctly pronounced the letters of the alphabet, and thus the following message was spelled out—

“YOUR FRIEND RUSSEL. MAUD. APRIL 13, 1899.”

Later whilst writing by the psychic's hand and referring to the same person the communicator “Maud” said—

“Your old friend who was here this afternoon spoke of a peculiar connection between your life and his. You know what I refer to, papa, and probably when he writes you, he will speak of it.”

This communicator “Maud”, if she were actually my deceased daughter Maud, as she claims to be, she could not under the circumstances have known my friend Russel (*i. e.*, as neither of them was alive). I have no remembrance whatever of any occasion of even mentioning the name of my friend Russel to her or anybody else, nor have I ever had a photo or picture of him in my possession that she or anybody else might have seen.

Russel was the dearest and most intimate friend I ever had. He was an orphan and made his home with his grandmother, which was a short distance from my old home. He was my associate from earliest childhood. We were classmates together, also mutually interested in music as well as in other studies, and always confided in each other with the fullest freedom. Our attachment was perfectly natural and never in the least marred with distrust or suspicion. The last several years of his life were spent as a student in the Academical Department of Antioch College at Yellow Springs, Ohio. At his suggestion I decided upon the same course of studies at that institution as he did, and from that time on thru those years we pursued the same studies together and occupied the same room together. His death occurring suddenly (August, 1870) was a severe blow upon our mutual aspirations, as we intended to matriculate the following month (September) at Cornell University, N. Y. In reference to the “peculiar connection” that “Maud” alluded to in her message, I can therefore say, that Russel was my best friend, dearest companion and most helpful classmate.

Under the circumstances Miss W. could not have had knowledge of these facts. Also it should be noted as mentioned above that my first sitting with Miss W. was April 7th; prior to this time Miss W. and I were strangers, and at the sitting itself no occasion was given for any reference to or even thought of Russel. It is certain that

Miss W. obtained no information from me concerning these facts. Indeed I myself had well-nigh forgotten them, and nothing had occurred during the past thirty years, as far as I could recollect, to revive the memory of them.

May 16th, 1899. (An incident at this sitting acquired additional meaning in later developments that served to explain it.)

The initials A. R. of a communicator were written by Miss W.'s hand. I thought they might be the initials of my friend Russel (*i. e.*, Russel Archerd) reversed. I wrote on paper so that Miss W. could not see it, asking, is this my "old friend" (*i. e.*, Russel A—)? The hand wrote "My initials are A. R."—"I am another party." "Your friend is near you, but for certain reasons he cannot write as yet."

I noted the statement that "for certain reasons he (Russel) cannot write as yet", thinking it might have a suggestive import.

Later on in this sitting (which was a long one, 3:45 to 6:30 p. m.) the communicator "Maud", writing by the psychic's hand, made a remark which was apparently incidental, *viz.*, "R. (*i. e.*, Russel) is afraid when he tries to control the medium that he will have trouble to make his handwriting look natural."

Also this last statement struck me as being suggestive, which might be explained in later developments.

June 8th, 1899. Whilst the communicator purporting to be my daughter Maud was writing by the psychic's hand, my attention was arrested by raps near the window where I was sitting. Said I, who is it? "That is Russel, papa, and what do you suppose he says?" What? said I. "He says, 'Dear Old Charley'". And in the same connection she said, "When he (Russel) passed away it was something to you the way that Tennyson felt when his friend left him and he wrote 'In Memoriam'".

It was indeed significant that, in the above message of three words quoted as being "Russel's", the Christian name had *ey* in the final syllable instead of *ie* or *es*. My Christian name was spelled *Charley* when Russel and I were lads together, and was written thus in the family Bible and uniformly the same by others. Later I

changed the ey to ie to suit my fancy. And of course the name Charles was more appropriate to a man of mature years.

My grief upon the death of my friend Russel (Aug., 1870) was inexpressibly distressing. During the whole night following the funeral I had a dream-vision, too vivid and realistic to be forgotten, in which he appeared to me, at a familiar place midway between our homes, with an expression on his face so peaceful and bright with smiles and calm joy, that my fears and doubts about death vanished, and our long communion together, not seemingly expressible in language, completely quieted my mind that had been much disturbed by our talks together about another life.

In the summer months of 1870 just before Russel's death, aside from the mutual pleasure we had in reading together Virgil, as well as the Roman orators, we also had much enjoyment in reading the literature of the modern poets. And I remember, on one evening in particular, distinctly as tho it were yesterday, that whilst we sat together on the front steps of the portico of my old home talking over those subjects, Russel expressed great admiration for Tennyson, said he had just finished reading "In Memoriam", was delighted with it, and wanted me to read it, whilst I at the same time warmly expressed my appreciation of "Locksley Hall" and quoted from it one or more of my "pet" verses.

On the supposition that the communicator of the foregoing messages (*i. e.*, "Maud") was indeed my deceased daughter by that name, it would seem that she was in companionship with or in some way immediately related to my friend Russel in another condition of existence and had obtained directly from him the information and message which she gave as being dictated by him. Otherwise it is inconceivable under the circumstances how such information could have been forthcoming. She had not obtained it in any direct or personal sense, as neither was alive whilst the other was alive.

At any rate Miss W. had no knowledge of the facts just mentioned. It is certain she had obtained from me no information concerning them. How it were possible for her to have obtained it from anybody else, I cannot imagine. Even my wife was totally ignorant of them.

June 21st, 1899, 2:30 p. m. In course of the writing by Miss W.'s hand, the communicator "Maud" remarked, incidentally it

seemed that "R. A." (*i. e.*, "friend Russel") intended to write me a "Poem". This suggested to ask her to give me another message from "Russel", dictated, as heretofore, by him, (as it seemed that for some reason or other he could not write). She did so and the message was as follows—

"O Charley, friend of mine,
Grown dearer in the lapse of time,
A message framed in love I send,
How goes it with you, dear old friend?"

Vide note of comment, June 8th, 1899, on the name "Charley", and April 13th, 1899, on the word "friend".

The mention of a "Poem" and the message given *in rhyme* struck me as being suggestive, the reason of which would probably be made plain in later developments.

June 24th, 1899. At this sitting and the preceding one "Maud" wrote by the psychic's hand the dates, that is, the year and the month, of that event, which she had alluded to (June 8th) and said was "Russel's passing away". The year was written at first indistinct but at my request that it be rewritten the hand wrote slowly and in distinct chirography "1870". I supposed "Maud" was referring to the time of the death of an old friend of my father's and expressed myself thus, but the hand wrote "No". Then it occurred to me that perhaps she ("Maud") was referring to the time when "Russel passed away", and expressed myself thus, and thereupon the psychic's hand wrote "Yes". The foregoing episode transpired at the preceding sitting (June 21st), whilst the following took place at this sitting (June 24th). "Maud" wrote by Miss W.'s hand, saying, "When Russel writes he'll tell all about that affair, papa". As I was in doubt as to whether she ("Maud") was referring by "that affair" to the death of "Russel" or not, I expressed myself thus, and the hand wrote, "Oh, you know—a long time ago—August." (All this was written by the psychic's hand very slowly.)

Before and at the time the above information was given I fully believed and somehow it was fixed in my mind that the death of my friend Russel had occurred in 1871 and in the summer of that year a short time before he and I were prepared to matriculate the ensuing fall at Cornell University, N. Y. Consequently I believed the

date "1870" given as that of the death of my friend Russel was an error, and incidentally remarked to Miss W. that the date just written, purporting to be that of a deceased friend of mine, was incorrect. On my return home I carefully and critically reviewed my memory of past events, tracing them with the aid of recorded events and facts covering the same period, I discovered to my great surprise that I myself was in error. The death of my friend Russel occurred in 1870 and in the month of *August* (*i. e.*, about the 10th).

At this sitting (June 24th, 1899) also another instance was given of the special orthography of my Christian name employed by the communicators. Having in mind that my name was "Charley" in two messages purporting to be dictated by "Russel", I asked "Maud", who was communicating this question, "Will you spell my name as 'Russel' gives you each letter?" The psychic's hand wrote this reply, "Not Charlie but Charley". Hereupon I remarked to Miss W. that when Russel and I were boys together my name was spelled Charley, which I also said was the old way; and as I was making this remark to Miss W., who was apparently giving full attention to what I was saying, the hand wrote, "That's Russel's papa". I understood this last to mean that Charley was not merely the old way of spelling the name but Russel's way of spelling it.

I was struck with the naturalness and realness of this interesting, dramatic episode.

June 28th, 1899. Whilst writing by the psychic's hand "Maud" referred, in an apparently incidental way, to "Russel" my "old friend" and gave a message in rhyme purporting to be from him—

"He says, 'He little knew then,
Dear old friend,
How far apart
Our lives would trend'."

I noted the fact that the above quotation was in rhyme and was impressed, as in other similar instances, with the suggestive import of it.

At the sitting July 9th, 1899, writing by the psychic's hand "Maud" remarked that "Russel" was going to give me a "poem" in which he "speaks of that day in August, 1870, and from that time on until the present time".

All this struck me as being suggestive as in other similar instances, *i. e.*, June 8th and 11th, 1899.

July 11th, 1899. At the close of this sitting "Maud" incidentally alluded to "Russel", saying also, that he was "singing in a concert that afternoon". This remark resuscitated in memory the fact that my friend Russel was specially fond of music, performed on two musical instruments, interested in vocal music, and somewhat gifted as a singer. I had almost forgotten about it and am sure Miss W. had no knowledge of it and certainly not from me.

October 28th, 1899. At this sitting "Maud" alluded to "Russel", quoted him as saying, "Dear old Charley, I hope that very soon I shall be able to write to him".

This has, as is quite apparent, the same import as the messages given May 16th, 1899, one being from "A. R." and the other from "Maud".

As regards "Charley" and "Dear old Charley", the similar or same instances are given June 8th and 21st, 1899.

November 4th, 1899. As usual, in course of the writing by the psychic's hand, "Maud" made some incidental allusion to "Russel", which was again an occasion to my asking her to have "Russel" dictate to her a message for me. Thereupon Miss W.'s hand wrote in the usual large, bold style of the "Maud" communicator, "He says 'Dear old Charley, I hope that soon I may communicate with you'". After a short pause, the writing continued in the same style, asking, "You don't mind if he calls you old Charley, do you?" Then I requested that "Russel" himself write his name. After a considerable nervousness and twitching on the part of the psychic's hand, it succeeded in writing and making legible the name "Russel Archerd".

Later I observed upon comparison that the name "Russel Archerd" was written in style the same as that of the writing in which the same name had appeared among other names written of persons purporting to be present on two former occasions.

After "Russel" had himself written his name, "Maud" at once resumed the writing, and seemingly as sort of "go-between", wrote the following (which had been occasioned by some remark I had

made), "He wants to know, papa, if you mean that you want him to call you Charley, or do you want him to call you Charles H. Cook?" Here a short period of silence and cessation of the writing ensued. Then I expressed a wish that "Russel" himself try and write me a message, and there followed an interesting performance. The psychic's hand trembled nervously, fingers rigidly twisting, undergoing contortions, gripping and flipping the pencil on to the floor, etc., etc., and after a moment's quiet the writing in the usual style of "Maud" intervened with these words, "He's a little bit excited, papa". And again after much struggling as just described Miss W.'s hand wrote the following message—

"Dear Charley,

I am afraid that you will not recognize the handwriting, it has been so many years since we communicated.

Don't you see, Charley, that I am very anxious to renew the old ties of friendship?

Your old friend,

RUSSEL ARCHERD."

I could not help feeling impressed with the dramatic episode as well as with the message itself. It was all perfectly natural and realistic, and strongly suggestive of what was taking place behind the scenes.

Six months and more (April 13th-Nov. 4th, 1899) had elapsed before a message was written thru the psychic's hand by "Russel" himself. During this period I had had fifty sittings with Miss W., of which forty-three are on record, and at almost every one of them the communicator "Maud" made some allusion either directly or indirectly to "my old friend Russel". At the sitting May 16th, 1899, a communicator "A. R." said that "for certain reasons my friend could not write as yet". No explanation was given. One might think it purposive deception if the source of the messages were a "split-off" of the subconscious of the medium. If the communicators were extraneous personalities or what they alleged themselves to be, it would seem reasonable to suppose there were difficulties to communication inherent in the different states of existence.

Near the end of this sitting (May 16th)—which lasted almost three hours (vide record)—"Maud", in referring to "Russel", said

he was "afraid" (underscoring mine, C. H. C.) "when he tries to control the medium, he will have trouble to make his handwriting look natural". At the sitting Oct. 28th, "Maud" wrote a message dictated by "Russel", in which he said he *hoped* to "*be able*" soon to write (thru the medium's hand). At the sitting Nov. 4th, "Maud" wrote another message dictated by "Russel", in which he again said he *hoped* that "*soon he may communicate*" with me. Near the end of this same sitting (Nov. 4th) "Russel" himself wrote thru the psychic's hand, saying, "I am *afraid* that you will not recognize the handwriting, it has been so many years since we communicated". It is very evident from the foregoing that the reason why "Russel" did not write thru Miss W.'s hand from April 13th to November 4th, 1899, was *in himself*; the difficulty was inherent; he was, as both "Maud" and himself said, "*afraid*", and therefore *not able* but *hoped* soon to be, and then slowly acquired the ability by trying or experience.

The likeness of the "Russel" of the psychic messages to my friend of the "long ago" I felt was indeed striking. The qualities or characteristics of the former exactly parallel those of the latter. If it had been written by someone else than a medium, I would have said at once that that someone had thorough or intimate knowledge of my old friend. Timidity was a marked characteristic of his make-up. He was extremely diffident, everybody knew that—distrustful to a fault. Tho he applied himself most closely to whatever he undertook and accomplished it with thoroughness, there was in it all a lack of self-confidence, a sort of consciousness of inability. It was this feeling that made him so thorough in everything he did. Tho interested in all new, worthy enterprises, he was cautious and hesitant about undertaking them. The sense of self-sufficiency or self-esteem was totally absent from his make-up. He was always considerate, kind, hopeful, and lovable because of his utter unselfishness. The "Russel" of the psychic messages is a remarkable reproduction of the Russel I knew long ago and most intimately to the time of his death.

November 13th, 1899. "Maud" incidentally remarked "Russel will try to write pretty soon", and later on the psychic's hand wrote a message purporting to be from my friend Russel Archerd, in style

of writing the same as or similar to that of the former communication and of the signatures heretofore given, as follows—

“ Dear Charley,

I don't seem to communicate very fast, do I? Never mind, it will all come right Some Sweet Day. Won't it?

Your College Friend,

RUSSEL ARCHERD.”

I observed at once, aside from the old style of spelling my name, that several words in the message were written with capital letters, *i. e.*, “ Some Sweet Day”. “ Maud ” mentioned July 11th that “ Russel ” was “ singing in a concert ” that afternoon, and in my note thereon I said my friend Russel was specially fond of music, both instrumental and vocal, and was himself somewhat gifted as a singer. “ Some Sweet Day ” is the title of an old Sunday School song, quite a favorite some fifty years ago. Russel was a member of the Franklin M. E. Church, near my old home, and a faithful attendant at the Sunday School, of which our beloved teacher, David Nichols, was the superintendent many, many years. I remember distinctly as tho it were yesterday that one Sunday, as Mr. Nichols asked the scholars to announce the selections they wanted sung, Russel, sitting at my side in the third pew from the front, pointed out to me, in the book that we were together singing from, the song “ Some Sweet Day ”, saying it was his favorite, and requested the superintendent to have it sung. (This was one of the trivial incidents that are hid away in some apparently concealed niche of memory and when suitable occasions happen are resuscitated with remarkable vividness and accuracy.)

November 27th, 1899. At this sitting one of the accustomed communicators wrote at length lamenting the “ material ” conditions to be overcome, when “ Maud ” intervened, asking, “ Do you feel discouraged?” and after she had written a few words of cheer and hope for the future, the following message was written, purporting to be from my old friend—

“ Dear Friend Charley—

I have long wished to be able to converse with you in

this manner. I believe that I am getting there, as you people would say.

I suppose that you wonder what I have been doing all these years while we have been separated by that mysterious curtain that hangs between the visible and the invisible. You have had more ups and downs than I have, dear old friend.

I wonder if you believe that the old familiar friendship still continues between us. I always notice a tender light beam from your eyes, when your thoughts revert to your old friend Russel. Your daughter Maud has told you, I believe, that I have a poem to be given you when the numerous articles begun for you have been finished.

When I look at you I laugh and think of that affair with the handbasin. Of course we both of us remember the incidents of our foolish days.

RUSSEL ARCHERD."

The feelings or sentiments of the above message and the manner of expressing them impressed me as being in perfect unison with what I would naturally expect from my friend. Surely indeed our "friendship" was an "old" and "familiar" one, and it is natural that we both should "wonder" about it, and a smile come into my face whenever my thoughts reverted to it.

The first line, like others heretofore indicated, was a reminder of Russel's distrustfulness of his own ability.

The remark about a "poem", like the instances mentioned June 8th, 11th and July 9th, struck me as being suggestive.

One would hardly fail to observe and make inquiry about the words in the above communication "that affair with the handbasin". It purported to be an allusion to an incident in our past, which tho seemingly trivial was calculated to arouse curiosity. I had almost entirely forgotten the occurrence, and it was not to be wondered at, as more than thirty years had elapsed. However I began to suspect, as usual, that possibly I had said something, somewhere, or to somebody about it. Whilst I had not the least remembrance of doing so in the presence of Miss W., I thought I would go the rounds of all with whom I had had any conversation about psychic matters.

And so I did, but not one of them had the slightest remembrance of my mentioning anything of the kind, either directly or incidentally.

The episode, to which the words "that affair with the handbasin" or the last paragraph of the message were evidently an allusion, took place in the spring of 1867, whilst Russel and I were students together at Antioch College, Yellow Springs, Ohio. We were roommates, occupying a room in the Young Men's Dormitory. I had been out late one night with friends serenading a few lady students of the institution, when suddenly a shower came upon us, and I took a short course across the campus towards the dormitory, and unfortunately ran into a mire of clay thrown up by making post-holes for a new fence, and got my patent-leather shoes thoroughly besmirched with the soft clay. On reaching my room I found that Russel, as usual, had retired for some time, and irritated over the mishap I took up his handbasin, poured water into it, and began washing the clay from off my shoes. Russel, on seeing what I was doing, raised himself up in his bed and chidingly objected to my using his handbasin for that purpose, saying he washed his face in it. I retorted in an ugly spirit, and from that time on there was an estrangement between us, and tho we tried to be kindly disposed toward each other, yet it seemed that our friendship, so unreserved and confidential, had received a wound or hurt, that was not healed over for a long while.

January 3rd, 1900. Being informed that "Russel" was present, I asked that he write, and the following was written by the psychic's hand—

"My dear friend Charley: I hope that it will be possible before many days for you to understand the love, that has dominated my soul during these years, that have separated us in a way.

I have been with you through the years and have endeavored to use a strong influence to bear upon your soul, that I hoped would sometime show you the life that appears clouded by the veil that hangs between the material and spiritual life.

Let us take up the golden chain that linked our lives together. Let us endeavor to make it stronger until we

meet upon that other side where loved ones are united to part no more. I think that I see the light grow stronger in your eyes when your thoughts revert to me.

I have changed, it is true, from the companion of your college days, but why wonder that I have changed, I am sure my love for you has been strengthened and beautified through spiritual life, and would like to be one of your teachers, if I may be such. Believe me with much love—

Your old friend,

RUSSEL ARCHERD."

(The following was added)—

"I have controlled the hand (*i. e.*, psychic's) but a few times, consequently have not done as—as I will hope to after a little practice—that word is "well" (could not read the word between "as" and "as", C. H. C.). You doubtless have learned that I intend writing you a poem, when I have better control over the hand (psychic's)."

The same characteristics, I observed, were apparent in the above communication as in the others that emanated presumably from the same source, that is, conscious lack of ability, hopefulness of results sooner or later, language expressive of old-time companionship, attachment or love for the one with whom he is communicating, desire of renewal of the old ties of friendship, etc.

The same were features of the person, disposition, and character of my friend Russel Archerd, as I knew him more than thirty years ago, indeed many years prior to that time and henceforth to that of his decease August, 1870.

The allusion in the last sentence of the above communication to his purpose to give me a "poem" was the fifth instance that had been given, and like the others, June 8th, 11th, July 9th, and Nov. 27th, this one also struck me as being suggestive. It was, I think, late in the spring or early in the summer of 1870 that Russel became interested in the study of various metres of poetry, which interest had been created by our reading and scanning Virgil together. This led to a fancy for making verses, in which Russel seemed to have great delight. I remember distinctly as tho it were yesterday that sitting

beside me on the divan in the parlor of my old home Russel read some verses to me that he had composed, at which in his gentle, modest way he seemed much amused.

These allusions, occurring so frequently, to a "poem" to be given me by my "old friend Russel" made still more interesting the incident which occurred at the sitting of May 16th, 1899 (vide see report thereon). I mistook on this occasion the initials of the communicator "A. R." for those of my "old friend R. A." (*i. e.*, "A. R." reversed), and in reply to my question "A. R." wrote, "I am another party—Your friend is near you but for certain reasons he cannot write as yet". As it seemed quite evident, "A. R." was in some way or other associated with "R. A." and had knowledge of him, at any rate of his inability to write by the psychic's hand. Now this communicator "A. R.", in reply to my inquiries about himself, said he was "called a poet", and on the present occasion wrote a beautiful poem entitled "A Vision", and later on wrote numerous poems, all of which purported to have originated in the mind of Abram Ryan deceased, well known as Father Ryan, "the poet of the South". These coincidences, as it would seem, suggest that possibly the poetical instinct, the love of song in verse, had brought these two souls into direct communion in that other condition of life.

September 27th, 1902. At this sitting and those that were held at regular intervals for about a year, *i. e.*, to September, 1903, Miss W. was, as heretofore, the automatist by whose hand the communicators wrote their messages. These sittings were private, as were the former series, no one present besides myself with the psychic. Two years and nine months had elapsed since the last sitting, which was held January 3rd, 1900. This was the period of my sojourn on the Pacific coast, and of my investigations with other psychics, among whom was notably the psychic photographer, Mr. Edward Wyllie. It was in connection with the mediumship of the latter that a recognizable likeness of Flora Loudon deceased appeared upon the photographic plate. At this sitting (Sept. 27th, 1902), which was the first I had with my automatist after my return from the coast, a communicator, that purported to be Flora Loudon deceased, wrote for the first time by the hand of Miss W.

Whilst this communicator, who manifested at this sitting by raps as "Florence Loudon" and by automatic script as "Flo", was writ-

ing certain information about herself by the psychic's hand, the communicator "Maud" intervened and wrote in her usual large, bold style the following message, "Papa, Father Ryan is here and will write to you pretty soon, if you would like to have him. I don't have to write my name". At this juncture, it appeared, a diversion was interjected, that is, the hand writing in a very different style the following, "That was a pretty slick trick of yours making your yallow shoes black, wasn't it? A. R."

Whilst I was taking much interest in this by-play on the part of the communicators and was amused at the comic content of the last psychic message, I felt a little bit puzzled that "A. R." ("Abram Ryan") should write such a message. Thereupon the psychic's resuming the usual style of the "Maud" communicator wrote, "That wasn't Father Ryan, papa, it was another friend of yours who has those initials in his name. You've got another Chinese puzzle to work out." Then it occurred to me that the "A. R." reversed would be the initials of my "friend R. A." ("Russel Archerd"), and meanwhile the psychic's hand continued writing in the same style, "It was Usrel, he says he has good reason to be reminded of *shoes* in connection with you". Again I was puzzled at the curious word "Usrel", and the hand kept on writing, "That means Russel. It was in your mind as I was going to write it, so I changed it."

The third paragraph of page eight of the Supplement is a brief description of an apparently trivial incident which occurred at Salt Lake City about six weeks before this sitting of September 27th, 1902. It was simply a pair of tan shoes dyed black, or an artificial imitation of leather naturally black. The first one of "Russel's" messages in the foregoing paragraphs, the one which has the initials "A. R." attached to it, was, as it would seem, a direct allusion to the incident of the tan shoes made black. The other message, which was given thru the intermediary "Maud", was, as one would naturally think, a very interesting and impressive allusion to the old-time episode, namely, "that affair with the handbasin", that affair of washing clay from off my patent leather shoes in Russel's handbasin—an event which transpired in 1867, thirty-five years before this time, September 27th, 1902.

October 25th, 1902. At the sittings which follow Sept. 27th, 1902, brief messages or remarks were made by the several communi-

cators concerned, which pointed, unmistakably it would seem, to the existence of some sort of relationship or connection between the two communicators "Russel" (*i. e.*, "Russel Archerd") and "Flo" (*i. e.*, "Flora Loudon"). On the former date (Sept. 27th) "Russel" had alluded to the incident of having my "Yallow (*i. e.*, tan) shoes made black". (Vide Supplement p. 8, par. 2 and 3). At this sitting "Flo" alluded to the incident of my getting "the new buttons". (Vide Supplement p. 8, par. 4 and 5.) As reported in the references just cited, whilst I was at Salt Lake City about six weeks prior to Sept. 27th, I had my tan shoes dyed or made artificially black, and soon after my return to Denver the shoeman at Fontius's store put a set of new buttons on them. The one and only object which was pertinent to the content of the messages suggests strongly that the communicators themselves were in some way associated together or related in the matter.

Later at this sitting of Oct. 25th, 1902, in reply to a question of a confidential nature that I asked concerning our mutual relation at Antioch, "Maud", as intermediary for "Flo", wrote, "She says, most certainly, Charley". I observed at once the orthography of my name, which recalled to mind, that was the way it was spelled when Russel and I were boys together. My daughter Maud whilst living had no knowledge of this fact. My recollection is that I did not spell my name Charley whilst Russel and I were classmates at Antioch, the change to Charlie or Charles having been made before that time. Considering also the circumstances under which "Flo" dictated the message, the name "Charley" appearing in it suggested strongly that she was in some way or other associated with my old friend Russel, who was perfectly familiar with the old way, which was his own way, of spelling my name.

In immediate connection with the foregoing, remarks were made by the communicator "Maud", which were perfectly consistent with the idea of a concurrent association on the part of the several communicators concerned. On this occasion "Maud" wrote, saying, she "could write many pages in relation to the affinity between (me) and F. L. ('Flora L.') as well as between (me) and R. A. ('Russell Archerd')". And when I insisted upon having evidence that she ("Flo") was indeed the person she purported to be, *i. e.*, the Flora Loudon, whom I had known so well many years ago, and who had had a real, sincere interest in me, "Maud" at once quoted "Russell "

as competent authority to answer that inquiry, saying, "Russell can read between the lines papa, he can".

At sittings which followed, statements were made by both "Maud" and Miss W. which indicated, unmistakably it seemed, a concurrent association on the part of the communicators concerned. At the sitting, November 12th, 1902, Miss W. describing clairvoyantly "Flo" and the flowers she brought, said, "Your daughter Maud is here too, that's all I see". At the same time "Maud" wrote in her usual style by the psychic's hand, saying, "Russell is here with her ('Flo') papa, but Miss W. does not see him, but he is here".

At the sitting December 20th, 1902, commenting upon the influence that the two communicators "Flo" and "Russell" exercised upon me, "Maud" wrote, saying, "Do you not experience a peculiarly peaceful feeling when you realize you are in her ('Flo's') presence? The influence of Russell is also very sweet and peaceful. The influence of both of these persons is so refined and spiritual that it is not so strongly perceptible at all times as something more material would be."

At the sitting May 13th, 1903, which was after an experiment I had made with a psychic photographer but without result. Writing by the psychic's hand, the communicator "Flo" said, "Your friend Russel and myself want you to think of us often as we have asked you to do. We wish to come nearer to you than we have been able to so far. Both of us wished you to have a strong picture of your two friends that you would recognize. Although such a picture was produced, it was not materialized in a material way so far. We are looking forward anxiously to seeing it materialized."

April 22nd, 1903. At this sitting the communicator "Russel" wrote his last message by the hand of Miss W. I observed that at the beginning of it he spelled my name "Charlie" but later on in the message itself he spelled it "Charley". On the hypothesis that the communicator was indeed my old friend Russel, the orthography of the latter might have illustrated simply force of habit. Possibly it suggested that the communicator was cognizant of the fact that in my mind were two ways of spelling my Christian name.

I observed that the style of chirography of this message was the same or very similar to that of the other messages subscribed by the

same name, and also that the sentiments expressed, features and peculiarities of the writer were the same as in them. All these facts or incidents fairly well characterized my old friend Russel as far as I remembered him. There was nothing whatever in the message subscribed and purporting to be from my friend Russel that was inconsistent or discordant with what I would naturally have expected from him, had he been alive.

“Dear Old friend Charlie—

Don't you know that your interests are my interests, and that I am looking forward to many talks with you in the near future about the past and present. I have my own private plans for you that I am working out quietly. Don't think because I appear at times to be undemonstrative that I have lost interest in you, or that the old feelings I used to have for you have become altered by the different courses that my life and yours have taken.

Those two sheets of paper clinging together are symbolical of our lives. (An interesting phenomenon had just occurred. Miss W. tried to tear off from the pad the sheet on which had been written the above paragraph but it clung so tenaciously to the one next to it that it was with much difficulty separated from it. The same occurred with the succeeding sheet that 'Russell' wrote upon. It had not occurred before nor did it occur again. C. H. C.)

My life has been a bright and pleasant one. I have not been tossed up and down on the waves of life as you have, Charley. Knowing this as I do I feel very tender towards you, and would gladly share with you if I could the beautiful blessings that crown my life. Think of me often. We shall meet some time in Heaven.

Yours for old times' sake,

“RUSSELL.”

Miss W. had no knowledge of the facts in the above communication. My friend Russel and I were on the most intimate terms in all matters. He was naturally “undemonstrative”—very noticeably so—characteristically modest and quiet, and always “worked out his

plans quietly". He was at all times very generous towards me, "gladly sharing with me" the things he enjoyed. He was a member of the Franklin M. E. Church, and believed in happy reunions "in Heaven".

APPENDIX TO SUPPLEMENTS.

(By Trumpet, Clairaudient and Clairvoyant Mediumship.)

The information to be transcribed herewith from my records, relating to the recognized personality of the psychic photograph of Experiment IV, together with the two associated communicators named in the foregoing narratives, is contained in three brief messages, which were given at shortest intervals by three psychics, in three different ways, and in two cities, a long distance apart. They were given within a space of four days; one by a psychic residing in Los Angeles, Cal., another by a psychic located in San Diego, Cal., and the third by a psychic who had just arrived from the southern states in the last named city. The latter was the Dr. L— S—, "the elderly gentleman" whom I met fifteen years ago, in 1890, in Park City, Utah. He was the psychic with whom I had my first experience in obtaining messages, and by whose clairaudient power the intelligence purporting to be Flora Loudon deceased communicated at that time. (Vide p. 1, Supplement.) This Dr. L— S— had just come to San Diego from the south, and was in feeble health, being already in the eighties, and I concluded from the observation of his manner that all remembrance of myself and my sittings had passed from his mind. At any rate there was a certain name mentioned in the brief message he gave, which shows that the message itself could not have been the product of antecedent memories.

The several messages and the circumstances under which they were given by the three psychics as recorded were as follows:

Wednesday, December 28th, 1904, about 4 p. m., I called upon Mrs. A— and her husband at No.— st.—, Los Angeles, Cal. They were strangers to me. The call had been arranged by a friend of mine "over the phone" in my presence about 3 p. m. Mrs. F—, my friend, accompanied me within a block of Mrs. and Mr. A.'s residence and pointed it out to me and then took a car going down into the city. I had just arrived in Los Angeles, and even my friend

Mrs. F—— did not know it nor had an opportunity of knowing it until I called at 2:30 p. m.

I found Mrs. A—— and her husband quite congenial, a beautiful home and prosperous circumstances. I was guarded in my conversation. In course of conversation with Mr. A—— I observed that Mrs. A—— was apparently listening with her head slightly turned to one side. Interrupting our talk she said, "Doctor, your friends want to say something to you". Yes, what is it? said I. "I have heard," said she, "several times and hear it now the name 'Maud, Maud, Maud'". I then said I had a deceased daughter by that name. "They say they want to talk with you", she continued. In reply Mrs. A—— explained that Thursdays (being the next day) were her "off-days" and would give me a sitting the following day. I expressed regret as I could remain over only a day, being obliged to go south the following evening. Then she invited me to have a sitting at 9:30 next morning.

December 29th, 1904, Thursday, 9:30 a. m. Mrs. A—— answered bell at the door, directed me to a small room at the top of the stairway, and as she opened the door I saw a stand or small table in the centre, trumpet and slates on it, a cabinet in the corner opposite, and several chairs; the shade on the window was drawn down and the electric light burning—nothing else was visible. As I closed the door behind me, Mrs. A—— seated herself at the farther side of the table, and whilst I took a seat as she requested opposite her, she reached up and turned off the electric light. At once, I observed, a misty whiteness apparently filling the room, mingled with reddish and bluish tints, and to the left of me near the door I had just entered a luminous form. It seemed I saw the form with eyes almost closed; I saw it very distinctly; it was full length and bright in appearance. Meanwhile Mrs. A—— was commenting upon "the misty whiteness" and what she saw, and said, "I see a young man on my left between you and me, he has blue eyes, fair complexion, light hair, I would say he is a blonde, and the name I now get is 'Rus, Rus, Russel'". I said it was a good description of my friend and classmate by that name. Whilst Mrs. A——, tho unentranced, continued talking, I heard a voice close to my right ear speaking thru the trumpet say, "There is a lady near you, just behind you, and now she places her hand on your head, and says it's Flo, Flo"; (and at the same time I felt distinctly upon my head the sensation of palpable

fingers or a hand). Said I to the voice, Can you give more of the name? The voice speaking thru the trumpet seemed to hesitate, whilst Mrs. A—— intervened, saying, "Be careful, be careful——" (supposedly the name of her "control"), "be careful to get the name right", and meanwhile the trumpet-voice was stammering out "Harding, Arding, Lardin," etc. Then, said I, it begins with an L, does it? "Yes, yes, you know who it is." (I surmised the name "Flo L——", given by the trumpet-voice, to be "Flo Louden", that had communicated so often by the hand of my automatist in Denver, Colo., also purporting to be my friend and classmate by the same name at Antioch College, Yellow Springs, Ohio, 1866-1869. C. H. C.) [4].

The second message might be termed a composite of clairvoyance and clairaudience in a trance state. With its environment it was given as follows. Next morning after my sitting with Mrs. A——, Los Angeles, Cal., I took the early train for San Diego, and arrived there about noon. It was either in the afternoon of the same day, Friday, December 30th, or the next day, Saturday, December 31st, 1904, that I was introduced by a friend of mine to the psychic Mrs. F—— W——, located at No.— st.—, San Diego, Cal. During our conversation I took precaution not to give any clues to my psychic experiences. I mentioned no names of supposedly deceased communicators nor the substance of any messages. On Sunday night of New Year's day, January 1st, 1905, I happened to drop into the Theosophical Hall, where Mrs. F—— W—— was giving an address and messages. I seated myself in the front row of chairs. As the soloist was rendering a selection, I observed Mrs. F—— W—— passed quietly into a trance state. As the soloist concluded, Mrs. F—— W—— began and delivered her address in a tone of voice and manner very different from that I had observed in our conversation. She gave her first message to the soloist, and then directed attention to me, saying, "I see a young lady sitting in the chair at your side,

4. This case is not so well protected as it should be in order to give objective value to the incidents. It has its interest from the conditions under which the experiment was made and the confusion about the name is so much in its favor, tho not at all conclusive. But the trumpet and slates, as indicating the type of mediumship will only make the conjurer and all that have to respect his explanations jubilant over the possible way to account for the facts. Besides the reporter guessed the name too quickly.—Editor.

now she places her hand on your shoulder having in it a lily, now she lays the lily on your shoulder". (Here Mrs. F— W— explains the symbolic significance of what she saw.) Then she said, "I get her name to be Maud, now I see a luminous crown just above your head and in the centre of it is a large letter R." (I surmised that the letter "R." might be the communicator "R.", or "Russel" that had manifested by the hand of my automatist in Denver, Colo. C. H. C.) After a short interval of pause, Mrs. F— W— continued and said, "Now there comes to my right side here a young lady—she is so beautiful—she is closely related to you—I don't mean by kinship but by affection and strong attachment—(after a short pause)—it's Florence, Flo, she says". [5]

The final message was a brief one, given in a trance state by the psychic Dr. L— S—, whom, as I have said, I came to know fifteen years ago (1890) at Park City, Utah. I had met the old gentleman on the street the Saturday before New Year's day, and he told me he had just taken rooms at the New York hotel. On Monday, January 2nd, 1905, I called upon him there about 11 a. m., and at the conclusion of a long address of interesting information he grasped my hand in a very earnest manner and said in a tender and affectionate tone of voice, "They are here and give *their* love and greeting—*Maud and Flo Louden*".

(This was the finale of the communications.)

(The expense of these several psychic messages and manifestations was the sum of ten cents I paid as admission to the Theosophical Hall, Jan. 1st, 1905. If it were all "fraud", surely it was not expensive.)

CHARLES HALL COOK, B. D., PH. D.

5. This incident has more internal possibilities, tho it is the cross reference that makes it so. The communication between mediums would have to be much better organized than is the fact or ever was a fact on a large scale to wholly exclude the possibilities in this instance. But we shall not urge its genuineness. It is simply a part of the record.—Editor.

BOOK REVIEWS.

My Father. Personal and Spiritual Reminiscences. By ESTELLE W. STEAD. George H. Doran Company, New York. 1913.

This volume is a life of Mr. William T. Stead by one who saw him from the inside of the family life and covers more than Mr. Stead's interest in Spiritualism. Much of his life had passed before he had become interested in or a convert to that belief. He had always been a religious man, tho he broke over the traces here and there in many of the minor matters of religious creed and conceptions. All his life, however, he adhered rather closely to the fundamentals of religion, and showed clearly that he appreciated the value and importance of prayer and worship, tho he engaged in both in his own way, not being hampered by forms and rituals. He was always of the Congregational faith. The key to his whole life must be found in his religious conceptions and impulses. Into these we cannot enter here. They are only the setting for the impulsive earnestness with which he took hold of Spiritualism when he once became convinced that it was true.

The volume is largely autobiographical, as Miss Stead has put together his own accounts of himself and work wherever she could do so, and has added only those touches which he could not have made. The history of his conversion to Spiritualism is given with sufficient fullness and makes clearer the man's patience than would have been expected by any that relied upon popular and other impressions about him. It is well that this should have been stated. While it is true that he did many impulsive and perhaps unwise things in connection with his work in psychic research, I think Americans will indulge in some excuses and apologies for him on the ground that he, with his humanitarian and idealistic earnestness, would not wait for the slow aristocratic movements of English gentlemen in a question that carries in its wake the destinies of the very civilization by which they live. In fact, it is quite possible that the treatment accorded him by the English Society itself may have been responsible for his wide divergence from it in his method. But however that may be, he paid no deference to that slow traveling class that has its living assured on the necks of its fellows and does not care whether a future life goes up or down. If his policy was not the best, his conscience was. But a man who felt that Rome was burning and Nero fiddling might well be excused some indiscre-

tions in the method of Julia's Bureau. A full account of this Bureau is given and of various other work in psychic research. Psychic researchers will find the volume most interesting, and all who know the fierce earnestness of Mr. Stead will find a justification for the general estimate which the world placed on him. He sought to help men rather than to follow the niceties of scientific method and it is possible that he often got a direct road to the truth where respectability never finds it at all.

The Ethics of Confucius. By MILES MENANDER DAWSON. Foreword by Wu Ting Fang. Published under the Auspices of the American Institute for Scientific Research. G. P. Putnam's Sons, New York. 1915.

The American Institute for Scientific Research designs its work to be a foundation for ethics and hence psychic research aims to have connections and implications of larger import than is usually supposed. The title of this work would not suggest a place for a review of it here, but in fact a part of it has a direct bearing upon the problems with which we are concerned. It is the part which deals with the views of Confucius about "Spiritual Beings and Spiritual Power." The views of Confucius upon the existence of spirits are most interesting. He did not found his ethics upon any doctrine of immortality. On the contrary he ignored it and rather discouraged speculation regarding it. But he not only did not deny it: he admitted it and simply discouraged the primary occupation of the mind with the fact, thinking that human duties were primarily occupied with the present life. He, however, admitted the existence of spirits quite fully and frankly. He was at one with his race on that point, but he emphasized the disregard of it in our conduct. He lived in an age when the philosophic mind had to contend with the superstitions of animism and hence his negative attitude toward the doctrine of spirits. But he did not take the position of the materialist and deny their existence. He freely admitted it as if an indisputable doctrine, but excluded it from the bases of his ethics.

This is no place to enter into the discussion of either the ethical doctrine of Confucius or the merits of the work expositing them. Every reader interested in that great man will find in the book an excellent guide to his beliefs and the work will no doubt find a place among the scholarly treatises on the subject.

Purpose and Scope of the Society



The objects of the American Society for Psychical Research may be summarized as follows:

FIRST,—The investigation of alleged telepathy, visions and apparitions, clairvoyance—including dowsing or the finding of water or minerals by supernormal means, premonitions, coincidental dreams—all kinds of mediumistic phenomena, and, in fact, everything of a supernormal character occurring in this field.

SECOND,—The collection of material bearing on the history of these subjects. Similar data are earnestly solicited from members, but will be welcomed from any source. In this connection it should be noted that all names pertaining to such phenomena will be treated as confidential, if so desired.

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FIVE DOLLARS a year is the fee for Associate Membership. On prepayment of this sum the **JOURNAL** of the Society will be sent to the Associate for one year.

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ALL MEMBERSHIPS date from January 1st, though those who join in November or December will receive the Journal for these two months free.

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SURVEY AND COMMENT

Peace and War.

The advocates of peace and the defenders of war are about equally obsessed by illusions. The issues that are apparent in the process of evolution seem not to be clear to either of them. Men like Bernhardt and militarists exalt war as a fine thing on its own account and the pacifist frantically exalts the claims of peace. Neither one of them seems to think of the perfectly clear fact to intelligent men that neither peace nor war is to be either defended or opposed. A sane man is in favor of neither peace nor war. That statement, of course, will appear to be a paradox or absurd. But when you know what it means, tho put in so striking a way, you will not find it so strange.

The pacifist is shocked by the tragedy of 20,000 people killed a day and the militarist hardly dares explain or defend it. He too is saturated with the conceptions that prevent his either seeing the defence or working for a situation in which the ideal can be attained. The pacifist hardly knows what

the influences have been that have obsessed him with the idea that the destruction of human life is a necessary evil and that peace is an ideal condition of society. But it is a fact that he is usually totally blind regarding the nature of "peaceful" societies and the real meaning of human life. Two influences have combined to produce a contradictory conception of the whole problem. First is the influence of Christianity which has extolled love and its allied virtues of kindness, charity and benevolence, abstention from anger and hate, and all the incidents which are consolidated in the idea of peace. The Christian ideal was that of an everlasting peace, tho Christ also said that he came to bring a sword not peace. Wherever Christianity made itself felt the ideal of humanity and the protection of human life prevailed. The world has become saturated with the conception, tho not all individuals embody it in their thoughts and conduct. All intelligent people know what the ideal is, whether all of them try to live up to it or not, and those who make it a serious creed to live by endeavor with more or less success or failure to realize it. Consequently the intellectual and moral environment of every one is made up of it and the social organism is affected by it accordingly, regardless of the real degree of sincerity about it.

The second influence has been materialism, which was radically opposed to all the ideas of Christianity. Its influence has coalesced with that of Christianity at one point while antagonizing it at another. The materialist, believing that we have no other life than the present bodily existence, comes to prize living above all else. He cultivates the instinctive fear or dislike of death, whether consciously or unconsciously, by making mankind feel that there is no more to be had when we are done with the present life. Christianity valued life too and all classes will have the instinct for prolonging consciousness all they can, whether doubtful about its termination or not. But Christianity valued it on other grounds as well. It was a probation for another life, and between this and the instinct for self-preservation or prolonged consciousness it tended to make the human race look at the problem from the point of view of mere living.

The materialist could sustain no other position and as doubt about another world increased the interest in life, regardless of what a life after death meant for spiritual virtues, the materialistic attitude became the dominant one. Life became valuable in itself and all else was to be sacrificed to it instead of life to supposedly unattainable ends. Life, not spiritual ends, became the first object and anything like the slaughter of human beings in war became horrible.

It was a curious combination. The Christian, who had been taught humanity on the basis of the belief in immortality raised life into a primary position of value, tho his own belief subordinated it, and the materialist who did not believe in a future existence took the same view for other reasons, and both forgot the ethical principles and ends at stake in the problem. The fact is that life is for a spiritual and ethical end and to be sacrificed to gain it. This view requires us not to look at either war or peace as the most desirable thing, but to regard this ideal as the thing to be first considered and either war or peace is to be approved or defended according to its embodiment of this ideal. We can never defend either war or peace at all costs. It is the realization of the spiritual ideals that comes first and if they are not attained in peace and are attained in war then we have a defence of war against peace.

It is a remarkable fact that in nearly all wars, whether we regard them as just or unjust from our point of view, the soldier is governed by very high ethical motives. I do not mean all soldiers, but probably the majority of them. Whether he rightly understands the issue or not, he is usually presented with some ideal for which he and his country are fighting and he lays down his life to attain it. He is governed by the highest sense of duty and self-sacrifice. It is this state of mind that will save him far better than a self-interested condition of peace. It is not the bodily life that can hurt the soul, or better it is not bodily accident or injury that ever injures the spirit, but the spirit's own thoughts and conduct.

Another important thing to remark is that it appears to be in war only that the highest development of co-operation and unity of action has been obtained, while people in peace

give themselves over to selfish competition and voluptuous living. These vices are worse than any condition of war. If mankind would carry out the same unity of action in peace that it always adopts in war and has to adopt, it would find war disappearing from the face of the globe. But it would seem that war is or has been more or less necessary to arouse the dying instincts of unity and co-operation, of self-sacrifice and heroic sense of duty, the yielding of life to sustain a national ideal. What we require first to settle is whether the object for which war is a struggle is better than the object of peace, and decide our attitude accordingly. Peace that cultivates only fear of death, or that is based upon a materialistic view of life, or that only paves the way to internal strife and voluptuous living in the name of virtue, or mere æsthetics, is worse than war which keeps alive the sense of duty at its highest point of development. The soldier who fights in the trenches with the sense of duty is better off, even tho he die, than the man who remains at home a coward or wishes to enjoy the pleasures of a life that has no sense of duty, with luxurious ease, or the disregard of heroic and unified action toward what we take to be an ideal end.

What are the ethical ends of existence? Decide these and let the condition necessary to attain them determine whether it shall be war or peace. It is not war as such that is wrong nor is it peace as such that is right, but the institutions which are sustained by them. A war, moreover, is a two-sided affair or it is one thing in two relations. It may be condemnable as an act of aggression but most highly ethical as a defensive act. The whole ethics of men's relations to each other are the same here as in murder. When we condemn murder we defend the man who tries to prevent it. Defence against a wrong is always right and a duty. It is not taking life that is wrong, but the taking of it for unworthy ends. But we get into the habit of looking at both war and peace as if the one were an evil in itself and the other a good in itself. This is not true. The one thing upon which we need to keep our eye constant is the end for which we live and then war or peace will have a standard of measurement. The one great need of modern times is unity of action to attain the ethical ideal,

and tho war may not always aim at what it should, it does achieve unity of action and self-sacrifice which has to be obtained before it can make a condition of peace serviceable, while the usual law is that peace is but a cloak for the less earnest way of viewing life. Bad qualities of human nature come to the surface in peace as well as in war, tho they may not be the same qualities. It is only because we have imbibed a horror of physical injuries and the materialistic desire for ease and comfort that we see nothing but evil in war and overlook the years of compelled admiration for those who have died for an ideal. It makes no difference how we die, if only we die in the highest state of devotion to an ethical ideal. Eliminate the fear of death and make men see that it is something else than a bodily life that is most desirable and the whole problem will solve itself.

ANNOUNCEMENT.

THE AMERICAN INSTITUTE FOR SCIENTIFIC RESEARCH.

Not all the members of the Society for Psychical Research appreciate the fact that they are also members of the American Institute for Scientific Research, a corporation founded under the laws of the State of New York for endowing and carrying on research in psychic and psychopathic phenomena.

The American Institute for Scientific Research was chartered in the year 1904. Its membership is constituted along lines similar to those of other institutes, with a view to maintaining a steady course in the care of its endowment and the maintenance of its work, through a limited list of active members who will be able to perpetuate the body.

All members of the American Society for Psychical Research become, by the mere fact of such membership, sustaining members of the American Institute for Scientific Research and such membership is continued from year to year by the payment of their annual fees. These sustaining members are divided into classes determined by the amount of the fee which each contributes as follows:

Associates contribute	\$5.00 per annum.	Life \$100.00
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All active members are also sustaining members of the Institute and vacancies in the number of active members are filled by election from the sustaining members by a vote of the Board of Directors, thus insuring stability and perpetuity in management.

METAPHYSICAL TENDENCIES OF SCIENCE.

By JAMES H. HYSLOP.

There are two types of minds. One likes facts and the other likes fancies. One calls itself scientific and the other calls itself religious. Both, however, insist upon representing the nature of things and define their issues sharply only when they get into controversy. If let alone they would both display the same intellectual interest in the interpretation of the world. The scientific man likes to indulge his imagination as well as others, and the religious mind likes to appeal to reality as passionately as his brother. But woe unto human peace if they happen to apply their fancy differently. When they get into conflict the religious man retires, nominally at least, into the limbo of faith and the scientific man eschews faith and proclaims his sole allegiance to facts. It is not long, however, until both are back again at metaphysics and the same cycle has to be gone through again.

These remarks are prompted by the discussion of Prof. Louis More some years ago on Atomic Theories in *The Hibbert Journal*. The interesting thing about it is the emphatic way in which he asserts that atomic theories are metaphysical, and have a limited importance for science. If the philosopher had asserted this he might have been accused of undue prejudice against science which either refuted his metaphysical speculations or declared a verdict of not proven against them. But here we have the confession of a physicist that the basis of science, as laid down by many of its greatest adherents, is metaphysical. The philosopher should not have allowed this to be done by his avowed enemy. Of course the negligence of his opportunity by the philosopher is traceable to a habit since the time of Kant which has made him think he was independent of physical science in his explanation of the world. The immense revolution introduced into human thinking by the rise of physical science

threatened all metaphysical dogmas with annihilation, and the previous ages had been so saturated with the idea that some truth had to be absolutely assured that the Kantian movement set up certain *a priori* principles which were beyond the reach of scepticism and the dissolving tendencies of physical science. With this presupposition philosophy thought to go its way regardless of the fortunes attending the doctrines of physical science, and so neglected to observe that the hypotheses on which physical science was based were as metaphysical and speculative as any that had afflicted the theological and metaphysical speculations of scholasticism. The two types of inquiries went their own independent ways, and with most men who call themselves philosophers there has been no disposition to connect their systems with physical science and no tendency on the part of the scientific man to recognize an affiliation of his own ways of thinking on speculative problems in the same way as the despised metaphysician's. But before human knowledge has been made complete physics and metaphysics will have to be brought together, even tho it has to be done by one yielding to the other, with the probability that science will be the dictator of peace.

I think Prof. More is correct in saying that the atomic theory and also that of ions, and electrons or protons is a metaphysical theory. It may be none the less true, but it is metaphysical, quite as much so as the hypothesis of the existence of God. Of course it is possible to suspect that Prof. More's position is taken in the interest of a positive or phenomenal interpretation of knowledge. He may be wishing to bring metaphysics into contempt by regarding it as the product of the imagination and thus limiting legitimate knowledge to facts. At least the philosopher would be tempted to accuse him of this. I should not necessarily regard this as a fault, as I quite agree with the desire to keep human speculation within the limits of credible and provable facts, tho I might allow some liberties to functions which are often hastily discredited by comparing them to the products of fancy. But whether for good or ill I think it correct to make atomic theories metaphysical hypotheses and if this is to associate them with the imagination we may set up a distinction between its legitimate and its illegitimate exercise, if we are still to insist upon a useful function for them. But this aside, a most

important point is gained for the reflective tendencies of the human mind if we extend its proclivities for metaphysical thinking into the physical world as well as the mental.

But what is metaphysical thinking? Many a controversy may be waged about the meaning of this term, and in too many instances it is only a question whether one or the other of the parties to it are correct in their interpretation of the facts, not a question whether the method employed by both be legitimate or not. To the present writer metaphysics is any systematic effort to explain sensible facts by supersensible agencies. We may succeed or we may fail, we may be right or we may be wrong in the particular view maintained, nevertheless we are metaphysical. A view cannot be condemned but only described by calling it metaphysical. The only question is whether any metaphysics is possible or true, not whether the point of view is irrational. What then is the point of view supposedly represented by it?

After discussing the various atomic and etheric theories as creations of the imagination, Prof. More concludes with the brief and important verdict: "Science like philosophy has no ontological value". Then he asks whether the legitimate function of science is not to limit its work to the determination of the "classification into general laws" of all natural phenomena. This is what may be called Positivism or Phenomenalism in the parlance of philosophy. I am not going to dispute this limitation of human knowledge. Under certain qualifications I am willing either to admit its truth or to accept it as representing one stage of human knowledge in which certitude is attainable and so to transfer the doubt to other real or alleged points of view. I do not believe in refuting a system of beliefs by calling it a name. What is meant by Prof. More's dictum has too much truth in it to take up an attitude of criticism against it, and in so far as my own beliefs are concerned I have no objection to accepting it as the whole truth, only I am aware of the fact that certain other claims of the human mind are sure to seek cover in these real or alleged limitations of scientific facts. I do not say human knowledge, because that phrase is an equivocal one. It may denote the facts of sensible experience which always seek and demand explanation, and the certainty of which facts may not extend beyond their occurrence to date. Then it may de-

note the certitude of any and all beliefs whether factual or explanatory and so open the question as to the equal certitude of all of them. Scientific facts are simply those which we recognize as accepted or proved, and any extension of the judgment to include prediction of the future as to facts must run the gauntlet of those principles which determine all forecasting in a world of change. What then is meant by denying or questioning the ontological value of cosmic theories?

Prof. More does not define carefully what he means by ontological explanations, and perhaps it was not necessary for his purpose, and hence I do not raise the issue to limit the truth of his contention, but to suggest a larger analysis of the problem which confronts every man who seeks an "explanation" of anything whatever. The question with many persons is: "Shall we be content with the facts of experience, or shall we seek something else to make them intelligible to us as occurrences"? This may entail the question whether anything but phenomena can be fact, but this would only be to enter into the same controversy about facts that has gone on in the name of metaphysics, and hence I shall presume something on the intelligence of readers and critics. The question of all men is whether we shall cease to think about anything but the occurrence of facts of experience, and if we decide that we can legitimately trouble our minds about something more, what can we accomplish in that field? We have what we call the problem of "explanation", whatever we may mean by the term and whatever can or cannot be accomplished by the effort to solve it. It would seem, then, that facts and "explanation" are the two general things of interest to inquiring minds.

If you wish to distinguish between science and metaphysics in the problem of causes and to maintain that metaphysics is illegitimate in its object, you will have to adopt the Kantian way of looking at causes; namely, the distinction between "empirical" and "transcendental" causes. Some would express it by the distinction between phenomenal and noumenal causes. But these terms are technical and are not self-explanatory. We may express the same idea in the distinction between sensible and supersensible causes and then maintain that we can never know supersensible causes. In ordinary life we trace causes to the an-

tecedent events or objects which are invariably connected with the phenomenon to be explained. Rainfall, for instance, is referred to clouds as its source: thunder to the lightning: growth to the action of the sun, etc. There is no appeal to supersensible objects. This is the simplest form of scientific causation. The next is to activities of various kinds. Dew, for instance, is explained by the condensation of moisture in the air by the radiation of heat from the earth. We are still appealing to a sensible phenomenon, tho it is not a material object. We are, however, approaching the supersensible in such a view and we reach this when we suppose atoms and various molecular activities which we have never witnessed. But the only way to keep metaphysical causes free from the tinge of science is to limit the latter to the objects and events which are accessible to the senses. These we can sensibly prove and the others, however justifiable or unjustifiable, are not sensibly provable, tho they may be rendered necessary postulates of the sensible in certain situations.

There are, it seems to me, five types of knowledge or progress in it, and by "knowledge" I mean certitude of conviction as well as unification of experience. Knowledge has these two factors, unification and certification or certitude, and I recognize five types of action attaining these results. I shall call them the Ergological, the Nomological, the Ætiological, the Ontological, and the Teleological. By the Ergological type of knowledge I mean nothing more than the observation or accumulation of facts of experience without regard to any form of systematizing or unifying them. In this type we simply collect facts regardless of any and all efforts to give them order or explanation. By the Nomological problem or inquiry I mean the determination of the *laws* of events or phenomena, the uniformities of coexistences and sequences in occurring events. Both the ergological and the nomological processes determine facts, one facts of occurrence and the other facts of uniformity or law of occurrence. It is after this that "explanation" begins. This begins with the Ætiological problem, which is concerned with *efficient* causes, or the action of one thing or event to produce another, to give rise to occurrence without reference to the nature of it. We may call this causification. The Ontological problem is concerned with what may be called *material* causes, or the things which deter-

mine the *kind* or nature of facts and things. It is concerned with their constitution and the influences causing it. Hence it is closely related to both causification and classification. The Nomology of facts is closely related to both of them. The process of classification participates in both Nomology and Ontology, but the latter involves some notion of causality, perhaps even with a tinge of ætiological functions. But without trying to make the way clear out of such a labyrinth, it will suffice to say that the ontology of facts and things determines their relation in kind and constitution, whether it deals with coexistences or sequences. The Teleological problem is concerned with the question whether there is any intelligence in the cosmic order. The method combines the ætiological and the association of intelligence with it, and possibly the existence of ontological influences. But the main point is that it is not wholly distinct from the idea of efficient causes and may include material causes as a part of it, with the adjunct of intelligence implied by the nature of the facts.

Let me give concrete illustrations of what I mean by these several technical terms in defining the types of knowledge and explanation. I take first what I have called the Ergological problem. It is concerned, as indicated, with the accumulation of the facts. It does not classify. It merely observes and records the facts of nature and experience. For instance, a man wants to know all about the facts in a particular locality. He observes all the animal life there, their forms, habits, color, structure, social relations, the vegetation, and everything pertaining to the existence of the types he is interested in. He may not try to explain what he observes. He may content himself merely with collating all that he can observe and simply record them as facts. Few men would do this alone. If there be interest in such facts it is likely to be accompanied by a desire to know the causes and conditions affecting the observed phenomena. But a man may force himself to eliminate this interest from his task and leave it to others to study the causes. His preliminary problem is merely collecting the facts. His problem is ergological.

But a man may be interested in trying to determine the *law* or order in which observed phenomena occur. He is here studying their connections preliminary to determining their causes.

But he may stop with the ascertainment of their uniformity of occurrence. For instance, what is the uniform behavior of a star, of a forest, of a group of animals, of chemical combinations. Here we are occupied with Nomology of the facts, not necessarily their causes, tho the causes lie near at hand with the law of occurrence.

Then we may want to classify facts and things. For instance we may try to find the types of animals in a locality, their kind and reduce the number to a few classes, thus getting some sort of unity in our conception of the phenomena. Merely counting the individual phenomena or things in a place will not give us the unity of nature as does the discovery that the phenomena are reducible to a few general types. For instance, we may observe that, among the animal creation, we have the vertebrate, radiate, moluscan, and perhaps other types of creatures, showing a connection not always apparent on the surface. This is reducing the kind of facts to be explained. Or we may seek the elements which constitute what a thing is, its make-up. This problem is that of Ontology.

Then comes the inquiry for causes which is superposed on that of *law* and *kind*. Here we seek for the conditions affecting the occurrence of phenomena or the creation of things. For instance, we find a series of motions occurring and investigation shows that they can be traced to a machine in which the expansibility of steam is the antecedent agent to all that occurs. We have found the cause of subsequent events. Inquiry reveals that the growth of vegetation is caused by sun heat. The disappearance of certain types of animal life is found to be due to the fall in temperature, a change of climate, etc. In these we are solving the problem of *Ætiology*.

The last is finding the end or purpose for which a thing exists or is used. That is, we seek for the evidence of an intelligent directing of the processes towards a given end. Purpose is found in all human institutions and behavior and perhaps in those of most animals. Whether it exists in the processes of inorganic nature remains to be determined. But wherever we seek for purpose we are studying the Teleological problem.

These are usually combined in the man who investigates.

They can be kept distinct in our mental activities only by an arbitrary elimination of any one or more of them. Most men are interested in all aspects of phenomena and so pursue all these problems. But we may, for certain purposes, confine attention to any one of them, tho the later problems presuppose knowledge of the earlier ones. We cannot, for instance, study *Ætiology* without a knowledge of *Ergology* and *Nomology*. But, nevertheless, the possibility of limiting our interest or inquiry distinguishes the problems and explains the source of those prejudices which try to or determine the legitimate and illegitimate intellectual interests. The fact is that they are all legitimate, tho some have not the certitude of results that others have and in that way evoke illusions about legitimacy and illegitimacy.

Now metaphysics begin with the effort to explain things. This means that it begins with the *Ætiological* problem. What precedes this represents what many minds call the "scientific" problem and also limits it. They think "science" is not concerned with anything more than the determination of facts and the laws of their occurrence, and has nothing to do with the ultimate nature of things. Perhaps it would be better to say that "science" in the conception of these positivists or phenomenologists is concerned with the determination of sensible facts and metaphysics with supersensible and uncertain facts. It is this that brings the whole question of certitude into the contents of knowledge, and hence I think we may define the five types of intellectual process in terms of various degrees of certitude. If we do so, we may say that the most certain knowledge is the *Ergological* and the least certain is the *Teleological*. The intermediate types vary according to their relation to these and to each other. We may have reason to believe that the *Nomological* has as much or nearly as much chance for certitude as the *Ergological*, but less than what follows, and we may hold that the *Ontological* has equal or less chance of certitude with the *Ætiological*, but more than the *Teleological*. I shall not pretend to measure this in any degree or be positive even that there is any regular gradation of certainty between the two limits of the series. All that I wish to recognize is that there is some difference of certitude in the results of inquiry into the several problems in order to explain the differences of opinion among men

about what can be achieved by inquiry. With that made clear, we may fix the origin of metaphysics, which are so much disputed, at the ætiological stage of interest, and concede all the certitude any one pleases to previous types.

But along with different degrees of certitude about results in the various problems there goes the fact that each problem represents some difference in kind from the others, and it would be natural for different minds to manifest much confusion here on this account. It is possible that it occasions many of the controversies between the "scientific" and the metaphysical mind. But we ought all to agree with tolerable uniformity that we attain assurance more easily within the ergological and nomological fields of interest than in the other three, and perhaps we can obtain clearer conceptions in these because of their relation to the sensible side of experience, while the others concern the supersensible, in which dispute will always be greater on the ground that there is less likelihood of agreeing on the standards of intellectual conceptions. It will be seen then that the differences in kind and the differences in degree between these several problems, or aspects of facts, are complicated with the very important distinction between the sensible and the supersensible worlds of experience. "Explanation" seems to imply the assertion or supposition of the latter for the former, and this may involve us in the difficulties of communicating our ideas which may be more strictly limited to sensible facts. But this aside as showing still more complications in the scientific and metaphysical problems, the main point is to see where "explanation", in the conception of many persons, begins and ends. Of course the scientist gets the effect of "explanation" in his determination of the laws of facts and may even call it this. But "explanation" usually implies some sort of cause and the determination of this begins with ætiological problems and ends with the teleological.

Now the physicist excludes teleological questions from his interest and concerns himself with the previous problems. When he wants to define the area of "science", which often means certitude, he thinks of the ergological and nomological point of view, whether he uses these terms or not, and wishes to imply that other questions are subject to debate or impossible. When he says, with the philosopher, that the atomic theory and similar

hypotheses are creations of the imagination he implies that they do not represent sensible facts but are conjectures as to supersensible things supposed to be facts. I take it that Prof. More's "ontological things" includes the ætiological of my own classification, and so include these in the remark about the limitations of knowledge.

We have, then, a scientist admitting that atoms, ions and electrons, protions, corpuscles, ether or ethers are metaphysical entities, creations even of the imagination, but at least hypotheses representing a supersensible type of realities, whether legitimately or illegitimately assumed. They are supposed to be "ontological" realities which they undoubtedly are, including in this term the ætiological conceptions of my own classification. They represent the mechanical or materialistic interpretation of the cosmos. Within the anti-materialistic view we find the conceptions of God and the human soul as ontological and ætiological conceptions, supposed to represent certain realities, the one to explain cosmic phenomena as against atomic or mechanical theories and the other to explain the phenomena of consciousness as against the physiological theory which makes them functions of the organism. The atomic and allied hypotheses have been devised and used to "explain" the cosmic order either independently of spiritualistic or in association with materialistic theories, and the object of this discussion is to examine just what function they serve in the problems of explanation. It will be the same with anti-materialistic hypotheses which shall be called the Theistic and the Spiritualistic. The theistic theory holds that physical phenomena ultimately require the efficient causality or interposition of an intelligent being to account for things. Whether it shall interpret God's relation to the world ontologically as well as ætiologically depends on the question whether it shall take the monistic or dualistic type. For our purposes here it is not necessary to decide. All that I wish to indicate is that it defines the Absolute as at least an efficient cause in the cosmic order. The Spiritualistic theory maintains that consciousness cannot be accounted for by physical causes and that it requires some other subject than the brain to "explain" its existence and to justify the belief in its continuance after death. The soul is conceived as at least the efficient cause and possibly an onto-

logical cause of the phenomena of consciousness. There is no importance to this conception of its function in the present discussion. All that we require to understand in the idea is that it assumes something else than the brain and mechanical agencies to account for mental phenomena. It implies that there is something more in the cosmos than matter, or the gross matter which usually goes by that name.

The conflict between the materialistic and anti-materialistic view of the world began very early. The anti-materialistic conception prevailed before the rise of philosophic reflection and was disputed by all those who sought in matter and its powers the explanation of phenomena. It was in this controversy that the atomic doctrine was born, whatever functions it may have been made to serve later in the history of human reflection. The use of atoms to "explain" the undulatory theories of phenomena was not their first function, and it is possible that they would hardly have experienced the fate of being creations of the imagination had not they been burdened with the same complexities as had perplexed the scientific man in the ordinary sensible phenomena of matter. No doubt their metaphysical function in modern science has been sorely burdened with complications of an extraordinary sort. But their original significance was very different, and we must study that in order to understand just where modern science, or if not science, scientists, have arrived in their metaphysical speculations, with their relation to other points of view which they were supposed to supplant or controvert.

Ætiological principles or causes have two applications, the internal and the external. External causation means that something else than the subject of the effect is the causing agent. Internal causation means that the subject is the cause of the effect in itself, that is, the subject is self-active. The condition of a thing or subject which is described by its being influenced only from without to act is called *inertia*, and self activity is the opposite of this, convertible with free will. Ontological principles or causes are based upon unity of kind and hence imply the qualities of things, and the constitution of them as determined by the relation of part and whole, elements and compound. In the conservation of energy it is applied to motion in the same way,

and is supposed here also to define the material relation between antecedent and consequent. I need not dwell upon these peculiar phases of the ontological principle, as they do not affect the issues to be discussed here. I desired only to remark its analogy with the twofold application of ætiological causes, which it will be important to keep distinct in this discussion. I may have little to say for a time about ætiological causes, but much to say about one or the other application of them in the interpretation of philosophic theories about the cosmos.

The primary interest of Greek philosophic speculation was ontological causes, the material elements which constituted the cosmos and its organic complexes. Ætiological or efficient causes did not interest the Greeks so much because they were largely taken for granted in their pan-psychic conception of things. Internal and self-active causes were far more universally assumed by them than by modern thinkers. Inertia was a late discovery of philosophy, tho implied even in many or all of the speculative ontologies of Greece, except the Epicureans, and was possibly implied to some extent in theirs. But the chief interest of their "explanation" was to find the constituent or primary element or elements which determined the nature of bodies, not the creative or formative cause of either events or compounds. One type of mind was monistic and the other pluralistic. The monistic type thought that there was but one ultimate substance in the cosmos and that the sensible world was only a metamorphosis of this one primary and "indefinite" (infinite) element. The pluralists believed that there were several or many elements. At first they were four, then in the atomic school they became infinite in number. In one school, the monistic, the one substance changed its modes or forms to produce the world as we see it. In the other school, the pluralistic, the elements combined to produce the complex and organic world as we know it. But no account was taken of inertia as a property of matter which made up the cosmos. Even the forces of "love" and "hate", or attraction and repulsion, in the atomic system of Empedocles did not altogether commit its holder to a doctrine of inertia, at least in its proper form. But all the rest of the Greek philosophers assumed that matter was capable of self-activity. This was clear in the monists or pantheists, except Aristotle. He was the first

to set up a conception which implied the inertia of matter on a large scale. He could not account for the cosmos as he knew it without a *primum mobile*, or Prime Mover, a first cause, which first set the universe into motion and then left it to itself. But he did not develop a doctrine of inertia as an essential property of matter. He only implied it in his ultimate explanation of origins. The atomic materialists, Democritus and the Epicureans, had no conception of inertia. Their doctrine was that the atoms were in motion downward and that the cause of this downward motion was their own weight. When it was necessary to form groups or combinations, which bodies were, they had to swerve to one side. The force which did this was "free will", a spontaneous force in the atoms. Both this "free will" and weight were *internal* forces. There was no conception of gravitation which assumes that a body cannot move itself. The Greek mind never suspected the existence of such a force. If the philosophers had asked themselves why bodies did not spontaneously move laterally they might have discovered some sort of gravitation affecting their vertical movement. But being accustomed to assume that downward motion was spontaneous or due to a body's own weight they seemed not to suspect the assumption of inertia for lateral motion while yielding it for vertical. Of course the atomists asked it and answered it for both directions, one by weight and the other by "free will". The pansychism of Greek thought generally made this possible, without the apparent contradiction that would suggest itself to a modern materialist who admitted even a germ of spontaneity. The principal object of all of them was to find the material or ontological cause of complex bodies, and when they invoked efficient or ætiological causes it was for subordinate purposes. Weight and "free will" in the atoms were efficient causes and besides were internal, inertia involving the implication of external ætiological causes.

The atomic doctrine tried another ontological explanation. The problem of science and philosophy was to explain, not only composition, but also the different qualities of things, especially in the earlier period when the elements were so few in kind. The fundamental principle of the ontological explanation was that of identity between the antecedent and consequent. With

only four elements to make up the cosmos, the observer had a far richer variety of qualities in things to account for than were found in the primary elements. The monistic view explained these by the ætiological principle of efficient cause in the subject to modify itself at will. But when men sought to explain things by the ontological principle they either minimized the importance of ætiological agencies, like self-activity, or disregarded them altogether, unless by implication and this in as niggardly a way as possible. But by increasing the number of elements they sought to accomplish the object of the monistic view with its variation of modes or to compromise in the assumption of fewer elements with the necessity of concessions to the ætiological principle of metamorphosis. There were two types of thinkers that sought in this multiplication of units to account for the complexity of things. The one was Anaxagoras and the other the Epicureans. Anaxagoras supposed an infinite number of elements, but he called them *homoiomeriæ*, by which he meant elementary substances which contained in them all the qualities which would account for the resemblances and differences in things. Every atom, so to speak, or elementary substance had some of the qualities of the compound which it helped to form, or the union of the various elements with different and similar qualities would bring about the result. In this view there was a perfectly complete and consistent ontological explanation. Not only was complexity of substance accounted for, but also all the similar and different qualities in things. There was no variation from the demands of a perfect ontological method. But Anaxagoras obtained no followers. The Epicurean atoms were supposed to be alike in kind and to differ only in shape and size. The Anaxagorean elements exhibited qualitative differences which enabled them, as ontological causes, to account for the qualitative nature and differences in things. The atomic doctrine represented only quantitative differences in the elements, and it was with this principle that they sought to explain the cosmos. But their school of thought died with ancient civilization and before its inconsistencies were developed into clear recognition. But it commended itself to minds which recognized the universal fact of dissolution and decomposition of compounds, and as the materialism of that age dominated the de-

clining days of both Greece and Rome, with the loss of interest in philosophy generally, the difficulties of the view were not appreciated.

It was the want of a doctrine of inertia that prevented ancient speculation from developing its thought into clearness or consistently with the religious consciousness which philosophy had supplanted. Everywhere familiar with the assumption that matter was self-active by nature and interested only in the constitution of things from ontological causes, not efficient ones, it had no way to define clearly its conception of God and the soul. It could only stumble along in a sort of compromise with two supposedly antagonistic principles of causality, the ætiological or efficient and the ontological or material. It was the same with its conception of matter. To assume it self-active and inert at the same time would have been impossible, and hence in some way it was obliged to put into matter all the functions and properties which were the object of observation and experience. There was no difference in kind between matter and spirit. They differed, but only in degree of fineness. Each was self-active and nothing really inert. All efficient or ætiological causes were internal. The cosmos, except in Plato with his Demiourgos, Aristotle with his Prime Mover, and Anaxagoras with his *Nous* or Mind, was not regulated from without but from within. Motion and change were spontaneous, and inertia, whatever tacit acceptance it had, was no part of the reflective mind's conception of matter.

Christian philosophy changed all this. It started with two important conceptions which modified all future speculation on the origin and nature of things. First it distinguished between matter and spirit, making them radically different in kind. Secondly, it determined this distinction primarily by making the essential property of matter inertia and the essential property of spirit self-activity. Aside from the dualistic tendencies of this position, it was one of the most radical doctrines that ever worked its way into philosophic recognition. It forced the separation of ætiological and ontological causes and substituted the ætiological for the ontological in the order of importance for "explanations." In as much as it made matter inert the system had to go to spirit for any action that it found in matter. External

causes were the only ones admissible in the explanation of physical phenomena. Internal causes were reserved for spirit. Matter was not ultimate in the cosmos. It was created, whether in the sensible or supersensible form. Spirit was the absolute and eternal, and it had only an ætiological connection with matter. Ontological principles were wholly subordinated to ætiological or ignored. The exact antithesis of Greek thought occurred. What had been eternal then, now became ephemeral. What had been self-active then now became inert, and self-activity was confined to spirit. The only concession that seemed to be made to the ancient way of thinking was in the later doctrine of secondary causes, and this later gave trouble. But the clearest outlines of its thought were those I have defined, the antithesis between matter and spirit and their correlates of inertia and self-activity, with the ephemeral nature of matter and the permanent nature of spirit.

But we must not forget the correlative conception of external causes which Christian thought set up by implication in its theory that matter was inert. Instead of seeking the explanation of phenomena in activities of the subject of them, it sought them in activities on the subject of a cause without them. The doctrine of inertia became thus the fundamental one regarding the nature of matter, with the implication that explanations of its behavior must be sought elsewhere. The belief in spirit enabled it to easily find this explanation.

But the revival of science and the discovery of the indestructibility of matter and the conservation of energy disturbed the equilibrium of the Christian system. It at least made matter and motion coeternal with God, and consequently soon revived the atomic theory. But the scientific man did not adopt that view in its ancient form. Instead of making the atoms all of the same kind, tho infinite in number, he made them different in kind, tho infinite in number. He did not set up this difference in kind in deference to an ontological principle like Anaxagoras, but simply in deference to what appeared to be the facts in the elements which he found. But in making them different in kind he limited the *number of kinds*. These were the some seventy or eighty elements. He was confronted, however, with the need of something to explain the phenomena of composition and the

variation of qualities exhibited in the compounds. He required both an ætiological and an ontological principle other than spirit to account for his facts. He set up chemical affinity and repulsion for the explanation of composition and decomposition, and the undulatory theory for the explanation of the varying qualities in things. This was a step away from the employment of spirit in explanation and the reintroduction of ontological causes where ætiological causes had been supreme in the previous system. But it was also a deviation from the universal application of inertia as the essential property of matter. As we have seen this idea, it implies that external causes alone can account for the phenomena of matter. But chemical affinity and repulsion assume an internal force of some kind. As the theistic interpretation of the cosmos had excluded "free will" or self-activity from matter this law of chemistry had to be applied in a manner to consist with the doctrine of inertia. This was done by assuming that the effect observed in composition was not due to the self-activity of affinity or repulsion manifested in itself, but in the effect on one element of the affinity or repulsion of another. In this manner a sort of compromise was effected with the doctrine of inertia. It was limited in one direction but retained its extension in the other. The self-activity of an element was limited to its action on another, and the reciprocity between them was in this way mutual. But to some extent the doctrine reintroduced the idea of self-activity into matter. The same was true of the doctrine of gravitation. Until this theory was proposed spirit, or divine interposition was supposed to explain the positions and movements of all bodies in the universe. But gravitation both proved a doctrine of inertia which antiquity could not admit and limited it in the same way as chemical affinity and repulsion had done. It set up in matter a power to influence the position and movements of the heavenly bodies, but applied it only to action on the motion of other bodies than the one so acting. That is, while each element or body cannot produce its own motion or determine its own composition with another, it can affect the action of another and itself be the subject of like action from another. Thus inertia and self-activity exist side by side in the same subjects. Just what limits are definable for both of them is not clear and perhaps speculative physicists

have not undertaken to observe them, possibly not being aware even of the problem that is suggested by assuming the integrity of the doctrine of inertia while assigning self-active functions to matter. But some have gone so far in their view as to question the application of inertia to matter as an unqualified property of it. They think that biological phenomena demonstrate that it is self-active. To assert this is to give up what has been regarded so long, and even still by able physicists, as the fundamental property of material substance.

In any case it is certain that chemical affinity and gravitation limit or qualify the sense in which inertia can be affirmed of matter and to that extent reverse the radical doctrine of Christian philosophy. It would seem necessary to most thinkers that this outcome is the natural and logical one for men who seek perfect unity in the order of the cosmos, and it can hardly be denied that the monist must logically move in that direction.

However, hardly had chemistry and physics boasted of their triumph in this respect before they adopted two revolutionary principles that threatened to protect the doctrine of inertia, and to extend the idea of external causes to explain phenomena. The first of these facts is in the field of chemistry. I refer to the influences of enzymes in chemical combinations. The fundamental principle of chemistry is the composition of elements to form compounds. Here ontological causes operate to account for the property of weight and certain definite qualities of compounds. But chemical affinity had been the ætiological cause of composition and is supposed to have been an internal and initiative force bringing about the composition. For instance, oxygen and hydrogen unite to form water. Not observing any external force at work in it and finding that ontologically the effect is equal to the causes combined, it was supposed that the initiating agency was the internal affinity of oxygen for hydrogen and *vice versa* that caused the effect ætiologically. And so with all chemical compounds. But in recent years chemistry has discovered a remarkable fact in the process of forming compounds, at least in many important cases. Enzymes are simply substances which have the power to cause chemical combinations without entering into the reaction itself or the resultant compound itself. They cause a union which would not take place but for their

presence. Without them the supposed chemical affinity displays no activity. They do not enter as material or ontological causes into the resultants, but are efficient or ætiological causes, and external causes at that, of the composition. Chemical affinity would play no part but for their efficient action. It seems that the whole process of catalysis in chemistry is infected with this causal influence, and the extensive action of these catalysts or enzymes is so great as to occupy even the field of inorganic chemistry, and Prof. Kennedy Duncan remarks that even in the inorganic field it would take a dictionary to chronicle their function, and in biological phenomena they would seem to represent a wider and still more important function.

The philosophic significance of the action of enzymes or catalysts is in the simple fact that they exhibit the fact of inertia right in the field of chemical affinity. Where we had supposed chemical affinity to be spontaneous actions of the subjects, or elements, displaying them, we find closer examination reveals the fact that they will not act until set in motion by some catalytic process which is external to the subject acted upon. Hence where chemical affinity was supposed to limit inertia the doctrine and implications of catalysis and enzyme action extend it again, and we go outside the subject to get an explanation of the phenomena. Efficient or ætiological principles still apply, but they are external instead of internal. They imply that the explanation of the phenomena is not to be found in the subject but beyond it. Inertia still prevails as a fundamental property of matter and the one function which was supposed to limit or qualify it, namely, chemical affinity, becomes itself subject to that law of inertia.

In the field of physics and mechanics this limitation of inertia is more or less implied by the universal ignorance of what gravitation is. This force is the puzzle of science. No one knows what it is or can in any way determine its form of action. Tyndall said of it that it might as well be conceived as a pushing as a pulling force. Either would explain the phenomena as well as the other. Newton was careful to say that he did not know anything more about its nature than the mathematical laws which defined the relation of the heavenly bodies and their motions. To save the doctrine of inertia it had to be

conceived, not as involving the self-movement of a body towards another, but as the action of the external mass upon the body affected, while the subject of this action reciprocated the causal action in its own upon its neighbor. But no one knows which it is, whether in this form or another.

The argument, however, from our ignorance of gravitation is not at all conclusive. It only divests the defendant of confidence in his qualification of inertia by some internal spontaneous force acting to regulate the motions of the heavenly bodies. But a more important fact looking to this limitation is the modern doctrine of ether and of ions and electrons. The first postulation of ether was made to explain the phenomena of light and its transmission. There was nothing in this to suggest the need of explaining the general phenomena of light by the external action of ether. But the doctrine that matter was composed of "vortex atoms of ether", or better, that the law of Mendelejeff, in the classification of the elements, necessitated the evolution of them from one universal substance, probably ether, was a resort to something outside of matter to find an explanation even of the material world. This is still more reinforced by the doctrine of ions and electrons which place ether at the background of matter and even regard the very atoms as created bodies. Science thus goes beyond the material world for its ætiological principles of explanation, whether it does so or not for the ontological. It again extends inertia and makes it fundamentally the essential conception of matter. Hence in the whole field of science the existence of initiative causes within matter is practically abandoned and explanations are sought in some other form of reality.

It ought to be clear what such tendencies mean for materialism, at least in the older conception of it. The ancients and the moderns alike in their conception of matter intended to find the forces explaining phenomena existing within matter, and when confronted with mental phenomena simply referred them in some form to the atoms, whether as an accident of composition or a natural function of them. But this extension of inertia as far as Christian philosophy maintained, and the search for causes outside matter as it was known in those periods, is an abandonment of a fundamental position, and it makes no difference what

terms are afterwards employed to cover up the concession. We may still call ether "matter" or the ions and electrons "matter", they are not this in the old sense, and when we ascribe to them all the properties that had been previously assigned to mind one wonders what has become of men's sense of humor when exhibiting such antagonism to the existence of spirit and yet ascribing the attributes of spirit to matter, as if it made any difference what we called the subject or substratum of phenomena if only the phenomena were there. The fact is that the scientific man has been stretching and refining the conception of "matter" until its old meaning is not recognizable. Even in the early materialists it was made to cover both sensible and supersensible forms of it, still ascribing qualities of weight and inertia to the supersensible forms. But if we are now to include ether in the conception and make it without weight or inertia, and distribute it universally through space, also placing it at the background of "matter" we are only setting up in terms of "matter" what all the ancients regarded as "spirit". This is one of the clearest truths in Greek thought. Mind was a fine form of matter or ether and intelligence was associated with this and not with gross "matter", so that Christianity only insisted that there was such a difference of kind as we always recognize in things which do not have the same essential properties. What, then, modern science has done is to extend the idea of matter so as to include all the properties that had been applied to mind and yet retain the properties that had been limited to matter, giving both inertia and self-activity to it. Matter has been made convertible with spirit in one-half of its being and yet to talk about "spirit" of any kind in the presence of a physicist is to invite ridicule. But you can stretch the idea of matter until it embraces all sorts of contradictions and not evoke a smile.

I do not say this in the interest of any theory against materialism, as this is not the object of this discussion. What I would rather remark is the more important duty of making our thinking independent of traditional and worn out concepts. It does not make any difference what term we employ to denominate the basis of our phenomena, provided we are honest with ourselves in the implications. We cannot remain by the old implications of any term when we have taken up into it all that our oppo-

nents had maintained in their conceptions. When the essential properties of matter were inertia and dependence on a creative power we had to employ some other center of reference to account for phenomena of self-activity and permanence greater than matter. The materialist could only make self-activity an illusion and so explain mental phenomena as accidents of composition. But the moment that we endow matter with a germ of consciousness, as it seems Haeckel does, and seek the explanation of all material phenomena outside matter as previously conceived, we have either incorporated in our conception of matter all the properties previously excluded from it or we necessitate the hypothesis of something else than matter. Either consequence is a refutation or abandonment of past doctrines whatever name we assign to them. A man cannot do clear thinking who does not see that.

Let us observe this contradiction in a further fact. Ether is presumably universally distributed through space and so may be said to be *omnipresent*. With the doctrine of enormous potential energies in matter which derives its powers from that which makes it, we are told that there are fabulous quantities of energy latent in an atom of hydrogen. Extend this to all the atoms of hydrogen in the cosmos and then to all the atoms of other elements, and recognize that the ether is much greater in its potentialities, and if we call it matter also, we could say that matter is *omnipotent*, at least potentially so, and adopting the maxim of Leibnitz that an intelligent universe conceding freedom of will to living creatures must exercise self-limitations upon its actual powers, we should have a situation in science identical in its description of matter with the mediæval theology in its notion of God! Then add to this the possibility that ether is the basis of intelligence, as we should only be going as far as Greek philosophy went in this, and we should again have in matter the attribute of *omniscience*. Omnipresence, omnipotence and omniscience were the attributes of "God". That is materialism has adopted all the essential ideas of theology and still gets frightened or angry at the conception of God! *

* Speaking of the ether in space, Sir Oliver Lodge says: "Everything points to its universal permeance, if it exist at all." Then in reference to some statements of Sir Isaac Newton, he adds: "But these, after all, are

The real difficulty lay in the essentially democratic tendencies and conceptions of Christianity, which has had to make so many concessions to the multitude, and not being able to impart to it the more abstract conceptions which it took philosophically of such ideas as that of God, had to let an anthropomorphic conception of it grow and take root. It is this which excites so much antagonism and perhaps always will, until education is distributed to a larger degree and extent. As the lower strata of intelligence came into power the narrower and untenable conception of the divine became prevalent, and science had to define its position by antithesis to this. The consequence was that the notion of matter became the inheritor of the unchangeability, omnipresence, omnipotence and omniscience of the older philosophic doctrine of God and simply transferred to it all that its ancient antagonist maintained, keeping up its warfare against the belief in spirit as an eviscerated conception, tho not forgetting any more than its defenders had forgotten.

What science has forgotten is the elastic conception which it holds of matter, making it, perhaps, more equivocal than any other conception of metaphysics. First it denoted the object of sensation, what we could see, feel, hear, etc. In this it represents what is entirely within the experience of all men in their normal state. Then it was extended to include the supersensible realities which were called atoms and which were supposed to be the elements out of which sensible matter is composed. This second meaning is much more comprehensive than the first. It does duty for what can be seen and what cannot be seen! What can be felt and what cannot be felt! In both these it is supposed to denote what has inertia and weight and limited to the finite cosmos, unlimited space not being supposed to be occupied by it. Then it is again extended to include the ether which per-

antique thoughts. Electric and Magnetic information has led us beyond them into a region of greater certainty and knowledge; so that now I am able to advocate a view of ether which makes it not only uniformly present and all pervading, but also massive and substantial beyond conception. It is turning out to be by far the most substantial thing—perhaps the only substantial thing—in the material universe." Then he asserts that its density is greater than gold! This is a total abandonment of sense perception in the idea of "density".

meates all space, has no weight or known weight, is not knowably the subject of inertia, and not knowably discrete in nature. This is like dividing *iron* into infinite iron, atomic iron and sensible iron, while trying to maintain the same implications that attach to sensible iron. If physicists and chemists played such tricks with the terms iron, gold, lead, radium, etc., they would make no progress whatever in their science.

It should be clear, therefore, why I should sympathize with Prof. More in denouncing "ontology" in science and asking that we be content with facts. If the materialist cannot be more consistent in his conceptions and if he has no sense of humor in the adoption of his opponent's ideas under cover of his own terms, the only thing a sane man can do is to insist that we must confine ourselves to facts and let speculative doctrines alone. I think philosophic conceptions have a use when consistently and intelligently understood, but if we expect to deceive logical thinkers by the equivocal phrases of the philosophic physicist we are only purchasing an illusory reputation with the plebs under the cover of misapplied terms. The sensible man will do his own thinking when it comes to that and science will have to insist upon limiting itself to facts to save its sanity.

But this should not mean that I should refuse a legitimate function to metaphysics, at least as I understand the term. It is true that it must be clearly defined in order to maintain its place and it would have no difficulty in protecting its right if it did not use conceptions which facts would not illustrate or support. It is the indulgence of free imagination without facts that brings it into contempt. It happens, however, that "metaphysicians" are not the only victims of this instinct. "Scientists" are as guilty often as any others. "Metaphysics" is a branch of intellectualizing that characterizes human nature rather than its definitions or its activities. Some who claim to be "scientists" are more "metaphysical" than many a "metaphysician". It all depends on the subject matter of thought and discussion. What we want is not so much a denial of metaphysics and exaltation of science, thus setting up invidious distinctions, as we want discrimination of problems with the recognition of the various degrees of certitude distinguishing them. In some the solution may be far off and in some it may be near. Metaphysics; that is, the ultimate

ætiological and ontological problems, my have to wait for further facts to assure us of the correctness of our hypothetical flights of imagination. At first we want scientific facts and it is in that field that we most easily attain certitude. The theoretical construction of them and the determination of causes may have less certitude at first, but with ever growing accumulations of facts we may read the certitude we desire for explanations. But we are never entitled to indulge the theoretical imagination without facts. It is that pastime that invokes the contempt of science.

But the man who invades the field of atoms, ions, electrons, ether and all conjectural realities is dealing in metaphysics, whether he wishes to call it that or not. It will be quite as legitimate to do the same in regard to mind, if we have the facts. We cannot suppose that metaphysics of the legitimate sort shall be limited to physical phenomena. That is to beg the question. It is a problem of method and the same process of treating physical phenomena must apply to the mental, or you concede two totally separate fields of interest and justify the very "metaphysics" that you have ridiculed. As long as metaphysics is a search for causes, whether ætiological or ontological, it will apply to the more recondite facts of experience as well as to the sensible and more easily verifiable. That once granted, there will be no difficulty in reconciling the two points of view. But "science" must learn that it cannot stretch its conception of the physical without trespassing upon the territory of its antagonist, or that of which it speaks as an antagonist. Confer on matter all the properties that have been assigned to spirit by other ages and you have adopted its ideas under other terms. No use to shirk this fact. The ether, as it has been conceived by its chief advocates, is but a euphuism for God, and the advocates of the corpuscular theories do not escape difficulties because they use a term with atomic affiliations. Assign them the functions of spirit and the whole game of materialism is lost and metaphysics comes in at the back door after having been kicked out at the front.

COMMUNICATIONS FROM MR. FRIEND, WHO WAS
LOST ON THE LUSITANIA.

BY JAMES H. HYSLOP.

PART I.

Readers will remember that, in the fall of 1914, we announced the appointment of Mr. Edwin W. Friend to the position of Under-Secretary of the Society. Soon after he took the editorship of the *Journal*, friction arising about it, he resigned and went to England with Miss Pope to organize a new Society, but was lost with the sinking of the *Lusitania*. Only three days elapsed before he was communicating through Mrs. Chenoweth and possibly, had I been holding sittings on an earlier date, he might have appeared earlier. I have resolved to publish here the results of those sittings, partly because of their evidential value and partly as a means of explaining the facts which led up to them. Besides, I include messages from him through other sources which give added value to the evidence for personal identity.

I must explain, however, that it will be necessary to go somewhat frankly into some unpleasant facts to make clear the pertinence of certain messages. They are particularly valuable because they represent such concealed incidents and their extreme importance as evidence would be wholly lost if the exact facts were not told. Hence I shall state without reserve the incidents which led up to the situation. These, however, I state in the Notes and shall not repeat them here. The important thing in this Introduction is to know the relation of Mrs. Chenoweth to them.

Mr. Friend had had a few sittings with Mrs. Chenoweth early in the fall of 1914 before his appointment to the Under-Secretaryship. I concealed his identity from her, not allow-

ing him to be seen by her at any time during the sittings or afterward. Nothing was said by me before or afterward about him, as I never mention anything about the sitters or introduce them to Mrs. Chenoweth, unless there is a special reason for doing so, as I have done in four or five instances, two of them being my daughters, about whom Mrs. Chenoweth knew. Mr. Friend's sittings were not good ones. About the first of May, 1915, he resigned from his position, and with Miss Pope, who resigned at the same time from the Board of Trustees, started for England on the *Lusitania*, with the purpose of organizing a new Society under the auspices of the English Society. On May 7th the *Lusitania* was torpedoed and went down in an incredibly short time. The list of passengers was published in the New York papers the next day and my stepmother called my attention to the fact that Miss Pope and Mr. Friend were among the list of passengers. Otherwise I would not myself have known the fact. On Sunday the New York papers published the names of those who were reported as lost and among them was the name of Mr. Friend. Miss Pope was mentioned as among the saved.

Now Mrs. Chenoweth had never seen or known Mr. Friend, and tho Miss Pope had had two sittings with her in the same fall, Mrs. Chenoweth had not seen her and did not know her or about her. On and before Sunday following the disaster, Mrs. Chenoweth refused to read the papers about the *Lusitania* as she feared that there might be communicators from it in her work. But she looked at the list of the saved to see if the name of Elbert Hubbard was among them, and finding that it was inferred that he was lost, she soon learned the fact from other sources. She was interested in his publications. But she knew nothing about Mr. Friend and Miss Pope as connected with the Society and its affairs. About a month after the disaster she learned from a friend casually that I had an assistant, he remarking in a conversation that, now that I had an assistant, I would have more time for my experiments. It was news to her, but the friend did not know who it was that was my assistant and did not know that he had gone down with the *Lusitania*. The result

was that Mrs. Chenoweth knew nothing about the man or the facts until I told her about them later.

I said that the *Lusitania* went down on May 7th. A cable was sent by Miss Pope with the word "Safe", which implied that Mr. Friend was among the rescued. This came on the 8th, I think, but a later one indicated that Mr. Friend was lost. The consequence was that, at the time of my first sitting with Mrs. Chenoweth, which was on Monday morning, May 10th, I was uncertain whether Mr. Friend was saved or lost. The communications at the sitting convinced me that he was lost, and later I learned the fact definitely as a result of the second cable.

This account will show how little I knew about the situation and how much less Mrs. Chenoweth knew or could know. The incidents that came in the communications could not be known by her, even tho she had known the name and relationship of the man to me. Many of them are of a very intimate character and known only to myself and one or two other persons, some of them only to me, and some not known to me, but only to his wife.

I do not regard the facts as any better evidence, if as good, as those of many other sitters who were less exposed to any possible knowledge of Mrs. Chenoweth, not being connected publicly with anything that could possibly bring any knowledge about themselves to her. But the connection of these facts with the sinking of the *Lusitania* will give a kind of interest to the case which others do not have. Anything connected with a tragedy seems to impress people more strikingly than purely scientific problems. This fact is one reason for using the material now. But the main reasons are as stated at the beginning of this introduction, and the additional fact that some of the incidents are such good evidence that their force should be known while they are comparatively fresh.

It will be interesting to remark that I was engaged, at the time of the disaster, in experiments with a most important case, which it was desirable on my part not to interrupt. But the controls, without any suggestion or desire on my part, spontaneously stopped that work, when I expected to

continue it, and put Mr. Friend in to communicate. The result is apparent in this report, and has its significance enhanced by the spontaneous character of the work and the relation of it to the problem.

The fragmentary nature of the messages is the most important part of the record. I happen to know many of the facts which are connected with those given and hence I can distinctly recognize the fragmentary character of what comes. Probably readers generally cannot see this, tho I have endeavored to make the notes full enough to suggest this feature of the communications. But knowing the many facts not told, which were a part of those that are told, I can easily see how imperfect and fragmentary are the incidents given. Superficially they appear to be complete and no one would suspect anything else who was either not familiar with the facts outside the record or not generally acquainted with such communications. But to one perfectly familiar with either or both these circumstances, the whole difficulty of the problem is apparent. We are not getting complete wholes in the messages, but mere glimpses from a larger panorama of events, a larger mass of memories in which little oases come into view, or casual glimpses of whole paragraphs of consciousness, so to speak, slip into the vision of the psychic's mind. Once that fragmentary character is fully recognized the case for the proper interpretation is won. It is the feeling that we are getting the whole mind of the communicator that perplexes many minds, both lay and scientific. There is no excuse, however, for this except the prejudice or ignorance of the student. I emphasize the fact here just to prevent misunderstanding of the record and the facts, and to put would-be critics and sceptics on the defensive. Whatever judgment is passed on the facts must reckon with the view here expressed about them and the writer must not be condemned for views that he does not hold.

DETAILED RECORD.*

Mrs. C. J. H. H. May 10th, 1915. 10 A. M.

[Subliminal.]

{Long pause. Sigh as if weary. Long pause. Head turned. Pause and distress accompanied by catalepsy, which I had to relieve in the usual way. Long pause.}

O. [Distress and pause. Distress and groans again.]

Who drinks? [1]

(Can you tell?)

[Pause.] Oh my, I don't want to see that terrible thing.

(What is it?)

Oh it's ... [pause] perhaps it's, perhaps it's [seized my hand and held it very tightly. Pause and distress, groans and catalepsy again. Soon relieved.]

It's the ocean. [Distress, pause.] Oh, Oh I'm dead.

(Who is?) [Suspected who it was.]

[Pressure of hand relaxed.] Promised to report.

(All right. I will be glad to hear from you and to have you tell me when you can who it is.)

[Sigh and then held my hand tightly again. Pause.] Went down. [Pause.] Down.

(Why have you come here?)

[Pause.] Yes why?

(What do you wish to say?)

[Pause.] It's all over. Perhaps I can help you more now. [Pause.]

* In the detailed record the signs are the same as in previous publications except that the following have been added to save space. Square brackets with "E. F. R." enclosed mean "Pencil fell and reinserted." Square brackets with "N. R." enclosed mean "Not read."

1. The expression "Who drinks?" does not explain itself. Prior to this sitting for some weeks I had been occupied with sittings for the case of Miss Fischer, reported in the forthcoming *Proceedings*. Her father was an inebriate and had been referred to in the sittings as such a person. It is quite probable that the allusion is a subliminal echo of that case and that it has no relevance to the present situation, tho the fact that the communicator was drowned might very well represent some confusion between the cause of his death and the subconscious recollections of the previous case.

The sequel shows that the controls spontaneously changed the whole plan of the sittings and admitted Mr. Edwin W. Friend as communicator, who had just lost his life on the *Lusitania*. It was not at my solicitation that things took this course. This is all the more interesting because I had no clear knowledge of the facts.

(What do you mean by 'more now'. I don't know who is present.)

I can't get hold.

(What?) [Not heard distinctly.]

I can't get hold. [Pause.]

(Take your time.) [2]

[Pause.] Oh. [Distress and sigh.] I have been to my wife.

(Where is she?)

[Pause and then hand made motions of writing. I saw its meaning and it was virtually an answer to my question and suspicion as to who it was.]

(I understand. Take your time.) [3]

2. As soon as the expression "It's the ocean" and "Oh I'm dead" came I suspected who was present. The following facts explain why I entertained the suspicion.

Mr. Friend, who had been Under-Secretary of the Society, had resigned with Miss Pope, who had been a member of the Board of Trustees, and the two were on the *Lusitania* on their way to England to organize a new Society under the auspices of the English Society. I did not know the fact until my stepmother called my attention to the fact that the two were named in the list of passengers. The ship was torpedoed on May 7th and the next morning the list of passengers was published. By the 9th it was intimated that Miss Pope was saved and that Mr. Friend was missing. That much I knew, but there was as yet no confirmation of the fact when I held the sitting on the morning of the 10th. I was still uncertain as to his fate. But the moment that the expression, "Oh I'm dead" was uttered I saw what was coming. The further expression "Went down" confirmed it. The statement, "I can't get hold" was quite natural for such a new-comer. He had been lost only three days before. A more pertinent expression could hardly have been made than the one: "It's all over. Perhaps I can help you more now." It conveys a world of facts to anyone who knew the situation in which it was said. Mr. Friend had not been any help to the work and because he could not have the right to do as he pleased, resolved to aid in wrecking the Society. He was certainly now where he could be of more service or do nothing.

3. The reference to his wife and making motions of writing were further confirmation of my conjecture as to who it was, tho my question as to where she was, was apparently ignored. I did not know whether he had communicated with his wife, as here implied, or not, until the afternoon of this same date when I told a mutual friend of what had come in the morning sitting. He told me that Mr. Friend had communicated with his wife early Sunday morning. This, of course, I did not know and much less could the psychic know it. Regarding the incident, Mrs. Friend writes:

"I received a short message at 2:15 A. M. Sunday, May 9th. The words were as follows: 'Take my message, darling. I am well. Boy.' At the time of writing I was not sure until it was signed with the familiar signature

[Pause and leaned head forward. Distress and choking and then relaxed and after a pause I helped her back to the chair, limp. Then a pause.]

Oh. [Distress and reached for pencil.]

[Automatic Writing.]

You will go to her. I will try and come. E. [P. F. R.] [Writing very difficult and scrawly.]

(Stick to it.)

E. [Pencil fell. Refused to take it when offered.]

(Stick to it.) [4]

[Subliminal.]

Oh, oh, [distress]. The boat's filling. [Long pause. Reached apparently for the pencil and when offered refused it. Then leaned forward and began motions of swimming and continued them for some moments with accompanying groans at times, and then ceased apparently exhausted, with cry of 'Oh'. I helped her back to her position in the chair.]

[Pause.] I will speak of an apple.

(Yes.) [5]

whether I was receiving telepathically or whether the message came from across the border."

A note on a later use of the term "Boy" shows that it was his characteristic signature in letters to her. Of course we cannot escape the objection that Mrs. Friend knew this signature and, believing that he had gone down, might well have written it subconsciously, tho the cablegram that had been received implied that he had not been lost. The expression, however, later came through Mrs. Chenoweth and suggests the probable genuineness of it in the message of Mrs. Friend.

His wife did automatic writing, a fact wholly unknown to Mrs. Chenoweth, as explained in the Introduction, and hence it is probable that the motion of writing was a symbolic method of telling how he had communicated with his wife, and her note shows that it was by this means.

4. The letter E is the initial of Mr. Friend's first Christian name Edwin. Mrs. Chenoweth not only had never heard of him, but did not know until later that I had an assistant in the work. She was casually told this by a friend of hers who did not know that he had been lost on the *Lusitania*. But at the present time Mrs. Chenoweth knew nothing.

5. The expression, "The boat is filling" and the motions of swimming were indications of the identity of the communicator, perhaps unconsciously transmitted from the margin of his consciousness in or during his effort to speak of an apple. This allusion to an apple had no meaning to me, but my familiarity with this work made me believe that it probably had an important

[Long pause.] Oh dear! [Rose and leaned forward again.] Oh, I feel so ill. [Pause.] Fred. [Sounded like 'red' and so I read it.] Fred, Friend, Friend.

(What is that?) [It was whispered and I wanted it more clearly.]

I don't know him. Fr ... Fr ... [spelled]. Friend [whispered]. Fr .. [spelled with a trill so that it sounded like 'fur' with a trill]. [Pause.]

(Go ahead.) [Pause.] (Speak it clearly, if you can.)

[Pause.] I think your friend is here.

(What is that?)

I think somebody who calls himself your friend is here. [Pause.] I guess, I guess I thought too much on the disaster. I see it all around everywhere. I thought too much about it. It's horrible. It's got on my mind. I tried not to. I didn't read any papers yesterday at all. I kept seeing it all the time. [The disaster.]

(Did any one try to give his name?)

Yes, but I couldn't get it. I could hear something about your friend was here all the time, your friend is here. [Not perfectly distinct.] Friend is here [distinct]. [6]

meaning, and so I asked Mrs. Friend if it suggested anything. The following is her comment on the reference:

"The sentence, 'I will speak of an apple', refers, I think, to a jesting remark of my sister's to some friends about Mr. Friend's Adam's apple. I had repeated it to him and he had been much amused by it and we had referred to it frequently in fun. I think he used this for identification, as it could not possibly have been known to the medium or to Dr. Hyslop."

The manner of referring to the incident, tho it does not specifically assert that it refers to the joke between them, suggests some sense of humor on the part of the communicator, and he had this abundantly. The absence of all association links between the allusion and the context is good evidence that it is the incident which Mrs. Friend recalls.

6. The manner in which his name was obtained is remarkably interesting. The confusion of the subliminal is apparent and the difficulties of getting the message clear quite evident. I purposely refused to recognize the "Fred", knowing that it was intended for "Friend", and unwilling to give any help or suggestion, I let it go. But it came almost immediately, tho whispered and to have it clear I asked not "Who it was" but what it was. Then the confusion came and the subconscious supposed that the communicator was a friend of mine, not suspecting that it was the communicator's name. It insisted on understanding it as my friend, using the term in the general sense. But it was corrected in an interesting way. After a struggle with it the expression: "Friend is here" eliminated the general meaning and gave the specific name, tho the subconscious apparently did not discover what the cor-

(I am sorry that so fateful an end came.)

The only hope is that out of the tragedy may come some [pause] clearer light for the cause we love and which I still [paused as I wrote and then suddenly awakened without finishing the sentence].

What happened to me?

(Nothing.) [Half confused for a moment, and then normal.]

I asked Mrs. Chenoweth after the sitting if she had read the papers about the *Lusitania* and she said that she had not, except this morning when she looked to see if Elbert Hubbard was among the survivors. She said he was the only one she was interested in, having seen or met him once in her life. She said that she had not looked at the list of the dead.

She knew nothing about Mr. Friend, the communicator, tho he had sittings here last fall. She had not seen him at any time and she did not know that he was in any way connected with our work, tho it had been announced in the *Journal* last fall. She does not see it, purposely refraining from taking it. Much less did she know that he had severed his connection with the Society and was on the *Lusitania*. I saw in the papers Saturday and Sunday that he was among the lost. Last night on my arrival I communicated by telephone with a mutual friend of him and myself and learned that a telegram had come saying he was safe, but a later one had said there was nothing definite. I was, therefore, not assured of his actual death, tho it was quite probable to me.

Mrs. C. J. H. H. May 11th, 1915. 10 A. M.

{Subliminal.}

{Long pause. Sigh with exclamation of 'Oh' as if weary, and then a long pause again. Hand moved slowly across the pad and reached for mine. I offered pencil but it was refused and in a few moments I suspected catalepsy, which I found to be a fact. Some time relieving it and then hand relaxed with distress and cries of 'Oh' and groans. Pause.}

Very easy. (What is very easy?) Dying.

rection meant. The allusion to the disaster and its confusing effect on her mind is conclusive as to what and who were meant. Even if she had looked at the list of the lost, it would not have supplied her with the information given about Mr. Friend or suggested the pertinence of selecting him for communication.

(What about it?) [7]

[Pause, reached for pencil and pause.]

[Automatic Writing.]

* * [scrawls. Pause.] * * [Fumbled pencil. Pause.] * *
[scrawls like shorthand. P. F. R. Pause.] * * [lines like capital
'M' but more than necessary for that letter. Distress. P. F. R.]

(Stick to it.)

[Pause.] E [P. F. R.]

(Stick to it.)

[Distress and pause.] F [pause] * * [resembles 'W']
[Pause and breathing as if dying, and distress.] my work is put
before me by this accident for I know about the diff [struggle] ulties
[difficulties] to be overcome as many do not and my experiences of
the past year have given me a wider knowledge of the erratic move-
ments of the so-called communications now I must test them [dis-
tress]. I am as clear in my head as before the occurrence but find
some difficulty in overcoming the nervous activities of the light.
[difficulty in keeping control].

(I understand.) [8]

7. Under ordinary circumstances the reference to its being easy to die would have no significance, but in this instance and in connection with Mr. Friend, who is the communicator, it is especially interesting. The whole subject of death had been the topic of his thoughts in the work and no doubt he had often wondered what it would be.

8. "E. F." are the initials of Mr. Friend's name. The scrawl which I interpreted as resembling W would refer to his middle initial, if this be what was intended.

The statements following the attempt to give his name or initials are perfectly characteristic. He had obtained a wider knowledge of the subject during the year prior to his death, and especially of the "erratic movements of the so-called communications", since he had had experiments in automatic writing with his wife, as his published articles show. He had never been able to appreciate fully the difficulties of communicating, thinking them somewhat imaginary, but he here makes an allusion which shows that he has discovered what I had told him to be true. Mrs. Chenoweth, of course, knew nothing about the facts.

The phrase "so-called communications" is significant as coming from him, and in connection with the reference to the difficulties and "nervous activities of the light", Mrs. Chenoweth. Like nearly all persons who read records of communications, he had supposed that they were transmitted intact or that the communicator was directly giving his thoughts. But he here implies in his phrase that there is something different from this conception and later he admitted the place of the subconscious in the product, a view which I had always endeavored to make him and others see.

I am not in agony as seems. [Medium seemed in agony. She leaned forward, cried 'Oh' and fell back in chair. Pause.] I am going to demonstrate some of my own theories. You know I had some about this automatic [Pencil fell, Mrs. C. leaned forward and cried 'Don't' several times and in great distress fell back into the chair.] [9]

[Subliminal.]

Who had this little pin I gave you and think of me? [Leaned forward in distress.] Where was I. [10]

(Oh you were off working.) [Said to medium.]

Yes. (Stay there.) [Hoping trance would remain.]

Yes, yes. Were we going to England? (Yes.) Yes, yes. (Who was with you?) Yes, yes, but she, where is she? They saved her. Oh, Oh. [Distress and pause.]

(Who was it?) [11]

[Long pause.] Where is my sister? [12]

9. He had formed his own theories of the automatic writing and, indeed, had adopted them rather hastily and impulsively without adequate psychological knowledge. Before the demonstration of them here as promised he lost control!

10. The reference to the pin had no significance to me, but as soon as Mrs. Friend saw it she recognized its pertinence and wrote me:

"The reference to the little pin in the sitting of May 11th is extremely good. Mr. Friend gave me a small pin about a year ago and I am very sure neither Mrs. Chenoweth nor Dr. Hyslop could have known the fact. He gave it to me just before leaving for his mother's funeral when he was particularly desirous that I should think of him."

It was in fact an engagement pin instead of a ring and this is probably meant by the allusion to the phrase "and think of me".

11. Miss Pope was with him on the way to England for the purpose of trying to organize another Society. Mrs. Chenoweth knew nothing of this, tho it was published in a New York paper. I did not know it at the time but was shown the clipping afterward. The allusion to England, therefore, and to the fact that "she was saved" was pertinent, and any knowledge that Mrs. Chenoweth might have had that the name Pope was among the list saved would not explain the pertinence of the association here.

I asked who was with him in order to bring out the name of Miss Pope which came later. The answer was relevant: "They saved her." I had not indicated the identity or sex of the person and later I found that the expression "they saved her" had more significance than I had supposed, as there was great difficulty in restoring her to life.

12. I knew nothing about Mr. Friend's sister, not even knowing that he

(I don't know. Who was with you on the way to England?)
[Long pause and reached for pencil.]

[Automatic Writing.]

E [pause, and P. F. R.].

(Stick to it.)

* * [scrawls.] (I can't read it.) Myers will help me.

(All right.)

* * [scrawl.] I * * [scrawl and pencil fell. Pause.] [13]

[Subliminal.]

Oh I am so dizzy. [Pause, opened eyes, stared at me and closed them again. Pause.] I wanted to see Lodge.

(Yes, who did?) I did. (Who are you?) [14]

I had a report even if I spoiled the work. Couldn't help it.

(Why not?)

I couldn't help it. (Why?) [Pause and leaned forward.] It wasn't right was it?

(No.) It wasn't right for me to go, was it? (No.)

I saw it at once.

(What made you go?) [Miss Pope in mind.]

[Hand began writing and I offered pencil but it refused.] We didn't agree. [Pause.] I ought to apologize. The light has come.

(Was any influence exercised over you to do it?)

Yes.

(What was it?)

Two reasons [first two fingers held up]. One beyond [one finger pointed upward] and one here. I . . . I grieve. [Pause.] I paid the price.

[Opened eyes and showed she was awake or nearly so.]

What is it. I heard something. I am awake. I heard something.

had one, tho he might have alluded to her in conversation and I have forgotten it. Mrs. Friend writes of the question about his sister as follows:

"The question about his sister is not inept, as we had expected her to come from Indianapolis for a visit at just about this time, and he knew before he left of the approximate date of the arrival which was to be the 16th of May."

13. It is probable that he was attempting to give his full name here, with the help of Mr. Myers. The initial E came, but the rest was undecipherable.

14. It was the definite plan of Mr. Friend to see Sir Oliver Lodge in England. It was so intimated in the New York paper and I knew it independently. Mrs. Chenoweth did not know the fact. She does not see any New York papers and knew nothing about Mr. Friend and his relation to the Society.

[Pause.] "I paid the price." I heard it in a kind of sad little voice. [15]

Mrs. C. J. H. H. May 12th, 1915. 9 A. M.

[Subliminal.]

[Long pause. Groan. Long pause. Distress and cry of 'Oh'. Long pause and then leaned forward and fell back suddenly. Pause and distress with cry of 'Oh'. Long pause and reached for pencil.]

[Automatic Writing.]

Edwin (pause and P. F. R.)
(Stick to it.)

15. This is a remarkable passage from the reference to Sir Oliver Lodge to the end. It will be necessary to state somewhat frankly and fully the facts which make the passage so pertinent.

I had selected Mr. Friend for the work and introduced him to Miss Pope. He was chosen for the work and the agreement was that he should remain at Harvard University until his fitness for the work was tested. I went off for the summer and on my return to the city in the fall, I learned that he had been induced to give up his position at Harvard and to devote his whole time to the work. This was done without any consultation with me about it. Then he was appointed Under-Secretary of the Society with the understanding that he would take up the duties in the office of such a position. But he absolutely refused to do this and with Miss Pope's intervention requested that he edit the *Journal*. As I needed help, I acquiesced against my better judgment, sent a lot of edited material and some unedited to him for use. He discarded this and published records which a scientific body could not tolerate without better evidence of their character. As psychological anomalies it should be published, but not as evidence for spirits. This, with several other things in the editorship, made it necessary for me to resume the editorship of the *Journal*. This at once resulted in the resolution of Miss Pope and himself to organize a new Society, and they started for England to do so. The statements in the messages ought to be quite intelligible after the narration of these facts.

The allusion to having a "report" is correct. He was to present a report for the *Proceedings* and it was nearly ready when the break came. I had to cancel this report. The confession of mistake and the apology for his course are most interesting and represent events of which Mrs. Chenoweth could know nothing, especially the "report", even if she had known the man and his relation to the Society. There is no way of determining accurately what is meant by saying he couldn't help it. But this taken with the two reasons given in answer to my question suggest certain facts of some importance. I asked if any influence had been exercised on his mind, because the situation

[Pause.] Edwi ... [pause and sigh.] Ed ... [Pause.] * *

[scrawl.]
 (Stick to it. You'll get it.)
 Edwin [Pause.] F ... [Pause.] f r ... ['f' may have been intended for a capital 'F'] F r e ... [P. F. R.]

(Stick to it. You'll get it.)
 F r i ['i' dotted] e [pause] ... Friend.

(Good. That's excellent.) [16]

So sorry to find the end of the chapter so soon but ...

[Catalepsy came on and I had to relieve it by rubbing hand and arm.]

I will do what I can to make my identity a good case.

(Thank you, I hope you will.) [17]

It helps me to have this to do for it gives me an incentive to work an object to center on which helps me to forget the tragedy.

(Yes I understand.)

I already think I know why so many communicators forget. It is a desire to put away an unpleasant and [read 'end' and pencil pointed till corrected] wearing memory. [Pencil fell, hand held up

was such that he was under strong bonds to follow another than the Secretary of the Society. Miss Pope paid his salary and kept him in the country near herself where he could not be under my direction. But the meaning of my question was taken to imply that I wanted to know if spirits had influenced him. I did not have anything of this kind in mind. The answer involved both influences, one a spirit and the other evidently Miss Pope. But for one incident there would be no way of verifying the statement about a spirit influence. While the two were on the *Lusitania*, a psychic in New York who knew nothing about the situation, except that some trouble had arisen, told us that the two had followed false messages coming from someone impersonating Dr. Hodgson. We had no means of verifying this statement. But the possibility of it is made evident by a later message through Mrs. Chenoweth by Mr. Friend asking us not "to blame Miss Pope too much because she followed the messages as well as I", Mr. Friend. "I paid the price" is so true that, if he had not started on the mission of organizing a new Society, he would have been living and perhaps at work with us.

16. Edwin Friend was his name. It was unusual for communicators to try to give their names at the outset of a sitting, but Mr. Friend was familiar with our difficulties about proper names and the uncertainty about communicators when they failed to announce their names, and hence it would be quite natural for him to try to give it at once.

17. Of the expression about "the end of the chapter", after remarking the characteristic nature of the message generally, Mrs. Friend writes:

"In expressing his thought in the words, 'So sorry to find the end of the chapter so soon', he recalls to my mind the numerous times we have spoken of our life as a story."

in air as if reaching for something. Distress and pause.] [Pencil reinserted.] [18]

I know what your plan is for me. You wish me to try and come and communicate as well as I can for her.

(Yes exactly.)

I know the plan and I deeply appreciate the setting [setting] aside of the other work that this may be done for it is not new to me to understand how your heart and interest is * * ['hid' or some word meaning 'taken'] up in this case which has taken so much time. [19]

[Pencil fell, hand stretched toward me, leaned forward and choked as if drowning, gasping desperately and face flushed. Fell back heavily and stopped breathing, with face still much flushed. Pause, and reached for pencil. When inserted I noticed hand was slightly cataleptic.]

I will do all possible and you know I have more than the purely scientific reason but I jump at this opportunity to help the work which I sincerely believe in. We may not always have agreed on each individual point but we were each desirous of making [P. F. R. and struggle to keep control] plain the fact of spirit intercourse Psychology.

(Yes I understand.) [20]

my work and training for it was good enough to help me see [see] the fact and the more recent experiences of my life drove home the truth and now I must tell you that I went at once to her my wife and

18. There is a tone of confession in the expressed grief and sense of tragedy and the desire to be occupied in communicating to help forget it. He had counted enthusiastically on a career in the subject and, tho the allusion here is not evidential in any high sense of the term, it is so characteristic and apt to the situation, that it cannot pass without notice. The reason assigned for the forgetfulness of communicators is not clearly recognizable from what we know of psychology, tho it is possible and may be true for some minds.

19. I had already formed in my mind a plan to have the wife take some sittings, and of course I had not hinted at it to the psychic, so that there is at least a coincidence here of some interest. The sittings were consummated a little later and the record of them is included in this article.

The manner of referring to "this case which has taken up so much of your [my] time" is very pertinent. He knew well, when living, about the time and expense that I had given to the development of Mrs. Chenoweth and quite understood my interest in it. Mrs. Chenoweth, even if she had known of his existence could not have known that he knew of my work with the Doris Fischer case, now interrupted by his messages.

20. We agreed on the main questions, but we disagreed as to the policy in the publications. He was interested more in the philosophic than the scientific side of the question. The whole case is well abbreviated in the message.

tried [read 'had' and pencil pointed till corrected] to give her a message quite uncolored by her imagination and was helped to do it by one who had previously used her for a message to the world. [P. F. R. and struggle to keep control.]

(Yes.) [21]

It [read 'I' carelessly] will help her also . . . It will help her also to have this work going on. I left many things which may be useful in the way of recognition.

[Pencil fell, marked catalepsy came and a struggle occurred with much distress and in the midst of it she awakened.]

Mrs. C. J. H. H. and Mrs. Friend. June 3rd, 1915, 10 A. M.

{Subliminal.}

[Long pause. Sitter admitted. Pause and article, wrapped in oiled silk, placed on table. Pause and sigh. Long pause. Hand reached for pencil and seized it with stress and strain.]

[Automatic Writing.]

[Writing began with much difficulty.] I am here to [pause] day.
(Yes, you are welcome.)

and want to say so much to her whom I have left and who is here. I am so excited that I can be so near and in real communication of this sort although I am not opposed to it nor was I [P. F. R. and strain to keep control] but the actual experience far surpasses logical thinking about it. I am trying to do all that I can to make myself [pause] felt [read 'feel' and pencil pointed till corrected] at home and am sure I shall succeed even better than indifferently.

(All right. Tell us all you can about your effort.) [22]

21. It is true that the "recent experiences" of his life "drove home the truth". His sittings with his wife exercised a decisive influence on his mind in favor of the spirit hypothesis. He did purport to communicate with his wife almost at once, and it is apparent that the message was "uncolored by her imagination", tho she knew enough to expose the message to this objection. Cf. p. 153, and Note 3. But the form of statement implies that messages may be so colored by the subconscious and he was familiar with this view of them, tho never reckoning with the fact as fully as may be necessary. There is no verification of the statement regarding the personality who helped him.

22. Mrs. Friend was brought into the room in the usual manner, after Mrs. Chenoweth had gone into the trance. Mrs. Chenoweth had never seen or heard of Mrs. Friend and so could not be prepared for her presence.

The very first statement is pertinent and implies a close relationship. The remark that he "is not opposed to it" is probably a relic of Mr. Friend's reluctant attitude of mind toward the trance in the case of his wife before his death. He was very much afraid of it and opposed it, until the controls urged a trial of it when he yielded, but the trance would not come. The reference to

It is hard to overcome knowledge and ordinary suppositions in that case but still I can make some headway by keeping at it and gaining the power to make my thought the predominant one. What do you know of psychology?

(Not very much. I think I do not know much.)

It is so strange and baffling a study. {P. F. R., struggle and pause.} Little girl [writing became slower] with power to do so much to make a spirit life seem real. I want to come to you. I am not surprised to have you here. I wanted it so. E E {P. F. R. Fumbled pencil.}

(Stick to it.)

E [long pause] you will be a little patient

(Yes we shall.)

with your boy.

(Mrs. F.: I will indeed.) [23]

for he has some things to learn although his will makes success a thing that must come. It is the thread which makes a glint of gold

the experience at communication and its worth beyond logical thinking about it involves a characteristic form of expression and thought on the part of the communicator, as he had been a student of philosophy and ordinary communicators would not express themselves thus and Mrs. Chenoweth is not familiar with this conception of things.

On one remark in this passage referring to his efforts to communicate at home, Mrs. Friend writes in her notes:

"The statement, 'I am trying to do all I can to make myself felt at home', is corroborated by a letter received just after this sitting from Mr. Friend's sister, written on May 31st. He was in the habit of referring to his family in Indianapolis with the words 'at home'." His sister wrote me as follows:

"The other night I had a dream about Edwin in which he appeared to me very well and happy. I said to him: "But Edwin, dear, I thought you were drowned when the Lusitania went down," to which he replied: "True enough, dear sister, I did drown, but I am not dead to those whom I love and know me. I live, but to all others I am dead."

"It seems that I dream of him so often. I cannot quite tell if they are dreams or not: it seems so real, so vivid, and the next day I feel as if I had really talked with Edwin. Can it be that he really comes to me in spirit?"

23. The statement that it "is hard to overcome knowledge and ordinary suppositions in that case", referring to the mediumship of his wife, reflects what he more definitely stated later; namely, that he had come to recognize the place of her subconscious in the automatic writing more distinctly than when living. It was the source of our friction that he did not deal with this aspect of the subject as it should have been done. He was not disposed to admit much of a place for the subconscious, but now he recognizes the difficulty of overcoming it in his own communications.

The question, "What do you know of psychology" and the allusion to its

on the sombre robe of our sorrow for it is a sorrow to have the break in hopes and plans. [Distress and struggle to keep control. Leaned forward and groaned and then fell back.] I ought to have known. [Struggle for control again, groans and distress.] [Pause.] P [pause] P [P. F. R., but pencil fell again.] [24]

[Subliminal.]

He's dead. He's dead. [Long pause. Hand placed on neck and then came to mine, seizing it. Pause. Opened eyes and closed them again.] Oh my! [Pause.] Everybody is crazy. [Pause.] Who are all these people running about.

(I don't know. Can you do more work?)

What do you mean by work?

(I mean that you get more messages.) [25]

[Long pause.] Hm. [Pause.] Do you know any one named Theodora.

(Nearly that.)

Theodore, Theodora. Is that what it is?

(Not quite. Get the last.) What do you mean? (Last name.)

I don't know. It is not Theodosia is it?

(It might be.) [I had Miss Prince in mind, whose name is Theodosia.]

Theodore, Theodora. [Long pause.]

(What relation is it to this situation?)

baffling nature, is characteristic of him and he might well feel it as he had not had any special or technical training in it.

E is the initial of his Christian name, as already remarked. Of the allusion to "your boy" Mrs. Friend writes:

"In talking together, he used often to speak of himself as my boy, and it grew to be such a custom with us that many of his letters have been signed in that way." Compare the use of the expression in his first message to her after his death and through herself, p. 153, Note 3.

24. There is something quite characteristic in the language about "the glint of gold" and the reference to their common sorrow. He was fond of expressive and poetic terms and especially of any novel phrase or word that would give individuality of style.

25. The expression, "He's dead", is probably an automatism referring to Mr. Friend. There is no evidence that it came directly from him. Later allusions to the woman mentioned might imply that this was one of her thoughts in her own comatose condition before her restoration to consciousness. She might well have got into communication with him in her condition and he remember it. But there is no evidence that this is the fact.

The reference to "everybody being crazy" is probably an interpretation of the picture on board the ship before it went down, or an automatism from the mind of Mr. Friend about the same situation, tho not intentionally transmitted.

Well, it's like friend, you know. [Friend was name of communicator.]

(All right. Go ahead. It is not quite right.)

[Pause.] I think it is a woman. Is it? (Yes.) Because I keep looking for her all the time.

(Yes, if you will get the last name it will make the matter clear.)

You don't mind anything you ask for do you.

(No.) [26]

[Pause.] Look! [Fingers pointed in air.] One up, one down. Oh I guess it's all up with us. [Pause.] I don't know all these people. [Pause.] Do you know any one named Ned.

(No.) [Sitter also shook head.]

[Pause.] Are you sure?

(Yes.) [27]

All right. I don't think I can get anything.

(Can't you get the name of that woman?)

Well, tell me about the English. What about this in England. Has that anything to do with it?

(Yes.) I am so crazy about London, England, and everything across the water. I am just sick. I am just sick. Got so much trouble with the nerves in the body. Head is all right, but I'm sick. It's a shame.

(What is?)

The whole business.

(What is?) [28]

[Pause and awakened.]

26. Theodate, not Theodora or Theodosia, was the name of Miss Pope, who was with him on the *Lusitania*. She was nearly lost also and it required some hours to resuscitate her, and even then only after some friends had insisted on continuing the effort. She was taken for dead. I did not know these facts until long after the sitting. Miss Pope had not returned to this country.

It is interesting to remark the fact that all three names given have the same meaning, Theodate being a mongrel of Latin and Greek.

27. The expression, "one up, one down" probably refers to his own loss and the rescue of Miss Pope. The reference to Ned has not been made intelligible. If it be a mistake for Ed., it might refer to himself, as he called himself Ed. through another private psychic.

28. As already explained Mr. Friend and Miss Pope were on their way to England to form a new Society. Miss Pope was still in London recuperating at the time of this sitting, as I learned afterward. She was still ill from the effects of the disaster, and I learned after this sitting that she had been struck in the head by some wreckage in her effort to escape.

The answer to my question to know who the woman was takes the form of

Mrs. C. J. H. H. and Mrs. Friend. June 4th, 1915. 10 A. M.

[Subliminal.]

[Long pause. Sitter admitted. Long pause and article placed on table. Slight movement of hand, groan, pause and reached for pencil.]

[Automatic Writing.]

I [pause] co . . . [P. F. R. and distress. Pause. P. F. R. again.]
I come again. I listened to the voice of one who spoke as I began to write and almost lost my hold.

(I understand.)

the voice of one whom I believed before I came here had much interest in my affairs. [P. F. R.] [29]

I will try to make clear what is on my mind as soon as I can. I am not quite reconciled to the change but there is nothing I can do to change that but I may be able to do some of the work I had planned even now from this side. I was here yesterday and have been trying to be patient and get ready for the work with you dear for I know how you are situated and how much you need the help I ought to give. P P o . . . [P. F. R.]

(Stick to it.)

[Indian.] P o p [pause] e [P. F. R.]

(Good, go ahead.)

P o p e.

an apparent message direct from her mind, and if so would look like telepathy. It is certain that the language describes her state of mind from what I learned afterward from a letter of hers which I saw. "It's a shame" apparently represents her state of mind about the disaster, tho the expression, "the whole business" might imply much more. There is no evidence that it comes directly from her own mind. The evidence of post mortem facts acquired by spirits would make it quite possible, in spite of the first person in the message, that the statements represent the recollections of spirits obtained from her mind.

29. The allusion to "the voice of one whom I believed before I came here" is evidently to some one who had represented himself as a communicator before Mr. Friend's death. Unfortunately it is not said who he was, but that he had believed the messages from him, or her. There is no way to verify the statement except by cross reference and that has not been effected. But it implies what was true and what was, of course, not known to Mrs. Chenoweth. He had believed the messages that came through his wife.

(That's good. Go ahead.)

got there but I got here and she [P. F. R.]

(Stick to it.)

she is not very happy I know but do not blame her too much you know what I mean. [30]

(Explain a little more in detail for evidence.)

I will try for I think you both understand now that I am here. I thought I was to do some god [good] service [service] in the way of interesting other people in a new departure and I took the wrong time to do it and there has been some criticism yes criticism about the movement and some wonder about what she would do now. She was as much influenced by the messages as I and felt the importance of ... [Pause.]

[Distress, struggle and oral:] Oh horrible. Please cut me off. [Pause.]

[Writing resumed.] E. E. F. [Struggle to keep control.] [31]

Down down down [scrawl] we go. [Struggle and excitement.]

30. Miss Theodate Pope, the former name having been almost successfully given a little earlier, was the name of the lady who was with him on the *Lusitania* and who survived the disaster, as indicated here. From a letter of hers which I happened to see, and which was written somewhere about this time, it was quite evident that Miss Pope was not very happy over the situation and perhaps no one would be over the wreck of his plans. The counsel not to blame her is explained in the next paragraph.

31. This is more than an interesting passage. It was a part of the task assigned to Mr. Friend to interest other people in the work, but it was not in the way of a new departure. This latter part of the work was his own plan conceived and carried out without consultation with me and in defiance of the scientific object of the Society. The new departure was one of the plans before myself, but we were not ready to put it into effect, and hence the statement that he "took the wrong time to do it" is correct enough, and especially in the light of the consequences to himself.

I am not sure about the meaning of the reference to "some criticism of the movement", tho it is probable that it refers to criticism of my own policy which I know existed. This came mostly, however, either from those who wished to see destructive work done or from those who wanted sensational matter printed, but would not supply the money for such work. Many have wondered what she would do now with the underpinning of her plans fallen. As to the statement about Miss Pope's being "influenced by the message as well as he", I happen to know this to have been a fact, but it is interesting to record that, while they were on the sea, a message came through another psychic in New York, who did not know anything about the facts, that they had followed false messages in their plans and named the personality who was alleged to have given them and who was said to have impersonated Dr. Hodgson in them. We had no other knowledge at the time of this alleged

(Keep calm.)

[Oral.] Oh! [Distress.]

[Writing.] Drowning, drowning drow ... [Struggle and great excitement.]

[Oral.] My God, I can't look. I can't look.

[Writing.] E F a ... [P. F. R.]

(Stick to it.) [32]

yes dear I come again as I have before and as I wish to continue for [P. F. R.].

(Stick to it.)

there is so much to do. [Struggle to keep control. Leaned forward and groaned.]

(Let me ask a question. Can I?)

Yes.

(Do you know where you have been communicating before?)

yes yes of course and she knows too and I am to continue and to try and get this cross reference * * ['but '] [Erased] work settled in our minds once for all. I have said very little about P— but something for I know that there has been a desire to know just what went on and I was quite clear before the cable came that you know. [Struggle, leaning forward and crying 'Oh my!' Pause.] [33]

[Subliminal.]

It is wonderful.

(What?) [Not caught.]

It is wonderful. It is wonderful. [Pause.] Get my notes?

(Whose notes?) [34]

[Pause.] Oh! [Distress and reached for pencil.]

[Automatic Writing.]

fact. The communicator here admits following messages in the new departure which they had planned, and all the facts were wholly unknown to Mrs. Chenoweth, and I did not know of the New York message at the time the present one was given. E is the initial of Edwin, Mr. Friend's name.

32. The allusion to drowning shows a tendency to lose control and this nearly happened. The oral vision of the scene was evidently to the disaster of the man's drowning and was an automatism on the part of Mrs. Chenoweth, occasioned by the interruption of the control. The initials E. F. are those of Mr. Friend's name.

33. The allusion to cross reference was characteristic of Mr. Friend, for he fully appreciated the value of this when living and was probably trying here to establish it between Mrs. Chenoweth and his wife. The allusion to "P" is evidently to Miss Pope and is correct. A cable had been sent home by Miss Pope and it implied that Mr. Friend was among the saved, but a later cable indicated that he was among the lost. Mrs. Chenoweth knew nothing about the facts. Cf. Mrs. Friend's message, p. 153, Note 3.

34. The question: "Get my notes?" has considerable importance. Mr.

Do you clearly understand that I grieve to think I went when I did.

(Yes, I understand that.)

and that before the cable reached America I was in contact with my little girl and made effort to bring comfort which was hard work under the circumstances. [Stress.] There was absolutely no chance for a man but it was not so hard for so [erased] me as for some . . . [stress and lost control. Pencil thrown down, and head raised.] Fire, Fire.

(What do you mean by fire?)

[Opened eyes, paused and closed them again.] Oh flames everywhere. [Suddenly awakened.] [35]

Mrs. C. J. H. H. and Mrs. Friend. June 5th, 1915. 10 A. M.

[Subliminal.]

[Long pause. Sitter admitted and article placed on table. Long pause, distress and groan. Pause and reached for pencil and pause again.]

[Automatic Writing.]

Submarines the [N. R.] the devil fish of the sea. [Four words not read at the time.]

(Writing too fine and scrawly.)

[Pause.] We all went down together. Hell can be no worse, the torture and horror of battle was concentrated in the confines of that Lusitania disaster and years [N. R.] of . . . years of painful experience.

(I imagine so. Go on.)

were contracted in a few minutes but not all [stress] have the opportunity to return to their friends and express their opinions on the matter as your friend has done to his wife.

(That is true.)

The event ought to prove a Godsend to you in pushing forward

Friend had had a few sittings the previous autumn with Mrs. Chenoweth, she not being allowed to see him, and seeing that he was severing his connection with the Society, I asked him to make notes on them. These notes were mailed to me just as he was sailing on the Lusitania. No one but myself knew that these notes existed or had been received.

35. There is no way to verify the statement about his being in contact with his wife before the cable reached America, as this contact does not necessarily imply effected communication. But his first communication followed soon the first cable. It was a message of comfort. There certainly was no chance for one in that disaster. The allusion to "Fire" is probably a mental picture of the explosion in connection with the sinking of the Lusitania.

a mighty good thing. To [read 'so'] to [read 'so'] To open up a new [pause] country in an intelligent and intelligible way and get into communication with the dwellers of that country and use the ordinary and clear means of expression seems a great [read 'real' not seeing the 'g'] great [pause] thing to me.

(I understand.)

and to cut [read 'act'] cut out the flim flam and the knock on wood methods is a mighty big improvement. You do not need to tell me that I am not welcome [not read at once] w ... [read] I know it but when a man is in a trap and sees another man escape he takes a chance at the gate and makes a dash for liberty.

(Do you mean to apologize for spirit rappings?)

Not on your life. I am telling you that I have taken a chance at this gate even if the guard shoots from the cover as I scale the wall ['s' added probably to repeat 'scale' as I was delayed in reading.]

I saw that young Friend get a message through and I just dug a trench and stuck by. We knew his business and when the [read 'he'] game ... the ['t' crossed] ... was up and we were down I followed him and when [distress] I saw his play I trumped his ace and here I am and he will get plenty of chances that you would never give your faithful after death by Billy's submarine. Elbert Hubbard.

['Elbert' read 'Albert' at time and last name not read at all. Pencil fell and long pause.]

[Oral Control.]

I'm dead. I'm dead.

(Who is?)

I am. (You are all right.) I'm dead. [Distress and pause.] I'm dead.

(Who is?) [Still thinking it subliminal and I wanted the name that I failed to read.]

I'm dead.

(You mean you, the light?)

[Pause.] What in hell has happened? I'm dead.

(You got that feeling from the spirit. I was not able to read the last name he wrote. I got the Albert, but that is all.) [Still thinking it subliminal.]

I wrote it myself, you idiot. [Reached for pencil.]

[Automatic Writing.]

E [pause] E l b e r t H u b b a r d.

(Good, I understand.)

Bet you do. you probably wish I had stayed below.

(No, you are all right.)

Am I forgiven and will you pass the fatted calf.

(Yes, if I can.)

I am not sure of the reception I may get when I get out of this

situation but I have had my day and am glad I made the trial. It is not half bad. Mr. E. F. of F. of C—— is a very kind gentleman and I shall hide behind his interest in the scientific work and let him catch me if he can.

[Pencil fell. Distress and cry of 'Oh'.] [36]

[Subliminal.]

Everybody laughing. [Pause, opened eyes and was in borderland condition.] What happened?

(Nothing.)

Did I come out awful quick?

(Yes.)

As Mrs. Chenoweth was interested in Elbert Hubbard I told her he had communicated. I then asked her what she knew about my assistant and she repeated the story of June 3rd that she had learned I had an assistant, but not his name or anything about him or the affairs of the Society in connection with him. I then told her he went down on the *Lusitania* and had communicated. [37]

36. This sitting was intended for Mr. Friend, but Elbert Hubbard was either an interloper or was admitted for a purpose. No evidential value attaches to his message. Mrs. Chenoweth had been a reader of his little publication, *The Philistine*, and we may suppose that she knew enough of his style to reproduce him. Besides she knew that Mr. Hubbard was on the *Lusitania* and that he was among the lost. I submitted the message to one of his most intimate friends and this friend regarded certain expressions in it as characteristic and so also the general spirit of it. But he had no special interest in psychic phenomena, tho aware of the work. He seems not to have known what its real nature was until expressed here, thinking it associated altogether, as stated here, with raps and table tipping.

I know enough of the behavior of Mrs. Chenoweth's subconscious to say that she does not reproduce reading or normal knowledge either with any faithfulness or to any extent, tho its habits and limitations no doubt affect the result as a passive medium through which a message must flow. But we know too little about the limits of subconscious action to defend the message for evidential purposes. Normally she would not try to bring Mr. Hubbard or anyone she knew, and she regretted that Mr. Hubbard had communicated, when I told her of it.

The expression, "Mr. E. F. of F. of C——" is the only phrase that has evidential value. The communicator referred to Mr. Edwin Friend, whose place he had usurped or had been allowed to take, and the "F. of C——" evidently refer to Farmington, Connecticut, where Mr. Friend lived.

37. The story told me on June 3 was the following: The day before a friend of Mrs. Chenoweth remarked that I had had an assistant in the work, but he neither knew his name nor that he had gone down on the *Lusitania*. She merely knew from my statement earlier that I had heard from a friend who was lost in that disaster.

PART II.

INTRODUCTION.

The following records present the evidence for communication from Mr. Friend through another than Mrs. Chenoweth. It is important to know the conditions under which the messages came.

Miss D——, the psychic through whom they came, was not a professional medium, but a private person who was a patient for all sorts of real and apparent maladies. She had been under the care of physicians and of the Emmanuel representatives for a long time and an accident brought to my attention her psychic abilities. It was a remarkable phenomenon which I cannot narrate here. She was a young lady not at all familiar with this subject in general, tho she had read one of my own books. But she was not familiar with the publications of the Society and had only a slight interest in such work. She had never heard of Mr. Friend and did not know there was such a person connected with the Society. She knew, of course, that the *Lusitania* had gone down, but she did not know that Mr. Friend was connected with it.

The first sitting of which the record is here given was attended by Mrs. Friend at the private residence of the person who reports the facts. She was introduced to Miss D—— only as Marjorie, the surname not being given. Miss D—— had no previous knowledge of her and none of the situation which had brought Mrs. Friend to the experiment.

The record was kept in much the same way as my own, tho not so fully as to details and phenomena affecting psychological interest in the process of communication.

The footnotes will explain the incidents. Some statements may be due to subconscious inferences from data that came without such processes, but they are none of them due to previous knowledge.

DETAILED RECORD.

Miss D——. May 28th, 1915.

William O. Mills wants to know if all is well with our light. He is trying to—going to learn to surmount the difficulties and speak himself—trying but can't succeed yet.

Let me help. Can I——

[Unrecorded question.]

I'm glad and I will always try to help. Do you want me to bring anyone tonight, or are you waiting for anyone wishing to come? Now—get out of the way! [1]

[Change of Control.]

Lionel I just wanted to get in for a minute and say good evening. Perhaps you would be glad to hear that I am trying to establish a connection through another darker Light. If I succeed I won't trouble you any more. I can't get much satisfaction in coming here, the Light objects so strenuously, but you promised not to send me to oblivion so I will still hold a cord. Thank you for your courtesy and I may see you again. Lionel Bray. [2]

[Change of Control.]

Can't you keep quieter, can't you keep quieter? I've been trying to send a connection for a long time but it seems as if the line was busy as it were and I've just succeeded. I hoped to find my little wife but she isn't here, is she? Marjorie, I mean. [3]

(No, but I sent her your message.)

You did. Thank you. I knew she wasn't here, but——[attempt at hieroglyphics including an inverted capital 'T'.]

[Pause.] (Have you gone away?)

No. I was waiting, trying to see if I couldn't draw a certain figure, but I seem to have mislaid the idea as it were. I'll try again

1. Mills is the name of the chief control in this case. I have not yet been able to prove his identity, tho he claimed to be a native of New Brunswick, Canada.

2. This personality was one of the obsessing agents in this case and later he had to be removed. He claimed to be the brother of a certain clergyman who had had sittings with the lady, but the evidence proved that he was impersonating and was not his brother at all. He no longer appears in the work of the case.

3. Marjorie is the name of Mrs. Friend, who was present. Miss D—— knew this part of her name, but not the surname. It is evident that Mr. Friend is the communicator and he has to come in during a contest with Lionel.

soon, but tell her first that I'm watching and waiting with her always

† +) - W + Δ C G [4]

(Can you make an evidential statement?)

Ask my little wife to look for the honey—no, we called it columbine. It is in bloom in the woods back of the house, way back down the road. We knew—we discovered a great clump of columbine and were going to search it and were going to visit the woods and gather flowers. At least, we planned to, but the best laid plans of mice and men oftimes gang-a-glae. That is Robert Burns, you know. [Pause. Distress.] [5]

Is Dr. X. there? You'd better get the person or spirit out of your Light's way. There is an obstacle that is taking our vitality. Can't you move it? I'm still Edwin Friend. [6]

[I thought it was pipe and removed it, not having noticed that medium was clutching her throat with left hand.]

Move it—throat—better move it. Can you—no hand—move. She is using all of her vitality—keep her hand away from her throat. Perhaps you had better put her into a new trance. Wake her almost—keep watch of throat—hand—that is what causes trouble. Throat tightens and she tries to choke herself. Perhaps spirits are to blame. I am speaking for Mills now. [7]

Watch and do your part.—I am back again. Lost—saved—Pope. The connection is good but wires seem to be preoccupied as it were. Watch your Light. Better papers O better—Oh, yes. I was trying to find definite words— [8]

4. Mr. Friend had been a Sanskrit scholar and knew Greek and Latin well. The medium knew neither the man nor any of these languages. Among the hieroglyphics or signs was found the cross three times. This is the Imperator sign and was not known to the psychic.

5. On the last walk Mr. and Mrs. Friend had together in the country at Farmington, Conn., they found a plant down the road back of the house. Mr. Friend at the time called it Honeysuckle, but his wife and sister said it was Columbine. They were all going to the woods to gather flowers.

The reference to Burns is not verifiable as an evidential incident. But Mr. Friend was a well read man and the allusion with its Scotch is likely.

6. The obstacle mentioned is probably this intruding Lionel. Mr. Friend's name was Edwin. The psychic did not know the fact or that the sitter was named Friend.

7. When this Lionel was about the medium was liable to seize her throat and almost choke herself to death. Apparently this occurred only when efforts were made, on the other side, to keep him away.

8. As the medium did not know either the person present or the relation

Posu—bonum—Can't—Definite words trouble but I am finding that out in waiting for Marjorie 4—28—F—waves 4 ocean N. Y.

Farmington, Connecticut.  A mountain spur going straight, almost perpendicular then coming down so suddenly. It is like that—the thought and aims of our lives on the earth. We often talked of the mountain simile as we called it. E. [9]

I am sorry between the spirits there are some little demons around tonight and the Light herself it is [not] all smooth sailing. I am speaking for Mills. It seems as if the whole world of spirits, the mischievous kind, are trying to get in, but you can keep—the—clear—by keeping the hand away. About the mountain spur simile. Our thoughts and lives are like that—tell Ma Maj—I was trying to get her name. She will know it is love. She does as ? did. Doesn't she know recognize heart of my heart—ah—that is for her. [10]

(Where were you going?)

In England for the Society of Psychical Sir Oliver Lodge
[Change to scrawls with something which might be 'our report' or 'Oh, wait'.]

Belle A. Brown—it can—important.

Pope—I'm Evans. [11]

[Probable Change of Control.]

of the communicator to the Lusitania, the reference to "lost" and "Pope" was a direct hit. Miss Pope was on the same ship and nearly lost her life. Mr. Friend went down, as we have already learned. The psychic knew nothing about Miss Pope.

9. Mr. Friend, as said above, knew Latin. The medium did not. It was quite characteristic of him to use it here. The reference to the waves of the ocean explains itself after what we have said about his loss. The numbers are probably an attempt to name the date. He went down on the 7th of May, the 5th, not the 4th month. The 28 is the date of the present sitting. Mr. Friend sailed from New York. He was living in Farmington, Conn.

There was a mountain spur not very far from the home of the Friends, south of Farmington. Its abrupt precipice can be seen from many points in that locality. It was called the Pinnacle. The range which it terminated looks like a long wave of the sea. Mrs. Friend says that they never compared this mountain spur with their lives, but that Mr. Friend had spoken of its likeness to a wave of the sea and that they were on the crest of it.

10. Mr. Friend usually spoke of his wife as "Dear heart", but occasionally used "heart of heart".

11. Mr. Friend, with Miss Pope, was on the way to England to see Sir Oliver Lodge and the Council of the English Society to arrange for the organization of a Branch Society in this country. The psychic knew none of these things. Brown is the name of a relative of the psychic and so has no evidential value here. The name Evans is not intelligible.

Mills is here. Can you find a way to drive those imps out of existence. Friend hasn't been able to get back yet, but I wish you could help us to down the little demons. They make you more trouble than they do us.

(Who are they?)

Just spirits who never did much good on earth or anywhere, but are always looking for trouble.

Could they be forever driven out. They are worse than Lionel. He had a reason, only that's the trouble. Can't you help me keep them off? I help a great deal, but when six or eight arrive at once, I will have to look for help. It tires our Light too, more than three trances of just communicating or allowing us to communicate and it is patience trying to you all. I will try and see if conditions can be improved. More Light, and Friend can't get back now, he is too far down the line—well better call call. Mills. [12]

Miss D——. June 1st, 1915. Evening.

Mrs. Friend not present.

This is William Brown speaking for Mills... there is something the matter with our Light in her mind. When she comes back you had better find out the trouble. If you want to go smoothly you had better find out the trouble. [13]

(Asked after sitting and was informed of a grave anxiety.)

Can we do anything for you tonight, anything special... did you know that... operated the Light himself last time. It was imp... better.. has he come tonight yet... can we help in any work... she is keeping it [her left hand] down on the arm of her chair away from her throat. [There was a peculiar movement going on in the left hand at the time and for some time after. It was lying on the arm of the chair and apparently struggling to escape as though firmly held.]Told her to but it is hard for her to keep it away from her throat. She might strangle not entirely, but some tiny blood-vessels. Keep her down at any cost... more... more.. [14]

[Change of Control.]

Mills is still here but unable to speak. That other arm must not touch her throat. I am William Brown. Can you send... give... my wife a message. I've tried to get message to her for 34 years.

12. This passage indicates the obsessional phenomena with which the case was affected. It remains to investigate the full meaning of such statements as are found here.

13. Mills and Brown, the latter a relative of the psychic, are the guides or controls in the case.

14. I have already explained the meaning of the trouble with the throat. Compare Note 7.

.....and haven't succeeded yet. Annie Brown. I've followed her from Angleton, Eng., and have never reached her. This Light of yours (Mills brought me to her) is her granddaughter, her daughter's child. Tell Annie I tried to reach her on her 70th birthday [a few days ago] and thought I had...we would...but love to her and we will be united when the children don't need her. She has done well, Nank has...thank you that is all now...Mills wants to warn you to watch closely there is going to be trouble...she shant....Your Light will struggle against an....your Light will struggle but better not call her back. Drive out spirits but don't let her come back. Snap would follow...calm...you can get work done when the calm comes but hold her..... [15]

[Change of Control.]

This is Mills I am sorry but I don't think you will be troubled again. Why don't you try tying her left hand? That is the source where the trouble starts out.

(I tied her left hand with handkerchief to the arm of the chair.)

Did you see....did you see.... wait it is coming but there is an eterial storm...there is difficulty in operating our eterial machine. But I am looking for Marjorie....did you, are you here..... Dr. X. have you sent my message to Marjorie..you know it is Edwin Friend....Edwin Friend..

(Writing very large.)

....nonsense... way acts like....your Light has got a headache hasn't she...but I don't know how difficult is..... better. Farmington, Connecticut. Is Marjorie caring for...tell my little wife to care for herself more...tell her she must for I cannot bear to see her not doing so. I will be happy when it....when we are united but she must care for herself and be happy as her condition you know....and future happiness...I watch her when I can help sometimes. It is nobut I can trust you.

(Can anyone else help you to reach her?)

Yes, oh yes, Hyslop, come.....

(Through what instrumentality? Give name.)

She has more than one.

15. Inquiry showed that this man had died 34 years ago in April last. Mrs. Brown came from Angleton, England. Her real name was Sarah, but in England, when she was a young girl, she was called Annie, but her pet name was "Nank".

on /
The reference to a "snap" represents a phenomenon common with the trance of Mrs. Piper, as she recovered normal consciousness. It has been remarked several times by Mrs. Smead, occasionally by Mrs. Chenoweth, and I have had it in other cases as an incident of the trance. The present psychic knows nothing about it.

(Mention them.)

Cheth....Chet.....Chew....Chenoweth other Light...Say..
 ..Sewall....Soule. April..first...May...Lusitania. Did Na-
 thalie try..is the....some of the....discarna....imps..try look in
 the... look.... [16]

(Can you give an evidential message?)

Tell Marjorie to look for book..look for book....Dr. William
 Dean Howells. Little Red School House and she will find an inter-
 esting paper writing that I slipped there one day and forgot about,
 interesting not important until I was on the sea. I don't remember
 where the book is but it is in Farmington.....wait a moment I
 would stay tell Marjorie that writing is of Lusitania.....I re-
 member I sailed.....Do you remember the Titanic disaster
 and about a month afterwards there came out in one of the current
 magazines several poems by some.....Corinne Roosevelt I think
 her name was. There was one I was very fond of, it made a big im-
 pression on me and I learned it though I had forgotten it entirely
 until that Friday....Friday about eleven o'clock when the verse
 came back. It was called Together and one line "Ask me not to
 go"....It is in memory of a wife in the Titanic disaster who refused
 to leave her husband. That came back distinctly and then I saw two
 or three hours later the Masons together—ah together. The poem
 was published in Scribner's about May or June, 1912, I think. See
 if you can find it ...maybe it was later...I remember. 1912. [17]

(Can you remember what you did on the Sunday P. M. a few
 weeks ago before you sailed when you and Marjorie were here
 with me?)

16 The attempts to get the name Chenoweth and Soule are most inter-
 esting. The psychic did not know that Mr. Friend had communicated through
 Mrs. Chenoweth, whose real name is Soule. The psychic had had sittings
 with her, but knew her only under the name Chenoweth. The difficulties with
 the names, and the phonetic error of "Sewall" are important as throwing
 light upon both the genuineness of the phenomena, even if we assume that the
 psychic knew the facts, and the process with which we must reckon when
 dealing with proper names generally. Nathalie is the name of Mrs. Friend's
 sister, and as she was present at the time it is possible that the psychic knew
 it as well as the Marjorie of Mrs. Friend. The allusion to April and May is
 an effort to say something about the time he sailed. It was the first of May
 and on the Lusitania. The psychic knew nothing about the relation of Mr.
 Friend to the events.

17. No one knew anything about this reference to the "Little Red School
 House". Careful inquiry proved that there was such a book, in fact four of
 them. Mr. Howells was not the author of any of them.

In the foregoing messages the reference to the poem "Together" has
 been verified. In the *Scribner's* for August, 1912, were three poems by

.....I was trying ...but can't now...try next time I can't remember.....remember....reading aloud.

(What were you reading?)

I remember reading but what read.....patience..I am trying think.....mind is ...has been full. My spirit has been full of trouble and I am not sure. I will try to tell you if not tonight. We ..I loved to read to Marjorie her voice was so sweet in praise. I can here (Hear) her speak now, but I wander.....Don't remember what I read....next time....think it over...try to get it next time.....Was it Schiller? [18]

(No it wasn't.)

I can't remember next time I'll try I am called but will come again....Good Bye and....Marjorie.....

[Change of Control.]

I am William Brown. Mills says your Light. .is..ought to come back now..call her back. Mills says you have managed well tonight and had better keep on.

[Extract from sitting of June 11th, 1915.]

Miss D——. June 11th, 1915. Evening.

(Mills communicating.)

Edwin Friend do you mean? Yes he is coming. No he hasn't

Corinne Roosevelt Robinson and the second one began with the line as quoted.

I cannot leave you ask me not to go
Love of my youth and all my older years.
We who have met together smiles or tears
Feeling that each did but make closer grow
The union of our hearts. Ah say not so
That Death shall find us separate. All my fears
Are but to lose you. Life itself appears
A trifling thing—but one great truth I know
When heart to heart has been so closely knit
That flesh has been one flesh and soul one soul
Life is not life if they are rent apart
And death unsevered is more exquisite
As we who have known much shall read the whole
Of Life's great secret on each others' heart.

The author's name is given in *Scribner's* as C. R. Robinson, but Edwin Friend knew her personally and gave her maiden name of Corinne Roosevelt, which strengthens the evidential quality of this statement.

18. The answer to Dr. X's question was correct. Mr. Friend had read to him on that Sunday. But it was not from Schiller. He answers the question correctly later. Mr. Friend did read to his wife.

come yet but I will let you know. This is still Mills. I must try and stay until some reliable person takes charge or it might be bad.

(Change of writing.)

Here I am Dr. X. Edwin Friend is here now. Have you seen Marjorie?

(No, but I sent her your message.)

That is good. I have tried since the last time here but not much telephone out of order as one would say. Miss Pope did you say? Yes, I was thinking of my body. I'm through with it. It's very likely in the wreckage. . . . They never found it. I came with full plans to give you that message, but first give love to Marjorie my little wife and tell her I am with her taking care of her. Did you verify the other messages?

(All but the Little Red Schoolhouse.)

I can only think of Dean Howells Little Red Schoolhouse in Jaffrey, N. H., the building is still there. I don't remember whether that was the title now. The little red schoolhouse is there and it is in Jaffrey, N. H., and by Dean Howells. [19]

(Can you finish message you tried last time?)

German poet of period I. Friedrich Rueckert early.
. . . . Is Dr. X. there? This is Edwin Friend still. Did you understand what I said? Is it summer with you now? I just wanted to see if I was right. Conditions here are the same always.

(Yes, go on.) [20]

Good. On what line? Evidence I suppose you mean. insatiable. There is a great deal more. Your Light is pretty strong psychically and when she grows stronger physically you will have quite a power with you, at least that is what they tell me here. Here is a question for you. It has been impossible for your Light to find out anything sub-consciously and use it, hasn't it? That is an assertive question. Do you see what I mean? I know it, I know that. —your Light isn't even sure of my name and knows nothing about me,—but I was asking it. You see that too?

(Yes, go on.)

19. Mr. Friend spent a vacation in Jaffrey, N. H., but it is not known what connection this had with the episode of the "Little Red School-house". The psychic could have known nothing of it. Mr. Friend's body was never found.

20. The name Friedrich Rueckert is correct. It was from this poet's works that Mr. Friend read to Dr. X. on the Sunday mentioned above. Dr. X. thought to test Mr. Friend's identity and the answer was correct. It was first spelled with the umlaut inserted and afterward in the other form; namely with "e" after the "u". The psychic knows nothing about German.

Wait.....

(Can you tell me of our last conversation?)

Big....Edwin Friend..... wait.....I remember hearing you talk of.....

(Pencil dropped and refused. Finished by speaking.)

There is a man...tall...a doctor. Dr. Mumford hovering around. His presence is felt. He wants you to know he's here... something about sicknessLEHIGH...EDWIN FRIEND...BETHLEHEM...CHAPLAIN. [21]

May 24, 1915.

Miss D——. Present: Dr. X., and Dr. Y. of New York.

.....Where am I?...coming...Have you seen Marjorie?.....I am looking for her tonight... I send this.... give her....I was looking for her..... [From this point writing clearer and stronger.] Tell her to take care of her health. I wanted to tell her to take greater care of her health. She must save her strength. When I came to her the message couldn't (get) through, but that is the most important,—her health and for her to know that I try hard to reach her. Tell her to tell her to write and I can reach her soon. Tell her * * * and love eternally. Tell her to think. Ask her to remember if she remembers the time we were together and the people were all waiting for something to happen and a young man sang that song and all the chorus was "Till the sands of the desert grow cold". It meant a great deal, a great deal to us then, but more now,... a thousand times more.

Edwin W. Friend..... [22]

[Change of Control.]

21. The communicator tested the sitter also by asking him what he had talked about on the occasion and he could not recall it. Mr. Friend reminded him of the facts by mentioning the names in the record. The sitter had been at Lehigh University as chaplain. It is situated at Bethlehem, Pa. The psychic knew nothing about this relationship of the sitter and also nothing about the subject of the conversation.

22. Mrs. Friend at first had no recollection of the incident mentioned in this message, but on showing the communication to one of her friends in Farmington, Mrs. Wells Hastings, Mrs. Hastings recalled the circumstances clearly as follows:

"You and Mr. Friend were at our home one evening not long ago trying to get some physical phenomena. While sitting and waiting for results we turned on the Victrola that you might hear our new records. The one that Mr. Friend liked best and asked to have repeated was a record of the song 'Till the Sands of the Desert Grow Cold'."

Mrs. Friend now recalls the incident clearly.

Is Dr. X— here? Why do you want to send me to oblivion? I cannot come to this part of the world excepting here and I do want to keep here sometimes. Lionel Bray . . . I don't want to go into oblivion. Perhaps I could help you sometimes. There is nothing I can do without being asked but I don't want to sever the connection, sever the connection.

Question: "Will you help?"

If I can, anyway only don't send me out forever. Thank you I will go now.

[Scrawls and then another change of writing.]

Someone named Charles V. Mills wants to speak to someone but he hasn't been able to master the light the apparatus of controlling the light. His name is Mills but we can't get the message through tonight. Mills wants you to know ..no it's not half as.....hold hard there you are waking...careful.. Mills says to wait...go slow ... We can't give any message as there isn't one and he said it was important... Try again... Where has he gone.. Mills said to tell you that he was the same one..... Here finish the message.....

All is the same on this.. here Mills you can operate the light yourself. Try...she has given out but he wants you, X— to get that message and he is really * * to speak himself..... Wait ...try again. Try putting her into another trance, wake her up not quite and try again. There is an obstacle in the way on this side. Perhaps that would clear the way.

[Awoke her partially—lighter trance.]

There that frees something, there was a tight feeling in her throat and in trying to loosen it everything loosened. That is the trouble. It's the whole nervous system in this light is so closely. . . . it causes much disturbance. . .

PART III.

I had an appointment made for a lady with a psychic in New York for some cross references with her sittings in Boston a short time before, and there was no reason in the nature of the situation for the appearance of Mr. Friend. He was unknown and unrelated to the sitter, and at least before the disaster to the *Lusitania* was unheard of by the medium. What the medium may have known about him after his death from casual knowledge it is not possible to determine save through herself. But some of the things occurring in this sitting it was not possible for her to know as the facts were known only to myself and Miss Tubby, the stenographer who took the record. For that reason it finds a place here. I copy it out from the record, most of which purports to be connected with the sitter and her friends.

The physical phenomena in the psychic indicated that the communicator was giving up control and this suddenly changed, but with no other indications than the physical symptoms, whose meaning would not have been recognized by any one not familiar with these phenomena. The following is what occurred:

July 9th, 1914.

Mrs. S——. Present Miss Tubby and Mrs. P—— and daughter.
 * * * * *

I want to bring the keys to her they're worried about over there.

(They're worried about them?)

Where's the baby? Where's the baby?

(Well, I don't know. I'm not certain.)

O dear!

(With its mother.) [1]

1. It was not apparent until later in the sitting who the communicator was. But when that was determined the allusion to the "baby" had an important meaning. Mr. Friend left for England with his wife expecting the birth of a child, but not before his return. Events after its birth proved the

You think it will be helped?

(Yes, I think you will be helped.)

I know they're kind friends here. I know.

(Yes, there are kind friends there.)

I know. [Pause.]

(Did I know you? Myself personally? Did I know you?)

Friend, aren't you?

(Yes, my name is Tubby.)

Yes. (Did you know Miss Tubby?) [Mrs. S.'s fingers imitated typewriting.] (Yes, that's right.) [Pause.] (Come again, some time.)

F (F, go ahead.) [Brows knit. Pause.] (F?)

F r [Pause and lips working.] Freund. Freund. [Pronounced "Fröond", as tho in effort at an unaccustomed word or language.] [2]

(I see. Very good.)

Tell. Doctor. that. I will. not. antagonize. him. now. and [pause] give. my. regards. and. say. old friends. yet. although on the other side of the fence. [Very deliberately and carefully spoken.]

(All right. I will. He will be glad.) [3]

Ha! Shot all to pieces.

(What's shot all to pieces?)

I am. My body. But not by a shot.

(But not by a shot?)

No, no. There were no shots on board.

(No shots on board?)

No, it's a lie. (Lie?) Yes. But shot, just the same. [Disturbed by door-bell again.] You will have to help me in the future.

pertinence of the reference to its being "helped". Its life was barely saved. Inquiry shows that there was no worry about keys.

2. "Freund" is the German for Mr. Friend's name. The psychic does not know anything of German whatever. Long after this sitting she was asked by the stenographer how she would pronounce the word "Leute" and she replied "Loot". This was to test her knowledge of German unconsciously. It is possible that the word "Friend" a little earlier may have been an attempt to give the English name in a way to prepare the subconscious for giving the same as a proper name. I have observed this symbolic process sometimes.

3. The slowly delivered message here is most pertinent and was also given through Mrs. Chenoweth. Cf. pp. 159-160. The psychic knew nothing about the situation. There had been friction from the very start of Mr. Friend's editorial work with the *Journal*. The antagonism to its plans was very decided.

(Yes, all right. Gladly.) [4]

I am disturbed. (Why?) By some of the things that I wrote. I want to correct them later. Tell the Doctor it wasn't my fault.

(I see. I will tell him. Whose fault was it?)

I was misled. (Misled?) Yes. (By—?) [Speaking went on.] Poor judgment and belief, and, I find now, by misdirecting influences over here.

(Yes, we know that.) [5]

Yes, and I want to be upheld and not criticized too severely until I have time to rectify.

(All right.)

And the work will then be finished and complete.

(All right. That's good. Glad to have it.)

And tell the Doctor he has my hearty cooperation now.

(All right. So much the better.)

I want to see you again.

(All right. I'll be happy. If you are cooperating with him I shall be very glad to cooperate with you.)

I want to talk about the manuscript, but I don't know now. I can't recall.

(All right.)

But there is a great deal of rehashing. A great deal of work there, and I can be of greater assistance now than I was, and there won't be so much quibbling. Understand?

(I do.) [6]

[Sudden start.] There are a great many comrades here that came over with me, and they are asking me to let them have a show.

(Poor souls.)

4. No evidential value can be given to the allusion to there not being any "shots" on board. The statements about that were well known to every one, but it was relevant to put them into the mouth of one who had been a lost passenger on the *Lusitania* and whose presence there had not been known by the psychic. There was evidently some confusion at first about the incident, the subconscious thinking that the messages referred to the communicator's being shot. This was quickly corrected, however.

5. This passage is most pertinent and represents knowledge which the psychic did not know. Through Mrs. Chenoweth he expressed dissent from views he held about his article before he died and admitted that the subconscious had more to do with it than he had supposed, agreeing with what I had told him before he left the Society. Moreover he had also confessed through Mrs. Chenoweth that he had been misled, and more definitely indicated that this influence was from both the dead and the living. Cf. p. 159.

6. It is probable that the reference to "the manuscript" was to the article which he had sent to Mr. Holt on the eve of sailing and which was later published in *The Unpopular Review*.

how?

And I want to make the effort, but I can't, all at once.

(Yes.)

We have a great many here that will be of assistance.

(That's good.)

You know we all went down together. You know, broke in half, you know. Terrible disaster. And I am sorry, but I am so glad we have precipitated in our land. God forbid! God forbid! God forbid! And uphold the hands of our President. Although a dastardly deed, it will be repaid in full later.

(Yes.)

I want to go, and tell you that I will come again; for I am so weak.

BOOK REVIEW.

The New God and Other Essays. By RALPH SHIRLEY. William Rider and Son, London, England. 1911.

This volume is a series of essays previously printed and the author explains that some readers may wish to have evidence of the authorities for his statements, but that he has been too busy to supply this want. Nearly all the essays turn on the new interpretation of Christianity. Only two of them exceed these boundaries. They are the chapters on Lurancy Vennum and Count Cagliostro. The volume would have had more distinct unity with the omission of these last two chapters, but probably most readers will be sufficiently interested in them to thank the author for their admission. The title will appear a little striking to some readers, but the author's handling of his subject ought to remove suspicions from those easily shocked tastes that cannot think in any but traditional grooves. He is not a destroyer, as the title might suggest, but takes a constructive attitude and applies common sense and discrimination to his problems. The importance of the book for the general reader is that the author is not burdened with detailed critical matter which authors in more scientific objects must respect, but he selects the crucial points and situations in the evidential problem and makes a clear case of them in as brief a manner as possible. The orthodox type of mind would not respect his argument or evidence, but that mind would not accept anything that tended to modify opinions based on emotional satisfaction in the imaginations of youth. It is too rigid to make changes in its view without endangering the integrity of its ethical impulses. It is unfortunate that this is so, as one of the distressing situations for the scientific mind is the necessity of recognizing fine moral characters intellectually awry. However this may be, the present volume of essays will prove interesting and instructive to any intelligent reader. The author recognizes that it is psychic research that is producing the new interpretation of things. This recognition is not a prominent part of the book, but is indicated, and while other factors have no doubt contributed to the result, it is equally certain that psychic research has been a primary one in that its interest is so distinctive and profound at the one point at which all human reflection becomes passionate and effective, namely, the question of survival after death. This question, however, is not mentioned in the book. There is simply the reinterpretation of Christianity from the methods of science which are based on fact and not on tradition.

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The objects of the American Society for Psychical Research may be summarized as follows:

FIRST,—The investigation of alleged telepathy, visions and apparitions, clairvoyance—including dowsing or the finding of water or minerals by supernormal means, premonitions, coincidental dreams—all kinds of mediumistic phenomena, and, in fact, everything of a supernormal character occurring in this field.

SECOND,—The collection of material bearing on the history of these subjects. Similar data are earnestly solicited from members, but will be welcomed from any source. In this connection it should be noted that all names pertaining to such phenomena will be treated as confidential, if so desired.

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SURVEY AND COMMENT

"Patience Worth: A Psychic Mystery."

A wide advertisement to this book has been given by three incidents. (1) Its character is vouched for by Mr. Casper S. Yost, an editor on one of the important newspapers in St. Louis. (2) The extensive newspaper notice which the material received before it was put into book form. (3) The place given it in the *Unpopular Review* by Mr. Henry Holt, one of New York's important publishers and editor of the review named. The eminent respectability of the author and the publisher and the non-professional character of Mr. and Mrs. Curran, through the latter of whom and a Ouija board the material came, sufficed to elicit attention that might not have been otherwise given to the facts. It is curious to see how a superficial respectability will give vogue to a product that will not stand a moment's scientific scrutiny, even tho it be or contain much that is genuine. But this is the character of the present book.

Briefly stated the facts are these. In July, 1913, Mrs. Curran, wife of a former Immigration Commissioner and Mrs. Hutchings, wife of the Secretary of the Tower Grove Park Board, both of St. Louis, sat with a Ouija board, a friend having awakened their interest in psychic phenomena. For a time nothing of interest occurred. But one evening the Ouija board announced: "Many moons ago I lived. Again I come. Patience Worth my name." Further archaic statements were made in this style and from that time on the same personality more or less monopolized the board and a whole literature of poetry, drama and fiction was produced in this same archaic style of the 17th century. It was soon made clear that Mrs. Hutchings' mind had nothing to do with the result, as the work continued when she was not present and when she did not touch the board. There can be no doubt that the poetry is good, far above the usual product of automatism, and the same is true of the other literary material. It is all good literature and deserves reading on that account alone.

But the author and publisher do not invite attention to it on that score. They seek to emphasize it as a "psychic mystery." The ground on which they try to excite our interest is not its excellence as literature, but on the ground that the phenomena are ordinarily inexplicable. In other words, they appeal to an interest in psychology, transcendental psychology, and not to the usual standards and explanations of literature for securing readers. But it is right at this point that the book marks an entire failure. It has not a scientific note in it. There is no evidence whatever that a scientific man would regard as conclusive regarding the origin of the material. We are asked to swallow without hesitation the superficial statements and beliefs of a newspaper editor who boasts his ignorance of psychic research and of a publisher who desires to sell his wares, and those statements, tho they are true, do not touch the crucial questions at issue in regard to the origin of the material.

What intelligent scientific men and psychologists wish to know is the history of Mrs. Curran and her reading. There is not a word in the volume about this fundamental question. You have just to take the opinion of the author and the publisher

and these are worthless without the facts. Two persons consulted quickly refused to have anything to do with a case which did not honestly seek scientific direction. All others were interested in the sale of a book and took a course that creates a suspicion of concealing the truth about it. Mr. Yost is not to blame for any part of it. He has done the best he knew how in the situation. But he lacks perception of the need for proper scientific credentials regarding the origin of the data. He seems to have been entirely ignorant of the resources of subconscious memory in such cases. The highest duty rested on him and the publisher to exhaust the possibilities of early reading in 17th century literature which has been forgotten. Until that was done the presumption is that such an explanation is possible. I frankly concede the difficulty of maintaining the theory of subconscious reproduction of early and forgotten reading, but that view will be believed by every scientific man who does not have evidence before him to the contrary. Mr. and Mrs. Curran should have taken the scientific man into entire confidence and offered every opportunity to investigate it to the uttermost. But that course they evaded in the interest of pseudo-miracles and the result is a book that must pass into history as a fool adventure to influence the public in behalf of ideas which have no adequate credentials whatever between its covers.

The manner in which the author speaks of the book as having come over the Ouija Board would imply to many readers that the mystery of its contents was based on the board. But this is a very naïve illusion. It is no more mysterious on that account than if it had been consciously written. The mystery is not to be found in the direction indicated, but in the problem of Mrs. Curran's normal knowledge. What we are entitled to know is all that is possible about Mrs. Curran's reading from the earliest period in her life. Instead we have an allusion to the Ouija Board, as if that had the virtues necessary for producing the result. Such a conception is worthy only of children and savages. It might be evidence that Mrs. Curran was an automatist, but it would require more proof than this to establish the fact that the book was an automatic product of her mind, and when that has been established we require to know whether there was in-

formation and intelligence enough to justify the hypothesis of the subconscious reproduction of memories of past reading and of working them over in a literary manner. From the way in which Mrs. Curran's social standing and intelligence are represented we might well suppose her quite capable of it and nothing super-normal in it. That, however, is not the impression they wish to leave.

Let us state some of the facts which this volume does not mention. As soon as the literary character of the "messages" was recognized, Mr. Curran looked about to obtain the indorsement of some college professors, Dr. Morton Prince and other authorities in psychology. He could not obtain any recognition of his point of view and finally some of them discovered that he was only seeking their interest and indorsement for the purpose of advertisement, not for ascertaining the scientific explanation of the phenomena. They one and all withdrew from the consideration of the facts, the principal one refusing to have anything to do with a case which did not honestly seek scientific examination and analysis. The statements made to this man about previous reading and knowledge would make interesting reading to those who wish to know the truth. Notoriety and making a fortune out of the book were the primary influences acting on the parties concerned. Scientific understanding was shunned. No reference was made to Mrs. Curran's education and reading. The statements made at various times about the past and about previous reading made it useless to expect any trustworthy knowledge of that past and we are left completely in the dark except as to the real and natural possibilities.

One thing is known, a book entitled "To Have and to Hold" has a single reference to a lady under the name of Patience Worth as having come out from England. Mrs. Curran has seen the book, but I am reliably informed by Mrs. Hutchings that it was she that discovered the allusion to Patience Worth in it and called Mrs. Curran's attention to it. This, however, was after Patience Worth had appeared and done much work through Mrs. Curran. We cannot tell, however, whether Mrs. Curran may not have seen the book and read it and then forgotten all about it. This often happens.

The deceptive characteristic of the book under notice is its style and language. The claim is made that the language is archaic and belongs to the time of Charles the I, the time when Patience Worth apparently claimed to live. But those who have examined the words or language employed do not find that there is adequate evidence of such a source. Patience Worth claimed herself that she coined many of the words which are represented to have been archaic. Dr. Morton Prince quizzed her on a number of them and her explanation of them in the vernacular of the present time favors the truth of her statement. Scholars who have examined them are quite against the claims made. The style is archaic, but there are so many neologisms; that is, new words of modern times, that all archaic terms are questionable except as possibly derived from the reading of Mrs. Curran, or others sources of normal information.

Now let me narrate a few facts to show that what I have just said may be true. Mrs. Curran was long associated with people living in the Ozarks and known to use an archaic style of language. Mrs. Curran told Dr. Prince many incidents of it. She lived there when she was young and receptive. Moreover Mr. Curran has read Chaucer and talked over his style and language with his wife. Archaisms are constant enough in that author.

Now it is to be observed that not one word of these facts is indicated in the book itself. Neither Mr. Yost nor the publisher, Mr. Holt, has called any attention to these facts, but concealed them from the public. I have the statement of one man that the manuscript was edited by the publisher, and if that is true the book is made absolutely worthless by this fact. The Preface, probably written by the publisher, remarks that the phenomena "are virtually without precedent in the record of occult manifestations." Whoever wrote that ought to have known better. Stainton Moses' *Spirit Teachings*, Hudson Tuttle's *Arcana of Nature*, Andrew Jackson Davis's *Works*, and Judge Edmund's volumes are far superior to it and are also worthless as evidence for the supernormal. They were more faithfully recorded and represent a nearer approach to the supernormal evidentially than anything in *Patience Worth*. This last might have been made

an excellent book by frankness with the scientific man and the public. As it is the publisher has edited it to suit his own tastes after Mr. Yost had written it to suit his, and the really interesting things about it are carefully omitted, making it a fraud and a delusion for any person who wishes to treat it seriously.

I say all this in spite of the fact that Patience Worth may be all that she claims to be. But there is no evidence for it in this volume. The facts necessary to establish those claims are deliberately omitted from it, in some cases evidently because they could not stand the light of day. If the author, the editor and the Currans had anticipated and answered the objections of the psychologist, they would have made a book of interest to all the future. As it is the book can only be a passing wonder to people who are not intelligent enough to recognize the difficulties in such cases and will only create illusions which scientific work will have to dispel. There was a rare opportunity to have a scientific investigation made, and it would have been as important and interesting if it had turned out like the Beauchamp case as it would if it favored a spiritistic interpretation. It may actually be spiritistic, but no sane man can refer to it as supporting such a view. The publisher has only joined with the original parties to perpetrate a fraud on the community and to hinder scientific research.

This is a mere epitome of what can be said regarding the book. We hope some time in the future to take it up again and to present the facts in a more scientific light.

CONFUCIUS AND THE FUTURE LIFE.

MILES MENANDER DAWSON.

In a recent issue of the *Journal*, Professor Hyslop called attention to my book "The Ethics of Confucius", recently published by Putnam's under the auspices of the Institute, and mentioned that Confucius recognized as a fact the continuance of life after death but discouraged attempted communication except in certain special forms. It will doubtless interest members of the Society to have in brief form precisely what the Chinese sage and his followers had to say about this matter.

First of all, Confucius in the "Great Learning" set forth, as the very first step in the formation of character, "the investigation of things." The full significance of this was lost later, precisely as in the case of the teachings of Socrates and of Aristotle, because it is so much easier to learn what authorities have taught than to verify the truth by original experiment.

Confucius certainly appeared, however, to regard the continuation of human life after death as demonstrated and consequently as not calling for further proof.

He favored, and indeed enjoined, communion with one's own departed ancestors, meaning for the common man his dead father and mother or, at the most, grandfather and grandmother; but attempted communion with the spirits of other men no longer in the flesh he condemned as follows: "For a man to sacrifice to a spirit which does not belong to him is flattery."

In the "Shuo Yüan" he is, however, reported to have spoken in the following somewhat equivocal manner: "If I were to say that the dead have consciousness I am afraid that filial sons and dutiful grandsons would impair their substance in paying their last offices to the departed; and if I were to say that the dead have not consciousness I am afraid that unfilial sons and undutiful grandsons would leave their parents unburied. If you wish to

know whether the dead have consciousness or not you will know it when you die. There is no need to speculate upon it now."

In the "Shu King", in a passage attributed to I Yin, it is rendered clear that the sages of Confucius's time and of earlier times consider that the departed do lead a conscious existence: "The spirits do not always accept the sacrifices that are offered to them, they accept only the sacrifices of the sincere."

In three passages from the Analects the disfavor of Confucius for surrendering one's self to attempts to communicate with the unseen is shown as follows:

"To give one's self earnestly to the duties due to men and while respecting spiritual beings, to keep aloof from them may be called wisdom."

"Ke Loo asked about serving the spirits of the dead. The Master said 'While you are not able to serve men how can you serve their spirits?' Ke Loo then said 'I venture to ask about death.' He was answered 'While you do not know life how can you know about death?'"

"The subjects upon which the Master did not talk were extraordinary things, feats of strength, disorder and spiritual beings."

Yet in "The Doctrine of The Mean", teachings attributed to Confucius himself, the following appears: "How abundantly do spiritual beings display the powers that belong to them. We look for them but we do not see them. We listen but we do not hear them, yet they permeate all things and there is nothing without them;" and in the "Yi King", a book most highly prized by Confucius who edited it, appears the following: "That which is unfathomable in the movement of the passive and active operations is the presence of a spiritual power."

The "Yi King" is the book concerning which Confucius said, "If some years were added to my life I would give fifty to the study of the Yi."

In "The Doctrine of the Mean" appears also this endorsement of the spiritual power of prevision and its identification with spirit: "When calamities or blessings are about to befall, the good or the evil will surely be foreknown to him. He, therefore, who is possessed of the completest sincerity is like a spirit."

The "Li Ki", a later compilation of the sayings of Confucius, of his earliest followers and of other followers, strongly urges the truth both of spirit existence and of spirit return. This book in such passages as the following affirms definitely the continuance of life after death.

"The body and the animal soul go downwards and the intelligent spirit is on high."

"That the bones and flesh should return to earth is what is appointed, but the soul in its energy can go anywhere."

The following passage this book attributes to Confucius himself: "The Master said 'The intelligent spirit is of the Shan nature and shows that in the fullest measure. The animal soul is of the Kwei nature and shows that in fullest measure. . . . All who live must die and dying return to the earth. This is what is called Kwei. The bones and flesh moulder below and hidden away become the earth of the fields; but the spirit issues forth and is displayed on high in a condition of glorious brightness."

The ceremony of calling back the spirit is described in the "Li Ki" as follows: "At calling back the soul. . . . an officer of low rank performed the ceremony. All who cooperated used court robes of the deceased. . . . In all cases they ascended the East wing to the middle of the roof, where the footing was perilous. Facing the north they gave three loud calls for the deceased; after that they rolled up the garment they had used and cast it down in front, where the wardrobe-keeper received it."

The attempt to establish communion with one's ancestors was already ancient in the days of Confucius and was already regarded a sacred duty. Concerning Confucius himself, it is said in the "Analects" that "he sacrificed to the dead as if they were present."

In the "Hsião King", one of the ancient books which Confucius edited, it is said, "In such a state of things parents while living reposed in their sons, and when dead and offered sacrifices their disembodied spirits enjoyed the offerings."

The purpose of these sacrifices is set forth in the "Li Ki" as being "to please the souls of the departed and constituting a union with the disembodied and unseen"; and in another place

in the same book it is said, "It is thus that they maintained their intercourse with spirit intelligence."

The following from this book might be taken as a rebuke of practices such as are not unknown in spiritualistic seances: "Do not take liberties with or weary spiritual beings"; and in another passage it is said, "The idea which leads to intercourse with spirit beings is not interchangeable with that which finds its realization in rest and pleasure."

The method of preparing for communion with departed ancestors is described in the "Li Ki" as follows: "Therefore, there was a milder discipline of the mind for several days to bring it to a state of singleness of purpose and fuller discipline of it for three days to concentrate all the thoughts. That concentration is called purification; its final attainment is when the highest order of pure intelligence is reached. Then only is it possible to enter into communion with the spiritual intelligences."

In another passage in the same book, it is said, "That purification meant concentration and singleness, rendering all uniform until the thoughts were all focussed upon one object"; and this object is described in another passage as follows: "The object of all the ceremonies is to bring down the spirits from above, even their ancestors."

In yet another passage it is said of the means which may be employed: "Ceremonies and music in their nature resemble Heaven and Earth, penetrate the virtues of spirit intelligences, bring down spirits from above and lift the souls that are abased."

These will be recognized as means of producing psychical phenomena that are employed in these days of scientific investigation, excepting that fixing the mind upon what one desires would perhaps usually be eschewed as tending to self-delusion.

The following gives a striking picture of the process of seeking spirit communion with departed ancestors: "Severest vigil and purification are maintained and carried on inwardly, while a scarcely looser vigil is maintained outwardly. During the days of such vigil the mourner thinks of his departed, how and where they sat, how they smiled and spoke, what were their aims and views, what they delighted in, what they desired and enjoyed. On the third day of such discipline he will see those for whom it has been exercised."

"IS DEATH THE END?"

By JAMES H. HYSLOP.

Is Death the End. By JOHN HAYNES HOLMES, Minister of the Church of the Messiah, New York. G. P. Putnam's Sons. New York and London. 1915.

The author of this book is a Unitarian minister and states very frankly in his Preface the motives for this book. We seldom see the frank recognition that is found here of the psychological and ethical influences which make the problem of immortality so perennial in human interest. Few minds will confess the desire for survival as the prompting impulse for reflection upon the problem and the attempt to give it a philosophic or scientific basis. Most men like to appear more indifferent to the issue, tho perhaps this was not always the case. No doubt the mediæval period was more occupied with conscious and passionate interest in it, because, feeling sure of the fact, it was concerned with the nature of the after life, theories being so sharply divided between heaven and hell as to exercise an impelling force upon the mind to reflect on the subject. But all this has changed. The mediæval heaven and hell have passed away and the issue is upon the survival of consciousness, not what its state is after survival.

It is this apparent misconception of the issue that makes it advisable to notice this work at length. Ordinarily a book of this kind requires little more than a summary of its contents and a short criticism or estimation of its position. But there is such a combination of weakness and strength in this work that it deserves more than a passing notice. The author is more than usually frank about the issue and he has endeavored to face it boldly. But he still lingers in the limbo of that method which has long been discredited for all intelligent men except philosophers and clergymen, more especially Unitarian clergymen. We must see why this is the case, and endeavor to show why the problem has

become a scientific one instead of metaphysical conjuring. It is at this point that the author fails to see the issue clearly, tho in every other respect it is clearly and frankly stated.

The Preface states clearly the main interest out of which the book grew and the main points of the argument which will occupy the writer. It is not often that a man avows that he starts with the desire to persist after death as the basis of his search for proof. The usual procedure is to take a rather Stoical attitude about the subject and appear morally indifferent to it. But Mr. Holmes boasts of no Stoicism. He frankly avows that he desires survival. He thinks also that the universal interest in the subject is based upon this desire, and I think him perfectly right about it. Only those who refuse to cry over spilled milk take the attitude of indifference toward survival. They come to the belief that they cannot have it and refuse to make a fuss about it. They take nature for what she appears to be and adjust themselves to the inevitable. They may think this a great virtue and it certainly is the only thing to do when we cannot have our way with our wishes. But men that assume this attitude of mind usually do it in an artificial manner. Their position is not altogether sincere. They are right in not wasting their lives on regrets that nature will do nothing to sustain their hopes and desires, but their very resistance against the loss is a tribute to the man who hopes. Pessimism seldom supports true courage, if ever. There is no harm in hoping for a thing like survival, if it is not positively proved that it cannot be. Mr. Holmes rightly traces its lineage to the instinct for self-preservation, which is nothing more or less than the desire for the prolongation of consciousness. Herbert Spencer somewhere says that we desire to continue consciousness as long as we can. But we usually apply self-preservation and the continuance of consciousness to the limits of this life, recognizing that the boundaries of the grave assign its limits. But the desire to prolong consciousness beyond the grave is but an extension of the instinct for self-preservation and this instinct cannot be argued against or discredited without encouraging suicide as a moral ideal for the present existence. All we can do with an instinct is to repress it, not argue with it. While the desire for immortality is the mere extension of our desire to prolong consciousness in the present life it is not a guarantee that the

desire is rational or that it has any right to satisfaction. It is here that the scientific and philosophic question arises. Desires are not arguments for anything. They are only moral forces with which our institutions have to reckon. We all desire plenty of money, but that is no evidence that may get it or any justification of the hope for it. People who imagine the universal and instinctive desire for a future life is any reason for believing that nature will give it to us wholly mistake the nature of evidence. We may very well hold that nature is not rational without it, but while this may be true, it may be just as true that nature is not rational. This is what we have to prove and we may not be able to assume or prove that the world is rational until we prove the fact of survival. All the discontented people do not think our social system is rational unless it supplies its citizens with money enough to live richly. The Australian savage's great ambition was to "have plenty of sixpences and to wake up a white man in the resurrection." But if wishes were horses beggars would ride. But while wishes are legitimate enough it is the reverse if we make the wish father to the thought. Wishing or hoping is not evidence. There will be no objection to wishing and hoping if you will simply keep your mind clear and admit that the evidence is against your wish if this be the fact. It is control of our reasoning processes that is important and wishing will be harmless if we can estimate evidence coolly and dispassionately.

Now the author seems to be fair enough on this matter. He frankly recognizes that the age is sceptical and agnostic and that science has taken a position that throws doubt upon survival after death. But it is his attempt at a solution of the problem that elicits something like ridicule. The book is clearly written. There is nothing technical about its terminology and no lack of reading in the effort to understand and discuss it. But the whole volume reflects the fundamental weakness of all such efforts; namely, a primary regard for respectability as the only hope of a solution. The book throughout indicates an approach by a poetic or rhetorical route, tho there is the constant pretence of submission to philosophy and science. Science and philosophy, however, are the last things that the author knows anything about, and for this reason there is a poor excuse for the dogmatism that

is revealed in many passages. Let me take up his position and analyze it.

The Preface summarizes the argument which the several chapters expand. The first chapter is concerned with an explanation of what is meant by immortality and this is rightly enough stated to be the survival of the individual consciousness. In the course of the endeavor to answer the question he refers to John Fiske, Maeterlinck and Dr. Hanna Thompson, as the men whose ideas have evidently dominated his approach to the problem and the effort at its solution. Of them in their place. He thinks there are four possible answers to the question whether we are immortal. They are (1) Death is followed by annihilation. (2) One may survive, but without any consciousness whatever. (3) One may survive with just the same consciousness of personal identity which we have today. (4) One may survive by being merged with, or absorbed into, the universal consciousness, whatever that may be supposed to be.

The first of these solutions is a denial of immortality, and the second is no better because it contradicts the very conception of survival which is of interest and which is indicated in the third solution, the only clear or interesting view that has any personal interest for men. The fourth may or may not be a self-contradiction depending on what you mean by surviving by mergence and what you mean by "universal consciousness", as the author's statement at the end of the sentence indicates, "whatever this universal consciousness may be supposed to be." The second solution can apply only to that conception of the soul which assumes that it is a substance that may or may not be conscious, and survival of that without the restoration of personal identity is equivalent to annihilation and we may dismiss it from account as irrelevant, except for those who do not regard consciousness as a necessary attribute of "soul" or "spirit". The fourth solution is the pantheistic one and there has never been any clear statement as to what it means. For the present reviewer it is perfectly consistent with personal survival, tho historically most thinkers have regarded it as making survival impossible. This view, however, is only because they have taken the formal statement of Spinoza and his followers as deciding the case, when the fact was that Spinoza affirmed both the personality of God and

personal immortality for the *rational* consciousness of man. What he meant to deny was the spiritual body doctrine of St. Paul and all anthropomorphic doctrines of the soul and intelligence, because the Cartesian doctrine which he adopted had to regard spirit as unconditioned by space. Personality he conceived as implying space occupying properties and it was this he denied and had to deny to remain by Cartesianism. But he affirmed that the essential attribute of God was intelligence, the very personality of the mediæval philosophers and theologians, and thus he could affirm that the rational stream, not the sensory phenomena of man, could survive and that is all that any rational thinker wants in immortality. Consequently it is a mere superstition, to use that term to suppose that pantheism necessarily displaces survival. It only questions the analogy between a material and a spiritual world, a position which is not only the one which most religious minds still hold, but which the author emphasizes in his antagonism to the work of psychical research. I shall come to this again. There are only two solutions of the problem worth considering for a moment. They are (1) that which affirms annihilation and (2) that which affirms the survival of personal consciousness, whether in the Pauline, the Leibnitzian or the Spinozistic form. The issue is sharply drawn between these opposite affirmations. The only theory that can deny survival is materialism, the atomic doctrine which endeavors to explain all phenomena as resultants of composition. Not even Epicurean or Lucretian materialism necessarily contradicts it: for that system admitted a fine material or ethereal organism for a soul, but dogmatically affirmed that it perished with the body. They had no evidence of its perishing any more than the atoms which they made imperishable. But when the issue was threshed out, they abandoned the view of the ethereal organism and adopted the more modern conception which made consciousness, the function of the physical organism, not a function of an ethereal organism, the spiritual body of St. Paul and the astral body of the theosophists. Modern atomic materialism is but the doctrine which has made the whole system of composite things, organic and inorganic, yield to analysis and so referred all phenomena of compounds to the fact of organization or composition, maintaining that these phenomena disappeared with the dissolution of

these compounds. Whether it is true or not is the question to be answered. But the theory has the undoubted fact that properties and functions manifest themselves in compounds that do not continue in the elements when the compounds are dissolved, and the materialist regards consciousness as a function of a compound, just as he regards digestion, circulation, secretion, etc. It is the steady growth of this conception of the case that has destroyed faith in immortality.

The author has not stated the issue in this manner. He is aware in some obscure way that materialism is the thing to be gotten rid of, if we are to believe in survival, but he nowhere outlines his problem with any definite idea of what materialism is or has the slightest idea of the way that doctrine has to be met. He has done little more than read certain men on the subject and to repeat their views as *ex cathedra* pronouncements, as if the statements of John Fiske, Maeterlinck and Dr. Thompson were worth something in this question. They are, in fact, not worth the paper they are printed on. What we want is *facts*, not respectable people's opinions.

The author, Mr. Holmes, along with John Fiske and Dr. Gordon whom the author quotes, seems to think that immortality cannot be proved, but the utmost that we can do is to show that it cannot be disproved, so that we can still hope for it!! He quotes several times the dictum of Fiske that it is inconceivable. There are two things to be asked here. First why does he and others think that it cannot be proved or that it is inconceivable? The second is what sort of ground for hope is the inability to prove a thing? Taking this second question first, what would we think of a man who said we could not disprove that the moon was green cheese and therefore could hope that it was green cheese! We cannot disprove the assertion that there is a mountain on the other side of the moon five miles high. Therefore we may legitimately hope that there is such a mountain! We cannot disprove the belief that there are ghosts, therefore we may legitimately hope that there are ghosts! In fact, it is the desire for immortality that makes people hope for it, not the circumstances that we cannot disprove it. A man is logically bankrupt and morally a coward who will use such logic as Mr. Holmes in such a situation.

Now to return to the first question, why is immortality not provable, or why is it inconceivable? For most periods in the history of man many have been certain of the doctrine and have felt that it could be proved and indeed was absolutely demonstrated, more assuredly even than they believed in our present scientific ideas. Now you cannot say that immortality cannot be proved unless you have some sort of evidence that is either against it or in support of our ignorance. If we say with Fiske that it is inconceivable it is only because we have evidence for a theory that contradicts its possibility. Fiske's statement that he believed "in the immortality of the soul as a supreme act of faith in the reasonableness of God's work" is idiocy after saying it was inconceivable, unless he explains that the inconceivability is conditioned on the truth of the materialistic theory. Unless you accept the strength of the materialistic theory it is as conceivable as our present existence. It is only the assumed truth that consciousness is a function of the brain that will ever justify making survival inconceivable, for we could not conceive a function of the brain surviving. The very conception of such functions is that they perish with the organism and any other result is inconceivable just because a contradiction is inconceivable. That is, two opposite statements cannot be true at the same time. John Fiske had no right to make his statement unless he conceded the truth of materialism and that would shut out all "faith in the reasonableness of God's work", because it excluded the existence of God. Moreover you require to prove the existence of God in order to make your faith reasonable, and there is no satisfactory evidence for the existence of God until you prove immortality. You cannot assume that the universe is rational in order to prove survival. That rationality is conditioned upon the proof of survival and your argument for the existence of God is worthless until you prove this survival. John Fiske only proved his imbecility in asserting what he did. No one can read the dedication of his little book on immortality without seeing that it was his affection for his wife that influenced him in the belief, but that would not prove the immortality of the soul any more than your affection for a parrot would prove survival of the soul. All this unclear and idiotic thinking seems

to have the respectability of great names, but it has nothing else in its support.

Mr. Holmes seems to attach much weight to the views of Maeterlinck and frequently quotes his statements as if they should carry weight. I doubt if we have a more loose-jointed and knock-kneed thinker in the world than Maeterlinck. He flings phrases with great ease but he has no more conception of philosophy and science than a savage. He simply has more literary command of language and that is all. I would not treat anything he says seriously on this subject. No scientific man would place the slightest value upon his opinion or his discussion of theories. He is like those popularizers who have picked up phrases in scientific works and who parade them in rhetorical sentences, thinking they have presented scientific views. He talks about facts and explanations as if descriptions were solutions of problems. He does not seem to realize that descriptive phrases have nothing to do with explanatory agencies and his essays on the subject are as chaotic as a schoolboy's.

It is a little better with Dr. Hanna Thompson. He has some conception of science and the book which Mr. Holmes here regards as so important has the merit of being readable. But that is all. It has no scientific character whatever. The views expressed in it have no support whatever in the scientific world. His colleagues only laugh at him for his contention in it. The main position in it Mr. Holmes does not mention. It is that aphasia proves a large reservoir of unused energy in the brain and therefore we require a soul to account for this uneconomic policy of nature on the materialistic theory. How any man could so misunderstand materialism and how he could be so ignorant of the elements of evidence is hard to believe, except on the hypothesis that his desire got the better of his intelligence and he thought that the originality of his suggestion was a guarantee of its truth. That he should maintain that the mind created the brain is so paradoxical, not to say contrary to all that we know in biology and physiology, that it is only our ignorance that prevents us from denying it *a priori*. It is quite possible that the mind does create the brain. But where is Dr. Thompson's evidence? He does not produce one iota of it. He has the same

glib rhetoric that the emotionalist always rests upon to prove anything he likes. When it comes to proof anything marvelous suffices to deceive him in the matter of evidence. To be sure he repudiates miracles, but he uses every wonderful fact he can see or seize upon to assert it as evidence for the same thing that miracles were supposed to prove. He does not stop to look at the relevance or irrelevance of the facts to the issue. It suffices to know that it is some new marvel of science to raise it into the rank of proving a spiritual world! In most cases it has no relevance whatever and represents but a respectable relic of the age of miracles.

It is impossible for an intelligent man to read this book without being impressed with its entire misconception of the problem. Take the chapter on the intimations of immortality. It is one long rhapsody on the worth of knowledge and various scientific discoveries, and the opinions of certain men. These have no more to do with the issue than the appreciation of art or the excellence of our political institutions. A future life cannot be based upon the value which we place on anything. We may appeal to this value to determine what is desirable, but this is not evidence of the fact. Think of trying to prove the conservation of energy by any such method, and yet this is precisely what the author is trying to do in the appeal to the value of intelligence. It is the aristocrat's conception of life and that point of view has long been discredited by men who are sane and intelligent.

There is a tincture of the aristocratic view of life and the soul in trying to defend its immortality on the value of great intelligence or genius. This tendency on the part of many men tacitly assumes that ordinary beings do not deserve immortality, but those specially endowed with intelligence and superior excellence in art or science are worth enough to condemn nature if she does not preserve them. This position is the reverse of what it ought to be and reflects aristocratic ideas of nature and virtual contempt for those who have been less fortunately endowed. If any person should be immortal it is the less endowed. The superior classes have obtained their good out of existence and may well afford to be annihilated, and they certainly deserve it when

they live off the sweat of the inferior classes and take an attitude of contempt toward them. It is the less fortunate that ought to have more chances to obtain their proper development. What I have said is illustrated in a remark of Mr. Howells regarding George Pellew in his Introduction to George Pellew's poems, published after the latter's death. After extravagant praises of the man's talents, perhaps not undeserved, Mr. Howells asks: "Has the universe no place for him alive?"

It is a sufficient answer to such a question and the temptations of aristocratic discrimination which it implies or suggests, to say that the universe values bacilli and criminals quite as much as it does philosophers, literary prodigies and angels. The latter it might well blot out after maturing them and giving them all the good that is possible, while it might be remiss in refusing continuance to the weaker classes until they too have reached a better goal. Immortality has no place for literary aristocrats. Rhadamanthus will make short shrift for such people.

The whole difficulty with the author and those like him is that he argues on the assumptions of a philosophy which no longer prevails and yet he is trying to vindicate a belief which has depended on that philosophy. I refer to the Cartesian system. That philosophy was but a clear expression of the dualism of mind and matter which was expressed in Christianity and which was advanced to refute both the materialism and the monistic pantheism of the Greeks. It is based upon the assumed difference in kind between physical and mental phenomena. This difference is supposed to be so great that the two types of phenomena cannot be explained by the same cause or cannot be functions or attributes of the same kind of reality. Descartes maintained that mind had none of the properties of matter and that matter had none of the properties of mind. Physical and mental phenomena were not convertible with each other. They were so wholly unlike that the one could not inhere in the other or be a function of it.

Now the method involved in this philosophy is correct enough. If mental states are so distinct in kind that they cannot be referred to properties of matter they must be referred to something else. This is precisely the method employed in physical science.

If we can draw no distinction between the behaviour of oxygen and nitrogen we should not distinguish between them. It is the difference in their behaviour that requires us to regard them as separate elements to account for the different manifestations which we observe. If we could not distinguish between the behaviour of an apple and a pigeon we should not regard one as fruit and the other as a bird. It is the fundamental difference in properties or functions that justifies the distinction between substances. Hence if the distinction between mental and physical phenomena is great enough; if they are so different in kind that there is no common point of contact or resemblance between them, we may well say that a "soul" is required to support the mental as distinct from the material. But this all depends on whether we are so sure that the difference is fundamental or that there is any such difference as we assume. The fact is that we do not know anything about the nature of consciousness, or what we do know does not prevent us from supposing that the assumed difference between it and physical phenomena is not so radical as we suppose. There is a difference, but the difference may not be of the kind to justify supposing the need of any other form of energy to account for it than the forms we are familiar with in the material world.

But there is a more important fact which creates a difficulty for those who rely upon Cartesian assumptions in such cases. We find non-convertible properties in the physical world inhering in the same subject. The sourness of an apple is as distinct from its color as consciousness can possibly be from physical motion, and yet the sourness and the color are properties of the same thing. It is at such points that Cartesian methods break down. The effort is to convert the problem into an *evidential* instead of an *explanatory* one. Cartesianism depends on determining the *nature* of phenomena, science depends on determining their *connections*, and hence science is less concerned with explanation than it is with facts and their relations to each other.

Thus if science has to determine the existence of argon it does not have to say what argon is prior to proving its existence. It collects facts and infers from them that something exists that had not been proved before. The nature of it will have to be

proved after its existence has been established. You obtain an isolated set of phenomena and infer from them that a substance exists as their basis.

Now it is precisely this that has to be done to prove the existence of the soul. As long as mental phenomena are associated with the organism there will be no reason for supposing them capable of existing apart from the organism and the absence of all traces of their independent existence would justify supposing that they did not exist apart or independently of the physical body. To prove survival, therefore, you must not only prove the existence of certain mental phenomena independently of the physical organism, but you must prove their continuity with the past. We thus have to obtain phenomena that represent the memories of a given individual whose organism we know has perished. It is not enough to prove the existence of mere intelligence independent of the organisms. That might prove only that there were centers of energy that manifested intelligence without a body, but it would not prove the survival of the living consciousness. We require to establish a connection between the independent intelligence and that which we knew associated with a given organism. This is the primary condition of proving survival. That is why personal identity is the absolute requirement of proof. Personal identity is the continuity of the same stream of consciousness with its consciousness of self and identity, whether living or disembodied. Hence the need of the connection between the consciousness associated with the body and that found or supposed to be discarnate. The same facts, memories, must be obtained and this in a supernormal manner, as a condition of believing in survival. This is one of the reasons that it is not sufficient to prove the existence of a "soul". As already indicated, a "soul" might exist without retaining a consciousness of identity. Witness dual personality, and it is the retention of this identity in which we are interested. So if we proved merely the existence of independent intelligence we might assume the existence of a "soul" without any sense of identity. Hence we require to prove the connection between the discarnate and the incarnate intelligence of the same personality.

Your problem thus becomes a purely evidential one. We

do not require to suppose anything about the nature of a "soul" or of intelligence. It is merely a question of fact to decide whether it is dependent on the organism or can exist independently of it, whatever its nature, which may be wholly undetermined as long as we like.

When we find that functions that are wholly unlike each other, or are wholly inconvertible with each other, can subsist in the same subject we have the foundations cut from under the Cartesian method and we can suppose more easily that consciousness is a function of the brain. We may not understand how this is possible. We may not be able to make mental and physical phenomena interchangeable or transmutable into each other. As long as we are satisfied that physical phenomena are functional activities of physical subjects regardless of knowing how they can be such we may suppose that mental phenomena are such when we find them uniformly associated with organism and are not present when the organism disappears. Science does not pretend to show how functions of matter can belong to matter. Its problem does not require it to do so. It is primarily concerned with the uniformities of coexistence and sequence and all else comes later. It is so in its explanation of the phenomena of mind. There is nothing in its observations of the association of various inconvertible physical functions to require it to have a different subject for different functions, and hence with the law of parsimony in hypotheses it rests content with the organism for consciousness however different it may be from known physical phenomena and however ignorant we may be about its nature. The believer in a soul must seek some other reason for his faith than the difference between mental and physical phenomena. He must prove the independent existence of mental phenomena, not merely their difference from the physical, and hence the problem becomes a purely evidential one and not one of explaining phenomena supposedly different in kind from the physical.

The trouble with our author here is that he does not see all this. He is still living in the limbo of metaphysics for his method of establishing his belief. He does not see that the same conflict that existed between theology and science exists now between

metaphysics and science, and the issue is going to be the same. Metaphysics will have to surrender to science. Facts first and explanations afterward and the facts must not be *a priori* determinations of the nature of things, but their occurrence and connections. Their nature will be a subsequent affair.

It is curious that the author discusses "Evolution and Immortality." He should have known enough to know that evolution has no relation to the problem either for or against it. It is as indifferent to survival as gravitation. The only reason that it ever got a connection with the issue was that its defenders were usually materialists and it was materialism, not the idea of evolution that was opposed to survival. Evolution has nothing whatever to do with the problem, and hence the author has wasted his time and energy on the chapter which discusses the connection. As illustration of the author's way of thinking take the last sentence of this chapter now under consideration. "The whole history of evolution is but the story of man's birth and growth, and in the wonder of this miracle is the pledge of eternal life."

This is pure imagination. Note the appeal to the "wonder of this miracle" which is but a resort to unscientific conceptions right in the effort to quote science in your support. It was the boast of evolution that it took all the "wonder" and miracle out of nature and it would not let us appeal to the wonderful or the miraculous for anything. It was conceived for the very purpose of excluding wonder and miracle from the whole process. Whole paragraphs of this chapter are conceived in this same spirit and they wholly miss the issue.

Then comes the chapter on "Immortality and Scientific Research." Here Mr. Holmes takes up the work of psychic research and gives, in some respects a very good, tho very inadequate account of it. But he decides that it has totally failed to make good its claims to proving survival. It is not necessary to take this part of the discussion up in detail, tho it is full of confusion about the nature and meaning of the phenomena. Mr. Holmes has the usual illusions of the half educated man about the phenomena and their relation to the problem. He tends to take the phenomena in the same way that he would take a book on history or a volume of poetry or literature. He judges the

facts superficially as an uneducated layman would do. If a ghost is presented to his attention he assumes that the ghost is to be explained as he appears, not from the standpoint of a coincidence not due to chance. He wants to believe the phenomena as importing just what it appears on the surface to do. This is idiotic and no intelligent man would think of such a course. The problem is not what spirits are doing, what they are like, what their appearance is, but whether spirit is necessary to explain the facts, just as the process of vision is necessary to account for illusions as well as valid perceptions. When we discover an illusion we do not reject our belief in reality because we have found an hallucination or illusion. We adjust our reality to suit the anomalous experience. We have to account for the illusion as well as a valid perception. So we have to account for ghosts because of their relation to chance coincidence, and a sane man would not let his literary and other æsthetics deceive him as to the problem. Most men in Mr. Holmes's position allow their social and other æsthetics to determine their attitude on the problem. If they do not like the kind of existence supposedly betokened by a fact they repudiate the existence. A man who does that is living in a fool's paradise. We have nothing to do with the desirability or undesirability of a spiritual existence, or the unpleasant aspects of a noisy ghost. We have to explain the facts and if there be indubitable supernormal phenomena in connection with them we must accept any explanation that the facts force on us, whether we like the consequences or not. It might occur to the author that ghosts were as likely telepathic phantasms from the dead as the telepathic phantasms between the living which he recognizes, and to suppose that is to eliminate totally the very features against which his æsthetic repulsion revolts. But it is respectable to reject psychic research when it says spirits and to accept it when it says the same thing under telepathy !!

When Mr. Holmes comes to summarize the case of psychic research he points to several things as showing that its work has been wholly inconclusive. Every man has a right to think as he pleases about the results. It is not the business of the Society to produce conviction. That is for the student of its results. The Society guarantees to furnish facts, not brains in its work. Moreover any man who says that its work is not con-

clusive owes it to the world to show what would be conclusive. In one or two unguarded moments he tacitly does this. I quote two passages which are crucial and which reveal the man's small degree of intelligence very clearly. Speaking of the triviality of the data he says:

"Again and again there is a descent to obscurity and feeble chattering. Even in the reported conversation with Myers and Hodgson there is the same perplexing and discouraging barrenness of revelation. Never do the communications rise to any sustained level of clear thought and fine feeling. Always is there an aggravating focussing of attention upon the affairs of this world instead of those of the world to come. Least of all is there any evidence of that range of vision, freedom of action, exaltation of experience, and general spiritualization of sentiment, which we may be pardoned for expecting to find in those who have thrown off the shackles of the flesh and been released into 'the virgin reaches of space and time.'"

And again referring to this triviality he indulges in the same kind of reproach and contempt.

"They are 'of the earth earthy.' They contain not one suggestion of the unfettered spirit. They move from the beginning to end in the material things of this present realm. In the petty experiences of living persons, in the transient circumstances of time and place, and never once in the sublime regions of eternal life. All of which means, if the relation of cause and effect has any significance, that these so-called communications originate on the plane of earth, and never on the plane of heaven. Given a medium with mysterious subliminal faculties beneath the threshold of consciousness, given the unfathomed possibilities of telepathic communications, and we have all the elements that we can need to explain any word that has ever been written or spoken by mediums."

And so it is a revelation that this author wants! One would think that a Unitarian would know better than to reveal his bankruptcy in this manner. A Unitarian is supposed to depend on the light of reason and fact, and not upon revelations. It is precisely this demand that reveals any man's unfitness to talk about this subject at all. In another connection he speaks on

the impossibility of verifying results in which he concedes that they must be verified in order to be accepted. What verification can he obtain of a revelation! If spirits do not give a revelation they certainly show themselves saner than this author. What do we want with communications that reveal fine feelings and clear thought, if we cannot verify them? He assumes the existence of a wider "range of vision, exaltation of experience," etc., which he thinks we have a right to expect of spirits. What reason has he to believe that they have any such abilities? What grounds has he to expect anything but idiocy of spirits? What does this author know of the conditions of another world? You cannot criticize this alleged evidence for spirits in this manner without assuming that you know what the spiritual world is like. Will Mr. Holmes please to tell us where he got his information about it? How does throwing off "the shackles of the flesh" give superior knowledge and abilities? May not disembodiment produce weakness? How does he know that the flesh is a shackle? He borrowed this from the illusions of the orthodoxy which his Unitarianism has repudiated and now he falls back upon the illusions of his youth for a refutation of science! He expects fine feeling and sentiment. That is what you can get by having a good education, a salary large enough to indulge in some sort of luxury and to associate with people who dress well and know nothing but æsthetics. Has the author visited these "virgin reaches of space and time" to bring back enough knowledge to pass judgment on science? Where did he obtain his standard of evidence? What has the imagination about a spiritual world to do with estimating the supernatural facts which he cannot dispute? Whatever they betoken we have to accept it and not to employ sentiment and imagination against it. If the facts prove a hell instead of a heaven which the author imagines is the true state of things, we have to take it whether we like the result or not. This is no place to invoke people's prejudices and imagination against the plainest significance of facts. A Unitarian should be ashamed of this procedure. That religion is supposed to be based upon cold reason and not on poetry and sentiment.

Moreover Mr. Holmes ignores the real nature of the real or alleged messages from Myers and Hodgson. The point of view from which the facts have to be estimated is that of proving per-

sonal identity. A man who does not see this fact and recognize it is not to be taken seriously, and yet it is that kind of book that can get publication and sale. Neither authors nor public think on the question. We have to measure the facts by their relation to the problem of personal identity and not their relation to a revelation, "fine feeling", "exaltation of experience", superior "range of vision", etc. Nothing but trivial facts will ever prove personal identity and the more trivial the better. A man is a fool who does not face the issue frankly. Import sentiment and imagination into that issue and you are fit only for the madhouse.

Now it happens that there are revelations enough right in the midst of the evidence for the supernormal. The author is absolutely false when he says that "never" have we had any such things. They are by far the most plentiful of the data on record. Mr. Holmes, however, ought to see that it is precisely because they cannot be verified that they are worthless to produce belief. Any scientific man who would put forward such statements as this author about them would be promptly confined to the asylum by his colleagues, unless he could earn his living in a harmless way. It is a disgrace to the intelligence of the community that such discussion should obtain attention. Fifty years hence such books will be treated as are all books against evolution today. Possibly it will be much sooner that they will be assigned to the waste basket.

What does the writer know about "unfettered spirit." Has he seen any of them? He cannot pass judgment as he does on the facts unless he knows what "unfettered spirit" is. No man can pass a negative judgment on anything whatsoever without having *positive* knowledge about the subject as a condition for denial or scepticism. A man who says the sun has no iron in it must know a great deal about the sun to make any such assertion. A man who says that there are no inhabitants on Mars must know a great deal about that planet in order to pass such a judgment upon it. He may say the evidence has not proved it, but that is not equivalent to denying their existence. But you cannot assume to know what heaven is like as a condition of measuring the evidence for survival.

All this is capped by allusion to the "mysterious subliminal

faculties" of mediums and "the unfathomed possibilities of telepathic communications" between the living. Now it is precisely because he assumes that these subliminal faculties are mysterious and telepathy unfathomed that you cannot appeal to them to explain the facts. We never appeal—unless we believe in miracles—to the mysterious and unfathomable to explain anything. A man who does that puts himself out of all scientific courts and out of all intelligent groups of people. It is the simple and known that explains, not the mysterious and unfathomable.

Furthermore it can be said very emphatically that subliminal faculties, so far as they are known, are not mysterious at all. They are much less mysterious than the normal faculties, because they are infantile as compared with the normal. All this talk about their large proportions is pure imagination on the part of men who ought to know better and who are simply desirous of bemuddling the public and of making them think they are the so-called experts in psychology, who know all about them, when, in fact, they know little or nothing about them beyond their decided limitations and infantile powers.

Then this appeal to "unfathomed possibilities" of "telepathy". Of course unfathomed powers might explain anything if we knew what we meant by the term. But the author does not say one word about what telepathy is. He just flings that word into the arena as if it were a well-known *vera causa*, when, in fact, it is not an explanatory term of any kind whatever. It is a name for our complete ignorance and ignorance is a poor field in which to seek explanations. There is not a fact on record anywhere in the world to prove or support the kind of telepathy the author here assumes. It is simply a word to conjure with as did the opponents of mesmerism with imagination when they had to account for mesmeric cures. Then they played the same tricks and frauds by "suggestion" when they gave up the imagination, the public swallowing like geese the mysterious powers of suggestion about which no man knows anything. Then when suggestion would not explain certain other facts telepathy came in to escape the dilemma and we are now watching credulity of the most astounding kind and extension, conjuring with the term of the fool rabble. This author, if he expects intelligent people to

value his book should know at least this much and make sure that his talk about telepathy and subliminal faculties had scientific support. There is none for such claims. There is evidence enough of strange and capricious memories, but none for super-normal powers on the part of the subconscious. On the contrary what evidence there is makes the subconscious a very crazy and incoherent and abnormal sort of thing, not a thing to conjure with in the explanation of anything like such phenomena as are recorded in the publications of the Societies. But it is respectable to show the most amazing credulity in this matter while accusing people of credulity in perfectly simple and intelligible things, and these things, too, right in the direction which the author takes for his hopes! His own credulity about subliminal faculties, their mysteries and irresponsible infinities, and an unfathomable telepathy makes hope impossible.

But then we shall be told that, after rejecting psychic research, he has found his "proof" in the next chapter. Well, after repudiating the only scientific effort that is sane in the attempt to solve the problem, he resorts to physical science and its interminable metaphysical speculations about ether, ions and electrons to support a "proof" for immortality! Just one thing can be said about the value of the etheric hypothesis. It furnishes a good *ad hominem* argument for the existence of supersensible realities which the old materialism was not prepared to admit at once. It only shows the *possibility* of further supersensible reality in the cosmos. It does not prove the fact of it, much less does it lend the slightest support to a spiritual interpretation of the world. A man who rests on any such claims must get better company, not to say anything of the fact that your ether theory is not proved. It is strenuously debated by the supporters of the corpuscular hypothesis and there is by no means any agreement as to the existence of the ether now, as there was before the phenomena of radio-activity were discovered. You cannot support a hope or a "proof" on a major premise which has not been proved and which is still under debate. It is the height of folly to attempt it. But it is respectable to do this, silly as it is. Moreover even if the ether hypothesis be established it goes no further in the evidence than to explain the phenomena of heat, light, electricity and magnetism. There is not a fact to show that it is the

basis of consciousness or intelligence. It may be this, but such a claim must be proved before it will serve as a means of supporting a hope or belief in immortality. The veriest tyro should know this. I know a man who claims to have invented a machine which proves that consciousness is outside of the body! He is not recognized as a crank, has plenty of money, experiments in his own laboratory and is listened to with patience by some scientific psychologists. But none of them would experiment with a medium to establish the same fact! Everything must be done with a machine. Materialistic methods are assumed to prove a spiritual world, and we are told by this author that all such methods savor "of the earth earthy". Yet he goes to physical science and its extremely dubious metaphysics about the ether to get proof! The author has not learned that metaphysics is in the same limbo as theology and must await the determinations of science for its views. And physical science will never prove the existence of spirit, because that must be determined by the evidence for personal identity which is a psychological phenomenon.

It is amazing that any intelligent person should be fooled by such a book. I can understand the sentimental and respectable public, which never thinks except in terms of authority and the æsthetic, as resorting to such works. It wants protection against doing its own thinking. But for a leader of Unitarian thought to venture upon so ridiculous a course is inexplicable except from the standpoint of æsthetics and respectability. There is not the slightest conception of the problem, except as it is given in a parrot-like fashion. The author never loses sight of the traditional ideas of its solution, tho actually stating some of the views which have reduced traditional ideas to ashes. A hope that rests on any such argumentation as he offers is not worth having. I should much prefer materialism because it faces issues and does not juggle with mysteries or wonders. Aside from the phenomena of psychic research there is not the slightest basis for a hope. We may wish for survival, but argument from physical or any other science that repudiates the significance of psychic phenomena is nothing more than support for keeping the question open and it is idiotic if you think it proves anything.

Whether the evidence is adequate for the proof of survival

will depend entirely on what your conception of the problem is and to some extent upon your conception of what is to be proved. The author wants a revelation and a heaven. Indeed he assumes there is a delightful heaven. He has no evidence whatever for this, save the imagination of orthodoxy which his Unitarianism repudiates. No psychic researcher makes any such assumption. He does not assume that there is any future life. He merely assumes, and that hypothetically, that, if we survive and retain our memories, and if we can communicate, we can prove our identity. He does not ask whether spirits are in heaven or hell, whether they are enjoying the pleasures of respectable society, of knowledge, of art and social organization, which are apparently the author's criterion of what is demanded. The psychic researcher assumes nothing but these hypothetical possibilities and tries to see if the facts obtained conform to them. He infers from his facts the continuity of consciousness, not the existence of a glorious heaven or revelation. His first step is to prove the survival of a personal memory, whether complete or incomplete, and he does not expect much under the conditions in which he must work. The author expects fine rhetoric and sentiment, superior perhaps to Burke, Webster, Channing, or philosophy greater than Aristotle and Kant. This even a child or tyro in this subject would not expect. Telepathy and subliminal faculties explain nothing. They are the things to be explained. Facts illustrating the personal identity of the dead, when fraud and coincidence have been excluded, have a very simple explanation in the same well known phenomena of consciousness with which we should explain them in the living. Spirits are an appeal to agencies that are perfectly well known. Telepathy and subliminal mysteries are appeals to the unknown and are totally illegitimate in a scientific court, tho very popular among people who know nothing about the subject.

The remainder of the volume is occupied with chapters on "Conditional Immortality", "What Will Immortality Be Like?" "Is Immortality Desirable" and "Practical View of Immortality", with a Conclusion. At least two of these chapters are out of place. Before discussing whether it is a fact the author should first have settled whether it is desirable or not, tho he should not have raised that question at all, after basing the whole

discussion on the fact that mankind desire it. You might as well discuss the desirability of political societies, of food, of pleasure, etc. The desirability of immortality is no part of a problem concerning the fact. It all savors of the point of view of what it is like before you know whether it exists at all and before you know what its nature is! We cannot talk about the desirability of anything until we know something about it. The desire for the persistence of consciousness settles its desirability as long as we insist on self-preservation. But if we take the pessimistic view of consciousness its undesirability is settled by that. What probability is there that you will get any sane person to bother his head about a thing whose nature he does not know and which may be wholly different from what he actually desires. We determine our desires by what we know and the author does not know anything about this future life.

The real crux of the problem the author neither sees nor faces. It is that the problem is an evidential one as against the materialistis theory. He does not say a word about what materialism represents. He does not seem to know. He takes for granted that it is well understood by every one, and this is true if you mean by it nothing but the denial of immortality. But its negative attitude toward survival is the result of an inference from its facts. If normal experience shows us that consciousness is associated with physical organism and that, when this organism dissolves, we have no traces of that individual consciousness, the only natural explanation of the fact, tho it be nothing more than a working hypothesis, is the dependence of consciousness on that organism. We have no right to suppose its independence unless we find traces of its continued existence through the supernormal. Bar psychic phenomena from account and you have no rational alternative to materialism. It may be that we cannot understand how consciousness can be a function of the body, but our lack of understanding is nothing against the fact. We have to do our thinking and explaining along the lines of evidence and when this, whether it have the measure of demonstration or not, favors materialism from normal experience, science requires the hypothesis. You must isolate a soul and get into communication with it as proof of survival. That is precisely what is done in psychic research. It has to concede

that in the argument from the uniformities of coexistence and sequence the evidence is on the side of consciousness being a function of the brain, even tho this evidence does not absolutely prove it. There is absolutely nothing against it evidentially except the phenomena of mediumship and apparitions. You must face the issue and face it boldly, and any facts which do not support the isolation of a personal consciousness from its prior bodily organism are not worth the paper you print them on, if you are trying to support survival by them.

It is perhaps the psychic researchers themselves that have made their own work, if not vulnerable, then misunderstood. There has never been a statement of the problem in its publications, except by my own Report. I refer to the English publications. In the American publications the problem has been stated over and over again. But most investigators have merely tried to verify or disprove the alleged facts of Spiritualism, as if the problem were the proof of the Spiritualist's claims! It is nothing of the kind. It is a problem to ascertain what the anomalous phenomena of nature are in the province of mind and to define carefully what survival means in its simplest terms and then to measure the facts with this conception. The English researchers have never done this, but have confined their work to ascertaining whether certain kinds of facts existed. This is not enough. We require some definite conception by which to estimate their possible significance and that conception can be clearly indicated in the problem of survival whether we know anything about its concomitants and conditions or not. Once define the problem and the largest portion of this author's volume would be ruled out of court as totally irrelevant to the issue. The public will probably buy it, but it will be none the wiser for it.

In the quotations from Professor James he omits the very strong statement which James made about his belief in connection with the "Hodgson-Piper Control," just as every writer I have ever seen on the attitude of Professor James does. They usually quote his essay in the American Magazine which was published in that magazine while the Palladino experiments were going on in New York, or they fail to quote his Report at all. In that Report Professor James put his adhesion to the spiritual-

istic theory very strongly, even in italics, and added that the verdict would be much stronger, if he had been passing judgment on the total mass of facts. He indicated that he was here expressing opinions as represented only on the facts of this particular group of phenomena, which were obtained under much less favorable conditions than most others. He was never frightened by the triviality of the facts. He plainly told readers somewhere that a scientific man would investigate a dunghill to decide his convictions. But our respectables do not want their heaven proved by incidents about dunghills and pink pajamas. They want a Parisian salon as the source of their facts. They are doomed to disappointment in that.

There will never be any sane discussion of this problem until the public and well salaried clergymen can get down to the facts without any prejudices. There is abundance of evidence for survival and only an ignoramus would err therein. An æstete would never be satisfied, but then this class has nothing to do with the truth. It is after Epicurean paradises and "fine feeling", a salon of intellectuals in low necked dresses or swallow-tailed coats and white neckties, where the wit and humor is not even above the triviality of spirit messages.

A MEDIUMISTIC EXPERIMENT.

BY JAMES H. HYSLOP.

I begin with this record the fulfillment of the promise made in an earlier number of the *Journal* (Vol. IX, p. 432) in which it was stated that this year would see the fruits of some of our past experiments. The articles that will follow this one will be summaries. The present one is published in its exact details for the reason that it represents sittings by a medical man who is one of the first of his profession in one of the middle states. The experiments were conducted in the usual way of protection for both the sitter and the medium. The sitter was absolutely unknown to her and came a great distance for his sittings. At no time was he introduced to Mrs. Chenoweth, but admitted into the room, according to the usual practice, after she had entered the trance and at no time could she have seen the man, even tho her eyes had been open. The only conjecturable source of information would be hearing his coming into the room and his voice when he spoke. The reader can determine for himself by the record how far hearing might determine even the sex of the sitter. There is no evidence that Mrs. Chenoweth is hyperæsthetic in hearing. My experience with her is that hearing is slightly dulled, not acutely sensitive, vision is wholly cut out of perceptions of any kind, and touch is anæsthetic, unless it be subliminally sensitive. But all this makes no special difference, as I should be quite willing to have Mrs. Chenoweth normally conscious, in so far as experiments of this kind are concerned. The trance is not important for the evidential question, but only for diminishing or eliminating the quantity of subconscious influence on the results. The fundamental question concerns the possibility of having normally known the facts which come through the trance and it is perfectly safe to say that Mrs. Chenoweth could not possibly have known them. The

sitter himself knew nothing of the most important facts and had to inquire about them of a living sister of the communicator and it was not possible to have obtained any information through the sitter about the relevance of the facts told. There was no way for Mrs. Chenoweth to have acquired the information had she been disposed to have done so, as it had been many years since the personality concerned had had anything to do with the sitter and had herself died years ago in a middle state wholly unassociated with the sitter. The facts are especially good as against the absurd claims of the believers in telepathy. That is one of the reasons here for giving emphatic notice to the experiment.

I shall not summarize the facts in any detailed way. The complete record and the notes must be the source of study in regard to the significance of the facts. In this introduction I can only outline the significance of the main facts, which have their value determined by the impossibility of previous and normal knowledge of them on the part of Mrs. Chenoweth. The mistakes in regard to names are fatal to any suspicion or claim of normal knowledge, while the facts told or hinted at are such as could not have been obtained beforehand by any means whatever short of the resources of a detective bureau as well equipped as Scotland Yard and even then it could not have obtained some of the facts.

At first the sitter's father failed to give such incidents as are required to establish his identity scientifically, but before he got through he succeeded in doing so. He correctly stated the time relations between the death of his mother, his own death and the death of the sitter's mother, there being no *a priori* reason for supposing that either the sitter's father or mother were dead. It might be treated as a guess, but not the time relations of all of them. There were some traces of the presence of a friend who had promised to return before his death. His name was given wrongly, tho the initial was correct, and some incidents of style and of his alleged appearance elsewhere in another manner than the mode of communication here strongly suggested his presence and identity.

But the chief communicator was a lady and her presence as a communicator has quite a romantic interest. When a

young girl she was the lover of the sitter. But the two separated and she married another man. She died in a hospital from the effects of blood poisoning in connection with the birth of her child. The sitter had known nothing of her for 15 years and it was a number of years since her death. The best incidents told by her relate to times about which the sitter knew nothing. The tone of the communications from her show clearly the state of mind which she had had regarding the sitter at one time. Readers will remark that they are of a character to imply that the sitter had lost his wife, which was not the fact. It was very unusual to find this sort of communication and it was so much so as to be perplexing to find an explanation of it. I had never witnessed a similar phenomenon in all my experimental work. Invariably such communications coincided with the loss of a wife or husband. In this instance nothing of the sort had occurred and the parties had been separated for many years. But the gentleman casually learned long after the sittings a fact which explained it perfectly and it contained in it elements of a romance entirely creditable to both parties, and which is too personal to relate here.

The hat incident is an important one, tho not against telepathy, except that this process should have made it much clearer. The incident was not told as clearly as is desirable, but it is unmistakable that the allusion to a hat sent away in a box and the possible attempt at the communicator's name in connection with it suggests the real incident, which was that of suddenly taking the sitter's hat from his head and throwing it into a box car.

The allusion to the Maltese cat and to the cup and saucer incidents is unquestionably evidential and of the highest importance in that respect. They were wholly unknown to the sitter, having been connected with the life of the communicator long after the two had parted. The purse incident could not be explicitly verified, tho the sitter has a vague idea that it is true. It is apparently connected with her death at the hospital, but this may not be the intention of the communicator. The allusion to their walks in the country and the woods was excellent, tho it involved knowledge of the sitter. In connection with this incident the quick response to his

question about his "black saddle horse" was correct and highly significant. Instead of suggesting rides, which had been spontaneously mentioned, or all sorts of accidents and escapades, the allusion was made to moonlight, which was correct. The sitter rode a black saddle horse to see her and it was allowed to follow them in their moonlight walks in the country.

The attempt to get her name was most interesting. It was Jeannette, which she always liked, but she was called Nettie by her friends, which she did not like. The name Nettie comes through, but there was a strong effort to get the Jeannette, and there were traces of approaching success in this, but it was not complete. It was most interesting to see the allusion to Jennie P. in connection with the effort and the denial that it was her name. It was said to refer to another Jennie, which was on the borderland of the correct name. In connection with it also was the most significant fact that the names John and another with J to it were referred to. This Nettie had called her sisters John and Jake. Her reference to locust flowers and the pantomime associated with the allusion and indicating the fact that they were used to decorate the house was an excellent incident, tho known to the sitter. No less significant was her reference to carnations, of which she was fond, and which had often been given her by the sitter.

The sitter's father gave a few excellent incidents. The reference to the nut tree was especially good. There was a walnut tree near the house which grew walnuts in clusters, as said by the communicator. The reference to a pond nearby, to caves and rocks which represented a geological formation near the pond, and the hill that gave a view of the surrounding country and the foot bridge and brook were excellent evidences of his identity. The mother's name and the reference to the new-born child and its death was unusually good, the statement about the child being that it was the mother's and the communicator's.

There was great difficulty in transmitting the messages. The deeper trance was in the process of development and so various difficulties had to be overcome. But the result con-

tains sufficient evidence, especially against telepathy, to give it special interest.

Mrs. C. J. H. H. and Dr. Smith. Nov. 18th, 1912. 3.30 P. M.

[Subliminal.]

[Sitter admitted, long pause. Twitching of hand and arm with muscles moving about the full length of arm and then a sigh and pause. Heavy breathing for a moment, frown on brow and rolled hand as if trying to reach for pencil. Pencil given.]

Oh dear! [Indian. Pencil fell and pause.]

I can't seem to go.

(It is an unusual hour and perhaps they were not fully aware of the change.)

Do you know any one named Zekiel?

(No.)

Sounds Z Zekiel. I don't catch the E. It ought to be there, but I only hear Z. [Pause.] Now I am going. Oh yes. [Pause.] Oh so nervous. [Gritted her teeth and frowned as if struggling and showed signs of nervousness in her hands. Long pause and pencil reinserted.] [1]

[Automatic Writing.]

R [Pause.] R [Pause.] H is here

(Good, Hodgson. I was not able last week to tell you I would have to come in the afternoon. I wanted to, but the circumstances would not permit.)

with me and I am glad to come.

(All right.)

R [pause and pencil fell and reinserted.] I hope to write well but it does not look like it now does it.

1. The name Zekiel has no determinate meaning for the sitter nor does it suggest any one.

B is the initial of the surname of the lady who was indicated by the name Nettie later. The name Charles does not fit any one that the sitter could name as pertinent, unless it be a mistake for Carleton, whose identity is indicated more clearly later. Carleton had promised to return and others thought they had recognized him in one instance.

The statement that this work is not a new thought would apply to the sitter's father, as well as the Carleton, and who often discussed spirit return with the sister of the father. This sister did automatic writing and it is not known whether the father was present when she wrote. It is possible. The sitter knows of no previous attempt on the part of his father to communicate.

(It is all in the practice.)

I can understand and yet it is hard to control one's effort and do what is planned.

(I understand.)

I have never been in this position before. It is not a new thought but a new trial and I am not sure what I can do. B is here. [Pause.]

(Yes we ...) [Writing began.]

B [Pause.] yes with me and with him my friend and his friend.

(Very well, when it is perfectly clear we shall acknowledge it.)

[Pause.] Charles. Charles.

(All right. Go ahead.)

a spirit and relative [read 'alive'] relative to him yes.

(All right. Stick to it.)

[Pencil fell and reinserted.] [2]

[Change of Control.]

[Writing began in very large letters.] My boy my son not you.

(I understand.)

all right so do I and I mean to come as strong as I can. It is not hard to die [read 'do'] die not hard to die.

(I understand.)

but to live the life of a recluse over here after dying is hard. I have tried to come before and have succeeded in a degree, but not like this no not like this [pencil grasped in fist while last few words were written and I tried to adjust it, but hand refused.]

(All right. Can you tell me how you tried before?)

At another place in another way manner I mean but this is more direct and I hope to * * [probably attempt to make 'm'] conquest conquest make of the vibrator ... [pencil ran off pad] vibratory influences.

[Indian gibberish and groans with much indication of distress accompanied this last.]

(Yes I understand.)

I am too eager I think but I cannot seem to control that [read 'what'] that. I am his and he is mine and so I am most ambitious to prove my relationship.

(Good. Go ahead, you will.)

You bet I will if such a thing can be done. I am no more dead [read 'mail cad'] no more dead than you are.

2. The sitter had had experiments elsewhere and it was evident that the method was different from the present ones. It was not automatic writing. Nothing evidential came of it. It was Carleton that was recognized by another, so that the conjecture that Charles may be a mistake is confirmed to the extent that the present statement fits him. He was not a relative, but was much interested in this subject.

(I believe it.)

and it is only a matter of getting proper lines established and we will be able to make pretty good [struggle to maintain control] * * success.

(Yes I know it.)

There seems to be a collision of interests here but it is not so. It is only I trying to conquer the natural natural band [so read, but probably intended for 'trend'] of ... natural [struggle to control] natural trend of the thought and get my baggage on board.

(I understand.)

[Pause.] Now I am less strained. Father father. (Good.) father am I am I am I not I am not [read each time].

(So far as we can tell. You can make it clearer when you get full control.)

am I not welcome.

(You certainly are welcome.)

That is what I was trying to say. Of course I have not proved my relationship yet. I have not had time.

(I understand. Take your time.)

you said that before. (Yes.) I suppose you may feel easy about your time.

(Yes exactly.)

all right. I am as much interested in this as you are and it is not precisely a new matter of interest to me neither [not read, suspecting it is an attempt at 'mother'] is ... neither [read 'mother'] neither is it as strange to me as my effort might seem. [Distress.] I am not [not read at time] alone as I am not alone no not alone but I wish only to speak for myself now. It was not as sudden I refer to my death.

(I understand.)

It was not as sudden as some might think for the disease had been present in the system for some time before the [pause] condition of seriousness was manifest but at the end I went quietly [read 'quickly' and hand pointed till read correctly] and without a pain and was not much disturbed by the event. Now I come as I have tried to come before.

(All right.) {3}

3. The sitter says that the expression "you bet" is not characteristic of his father, but it was a very common one for this Carleton. It is not characteristic of Mrs. Chenoweth. The father had been ill for some years and his death was not unexpected. The reference to "collision of interests" is probably the explanation of the confusion of the two communicators, Carleton and the sitter's father. This subject was not a "new matter of interest" to this Carleton, as a note above indicates. He had talked with the sitter about it before his death.

[Indian.] W [pause] I wish to speak of W [pause] Willie [pause] yes W [pause] is all right. [Indian and scrawl.] W [long pause] D [pause] o [Do] you not recall a time when I made effort to return to you sometime ago at another place and in another way.

(No, it is not recalled.) [Sitter shook head.]

Yes yes at home and in a personal way. yes yes I will make it plainer if I can. I will wait for . . . wait p. . . another time.

(All right.)

She is with me. [Pencil fell twice and reinserted, but fell a third time.] [4]

[Change of Control.]

[Five or six pencils rejected.] Good evening Hurricane. 'This is a great time of day to open an important congress congress of spirits but a little bit of light has come to one who would communicate but I must try and help a little if I can. I see a dear old lady here with the man who calls himself father to your friend and she is very old [new pencil given and rejected and another given] I don't like those small bits. use them up on the novices. Good enough to try on but not good enough for me. The old lady is too old to be a mother to this friend, but is more like a mother to the man here and she is one of those good Christian women who believed in the Bible and God and all that old fashioned religion to [so read and pencil tapped, but I still read 'to'] would give comfort comfort and solace in the time of death and she looks on with a quizzical sort of air as if she thought we were taking the management of these things out of g . . . God's hands. I came near writing God with a little G.

(I noticed.)

that would be worse than all the rest and even a French woman would not be forgiven [read 'frightened' doubtfully] for that . . . forgiven . . . but to return to the man and woman.

The woman's name begins with M for it is on her lips as if to speak it. Did he not have a grandmother whose name begins with M.

(Mr. S.: I don't know. Yes I did, but my mother's began with it.) [5]

All right and the way she smiles when she looks toward toward this friend is something sweet to see. She turns to the . . . turns . . .

4. The name Willie is not recognizable. But the W is the initial of the siter's name, which was Walter. The fact that the father purports to communicate suggests that for which Willie may be a mistake. If this interpretation of the name be accepted, it illustrates clearly how great a mistake may be in such cases.

5. Assuming that the communicator is the siter's father, the indication that he had "made an effort to return" would coincide with the fact that he did purport to come through his sister, who did automatic writing. The al-

spirit and refers to the same matter of having tried to communicate at home and it seems and it seems to have been on some occasion when there was sorrow [read 'snow' and pencil tapped till read correctly] and a feeling of intense [read 'interest' hastily and without excuse, and pencil tapped till read correctly] loneliness on his part and as if there came some sound unaccountable and yet real [read 'not'] It ... real. It was some little time ago. It was probably much more important to them than to him but I must hasten to tell about a lady much younger than this Grandmother who seems very eager to come to him. One who passed away quite suddenly and was much beloved. There will be a great effort to place some of these tomorrow.

(All right.)

but [read 'what'] I am giving [read 'going' and hand tapped till read correctly] jus ... but ... just a glimpse of a few of the friends who are gathered here now interested in him. Do you know C—.

(Yes.) [Sitter nodded head.]

Is it not Charles.

(No.) [Sitter shook head.]

he means a lady I suppose and I meant a man.

(Dr. S.: C. is a man I am thinking of.) [6]

All right. I won't try to get the rest of the name now. What has R ['R' suspected but not read] to ... R ... to do with him. It looks more like a place than a person. Do you know about that.

(Dr. S.: Bryn Mawr.) [Whispered.]

R a m n. I cannot get it but it is a place of some interest to him and the spirit.

(I know an R now.)

I think he he must know the [pause] I think he must know the younger lady too who comes so eagerly to him and who should not have passed away that is it seems so from the human point of view.

(Dr. S.: Yes exactly.)

but from this side all those feelings are lost sight of and the

lusion to "home" is, therefore, pertinent and corroborative of the conjecture as to the communicator.

The old lady mentioned is not the sitter's mother, but his grandmother, who was an orthodox Christian, Dutch Reformed, and is properly characterized here. The sitter says that he does not remember about her, except as a placid old lady.

The sitter's mother was named Mary, not the grandmother, but as the old lady was confused with the mother we can understand the mistake. The young lady said to be with the grandmother is probably the one who came later and whose initial B was given earlier. She did die very suddenly.

6. The initial C is possibly for the Carleton already mentioned and who promised to return. The mistake Charles still continues.

longer and comprehensive [read 'comprehensible'] comprehensive view makes the loss more understandable and the girl young woman is like a light to his path path a lamp to his feet a star to guide though [through] the dark night of sorrow and a glimpse of the sunrise of soul life. Am [read 'when'] I not ... Am I not getting poetically [read 'practically'] sentimental ... poetically poet ... [read] but is it good and true and the friend has sentiment all through him big as a house. That won't hurt him a bit in this work.

(I understand.)

I will try and help them tomorrow.

(Yes, we come in the morning next time.)

Tomorrow. (Yes.) All right. That is better. Good night. Whirlwind. [Pencil started to fall, but was seized and the hand wrote:]

God bless my boy says Mary. [Written slowly and pencil fell.] [7]

[Subliminal.]

Do you know A. Annie Anna.

(Dr. S.: No.) (I do.)

Do you? I mean in heaven. (Yes.) [Pause.] There is a lot of things to tell your friend. (Yes.) Goodbye. Please don't leave me too quick.

(No, we won't.)

You know your friend who was here before.

(Yes.)

Did he go away happier?

(Yes.)

Well his people didn't. [Pause and sigh.] Joe. [Whispered.] (What?) Joe. [Long pause.] Don't you know anything about Pennsylvania?

(Dr. S.: Yes.) [8]

7. The sitter has a living brother Romeyn, called Rome. It should be noticed that the subconscious does not take the suggestion or did not catch it. There is certainly little hyperæsthesia in the case. It is possible that "Ramn" was an attempt at Romeyn. It was natural that the father should refer to him.

The allusion to the "young lady who should not have passed away" is probably to the later communicator Nettie. The circumstances of her death make the statement probably correct. There was little excuse for her death, which is usually preventable in such instances. She expected to recover.

The expression "God bless my boy says Mary" indicates a reference to the sitter's mother, whose name was Mary.

8. The name Annie has no meaning to the sitter, as the record shows, but I have a deceased sister by that name. There is no other evidence that she is meant than the acquiescence of the communicator when I admitted it to shut

Do you. Good, have you got some friends there?

(Dr. S.: Yes.)

Eh, Eh. [Pause.] I'm going now. [Pause and sitter left, another pause and psychic awakened.]

Mrs. C. J. H. H. and Dr. Smith. Nov. 19th, 1912. 10 A. M.

[Subliminal.]

Of course I'll do the best I can.

[We had talked about having sittings in the afternoon as the previous one was in the afternoon, and Mrs. C. felt that she could neither do as well in the afternoon nor adjust her own work to them at the time.]

[Sitter admitted. Long pause.] Did you think I was going way off?

(No.)

[Pause.] Why did you bring him in so soon then?

(Because I thought you were far enough gone.)

Oh I know why. To save disturbance later.

(Yes.)

You are all right. (Yes.) Are you? (I think so.) You need to be anyway, don't you?

(Yes.) [Pause and reached for pencil. It fell and was reinserted and then another pause.]

[Automatic Writing.]

* * [scrawl] N [not read at time because I did not wish to indicate that I knew what it was] I [?] [Pause] Margaret Mareget [read 'Margaret'] is here and most glad to make some [pause] sign of her presence this day. Not alone am I but with a group of those who would come to him and give light and comfort to him [pencil fell and reinserted.] yes I felt your hand put the pen back again in the hand of the light. I can hear you read the writing and can almost see you but I see better when not trying to communicate. [Indian.] I am going now. [Pause.] I cannot seem to leave just yet.

off further communications. It comes here as it came through Mrs. Piper as "Anna or Annie", her name, as my mother insisted on calling it, being Anna, not Annie, tho all the rest of us called her Annie.

The name Joe has no meaning to the sitter. If it be a mistake for Jean it would have a meaning. The reference to Pennsylvania is pertinent, as all the incidents of the three sittings occurred in Pennsylvania about fifteen years ago. The sitter does not live in that state and the sitting was not held there, but in Massachusetts. The sitter says he has many friends in Pennsylvania.

(All right. Stick to it.)

It is of such importance that I stay and add more to the record. R. H. is here also and you can well and readily imagine the people with him who are watching with vigilance unsurpassed the work done here.

(Yes, is there a special thing you and he wish to get through?)

Yes if we can.

(All right. Stick to it.)

About a hat he used to wear which was as good as new and in a box and sent away with other things to N [pause] Nelly [possibly intended for 'Nettie' and read so.] I no [?] no not Netty Nelly I think. You know Nellie.

(I think that name is not exactly right.) [9]

No I know it too but I am so conscious of keeping back the others that I am annoyed [annoyed] in my effort.

(Don't worry.)

Something like that it is. [Indian and pause and Indian again. Pencil fell twice and control lost with a pause.]

[Change of Control.]

Glad to come.

(Yes, we are glad to welcome you.)

Thanks. [scrawly, and coughing and strangling] and so anxious [anxious] to tell my name and relationship to him. [Groan.] He waits [distress] for me to give him the message and the word of assurance of knowledge of the past. God help me to make plain my statement my own b . . . [pause] boy my boy who will advocate my theories now. ['Oh', Indian and French.] Now I am better

9. "N" is the initial of the Nettie who is more clearly identified later. The name Nelly, which came a little later, evidently points to the same person and justifies the interpretation put on the N.

The sitter remarks that Margaret is an old family name, but he does not recognize the special person meant.

The sitter has a living sister by the name of Nelly and as the father and mother purport to communicate, it would be natural to mention her. But from the sequel there was either some confusion of her and the Nettie who was so important a communicator later, or Nelly is a mistake for Nettie. The circumstance that favors the latter alternative is the allusion to a "new hat sent away in a box". At the time of the sitting and for two years afterward, the sitter did not suspect or discover any meaning in the allusion. But finally it flashed into his mind that this Nettie and he were once sitting on the edge of a rock-cut, through which the railway ran, and she suddenly seized his hat and threw it into a box car and he never recovered it. Accepting this incident as the correct interpretation of the message, it is a beautiful illustration of the way messages may become distorted by the pictographic process when the control has to interpret the picture.

[easier handwriting beginning with 'Now'.] Two of us cannot work in the same body at once and the lady had hanot [not read] withdrawn ... not not [then read 'had not'] sufficiently to let me in and that was where [read 'when'] the ... where the struggle was.

(I understand.)

Some one released her and that left me free. It is good to return again today and I am fit for the fray. It is so good to even try to tell what we know. I am with the family and with the one you sek [seek] even more than me. I know not how much I can do.

Do you recall a situation like this a time when we were left with sadness on our hands over the death of one we all loved and it was some time ago and a lady who was taken and we felt as if the whole life was changed for me especially. Do you recall what I am trying to recall.

(Yes, go ahead. Make it definite.) [Sitter nodded head.]

Mother's death yes you recall it.

(Yes, that is right.) [Sitter nodded assent.]

and the situation was one of great grief and loss but after that in your own life another loss similar similar to that which I suffered came to you [pause] more recently that is long since my loss. One gone from you whose loss you cannot fail to regret yet this knowledge sustains you. That is only one incident to which you refer, you recall it I think.

(No, not unless you make it more specific.) [Sitter shook head.]

Mother died he knows that then the loss was mine then another died later and the loss was his.

(Explain that more fully, the last.)

yes did I not go later myself.

(Dr. S.: I don't know who is writing it.) [Spoken a little above a whisper.]

and did not that make a loss more personal because of the final break for him of some past.

(If we were sure who was telling this, perhaps we could answer.)

Father.

(I thought so.)

I was here last night and asked to show up today. (Yes.) Do you know me now.

(Yes.) [Sitter nodded head.]

and do you know that since I came another has come from the family group.

(Yes.) [Sitter nodded assent.]

one whom you miss and wish to hear from. Of course that needs no answer.

(I understand.)

She [so read] the mother his mother I mean is helping the one who followed us here. Am I making that plain.

(Not quite yet.) [Sitter shook head.]

What is it that is not plain.

(Dr. S.: My father passed out first, then my mother. I do not recognize whom my mother is helping to communicate.)

Yes I see where the first such mistake. I was trying to tell you that I lost my mother and the loss was great and left me lonely and with some question of what was to be done. Later into your life came the same sort of loss a breaking of ties and past [pause] associations. Did I not say that at first?

(Yes you did.) [Not so clearly as this time.]

then so far all right. Now for one passed later who is being helped by your mother. I did not mean myself by that. I am able to take care of myself and them too but it is a lady young who is with us not young like a child but younger than your mother. I hope I can get at some of these things with definite [Indian and distress with pause] ness so that you will know that we are not as far from your plane of thought as sometimes seems.

(Yes, what relation is that younger lady to the friend present, your son?)

I will get to that presently. It is not my lack of knowledge but my clumsy way of stating it.

(I understand.) [10]

Slippery. I try to think one way and slide [read 'still' doubtfully] slide off the course. It is a pleasure to be trying just the same.

Now for another thing child boy long gone with us little fellow when he came here. another case not the lady of whom I wrote before. am I making a dreadful time of it?

(It is not quite clear what you mean by saying 'another case not

10. The sitter remarks that the passage, from the beginning of the automatic writing, is characteristic of his father, and especially in the allusion to the one whose death brought sadness to him. This was his mother's death as indicated. It is further confirmed by the time relation between the deaths indicated. His own mother died before him. He died in 1890, the young lady in 1901, and the sitter's mother in 1910, the person evidently meant by the loss to the sitter. It is apparent with these time relations that the question about the later time of his own death is or implies an error. He died later than his own mother, but before the others mentioned.

The passage in which things are somewhat cleared up is interesting. The communicator, the sitter's father, was trying to allude to the young lady whose name is Nettie and correctly indicated that she had come after him, the mother dying still later. The mother is said to be helping some one and indicates that it is a young lady whose identity becomes clearer a little later.

the lady of whom you spoke'. You should make clear whose the child was.)

Yes my [pause] I [?] gr ... [pause] G [?] Mary's one and yes partly * * ['con'] g ... gran ... I cannot write ['write'] what ... I cannot write it but it is a little fellow. [Pause.] N [pause] you know N

(Yes.)

[Pause.] N [pause] Ne ... Ne ... N [Indian] New ... *

* [scrawl].

(Stick to it. You are getting it.)

o Neb ... Newton [so read at time, but lines and subsequent clear writing make it evident that it was for 'Newborn'].

(I think you nearly have it.)

Newbon [read first as 'Newborn' and then corrected to 'Newbon']. Newbold Newbold New [pause] ton. No you know better than that. It was the slip all right before. I will get it yet.

(Yes I know it. Stick to it.)

Nel ... [or 't'] New .. New ... no No ... [or 'Na'] [Pause.] This is strange but I will win win yet.

(Yes stick to it.)

N Net ... ['t' not read purposely] * * [scrawl or 'a'??] w ... NE ... J no not yet it will come soon only I trust not to leave it now. It is so important but far more important is the evidence of memories persisting or knowledge of present affairs and I know enough to know all that. [Pause.]

Ner ... no Nem ... ['o' written instead of 'e' and then 'e' written over it]. [Indian.] Newg ... N * * [scrawl] er [?] No er [Indian and pause] [11]

11. The long passage beginning with the reference to a "child hoy long gone with us little fellow when he came here" is most interesting. It contains efforts to get a name which involves some confusion of an important kind. The sitter's brother, the oldest and first child of the communicator, was either stillborn or died a newborn child. Mary is the mother's name. Hence it is possible that the communicator is trying to refer to the mother and the newborn child and the control takes the situation for a name. Consequently "Newton", "Newbold" and "Newb", which is almost the word to make the situation clear.

Immediately following this is the effort to get the name Nettie and the letters in the previous effort cause some further difficulty, until the control's mind can get away from them. There is a temptation to go back to the previous name. But later events show clearly that the attempt was to get the name Nettie. She was an intimate friend of the sitter in his earlier days. Her name was Jeanette, but she was called Nettie. The J in connection with the "Net" indicates who was meant.

A little cottage in the woods and some scenes and times of other days keep persisting in my memory even as I try to finish [finish] this word so all important to all of us, a cottage where I have been and one familiar to him.

(Dr. S.: Not clear.)

* * [scrawl] He said not to him did he.

(He said not clear to him about the cottage.)

yes far from here and I [Indian] would recall it as evidence. I am not doing very well am I.

(If you can tell whose cottage it was, it might help.)

Names names always names and so hard to express.

(Well, I did not mean that you should merely give a name, but say more about it that it might be seen whose it is.)

[Pause.] yes you know Ned no I did not mean to finish it that way. It is a surname I am after.

(All right. Go ahead.)

N [pause] N E ... [pause] E * * [scrawl, shape of 'V' or part of 'W'] K [possibly 'R'] N e w M a n. No it is useless I think for I do not get anywhere and I lose so much time and the rest of the friends are making a fuss and tell me I am using energy for a matter of little consequence unless something more could be given with it as the mind readers and the ... and then guessers would have it all their way. Fishing R. H. says it looks like but he has changed his mind about fishing since he has seen the work. It is fishing but on one's own domain not in the minds or consciousness of those present.

(I understand.)

I have so much to say about matters of great interest to me. I wish this group would stop poking fun at my effort but G. P. is with them and seems to think it great fun to watch us do the independent work. He says with all your money saving schemes you ought to hire [read 'here'] an ... hire an amanuensis for us and then you could get more for your funds but I am sure it is not as well to make vicarious offerings to our ... to ... friends. I am hanging [read 'hurrying'] on ... hanging on and trying to get the swing of the work. I left many things which are of interest to me and much work unfinished as I presume every one does, but there are always some specific things which draw the spirit earthward and awaken recollections and associations and I have such things just now.

I wish to speak of a body of water not ocean but lake or pond near this cottage of which I wrote a moment ago, a body of water over which the moonlight rose in beauty which was so quiet and restful, not a summer resort as that word means generally speaking but a place where summer pleasures and rest could be had and I recall walks to the post post and to the country round about and so much of talk and plan and that sort of thing and there were friends and friends there. Does he not know now to what place I refer.

(Dr. S.: Yes, I know the pond, but I do not recall the cottage there.)

Call it what you like cottage or house or shelter but the place is familiar and dear to memory and I also wonder if you recall something like a small bridge. I call it a foot bridge but think a carriage might be driven over it but it is small and over a sort of outlet or narrow brook not far from the pond a rather unpretentious thing but still there and I wish to recall in this connection a J yes a J.

(Dr. S.: I recall the J and the 'Roaring Brook' very well. Tell me more about J.)

yes and you recall the small bridge.

(Dr. S.: Yes, you have described it very well.)

All right. I wanted to get on to a line of thought which would revive for me some associations which would help in this work and now I return to J a man I refer to in the associations there and I also wish to go on over the bridge to a piece of woods rather heavier on one side than the other. still there are trees on each side of the road up [read 'up' and then 'Oh'] up we climb slightly after this and get a view after a few minutes of the surrounding country country not grand nor marvelous for beauty but quiet and pretty and of the pleasant [read 'plainly' doubtfully] pleasant type of landscape. Yes and there is a tree of some size with nuts yes it is not only one tree but a kind of tree which is indigeonus to the soil there, nuts on it.

(Dr. S.: Yes, what kind?)

Does he not know the kind I mean. (Yes, but ...) It is a sort of brown nut and looks very pretty in groups but is bitter at times. Have I made it plain.

(Dr. S.: Yes, I know the tree and you have described it very well. Do you recall its name?)

Good yes I think I can get it out of my knowledge. If not today then tomorrow. I guess I have got on the right line at last.

(Yes.)

It is good to be at work but I am warned not to stay to [too] long but I must refer to some rocks and a cave [read 'curve'] cave cave like affair. I always like to investigate whatever was in the world yes a bit of curiosity about natural formations and growths and that sort of thing. The rocks made a sort of cave not anything to brag about as a cave but a sort of cave and beyond that a little pool no one of those little springs of water clear and sparkling fit to drink. yes I must go now.

(Yes I understand.)

I will return tomorrow. You know John past in the past. [Pen-

cil started to fall and I prevented it. Pause] h * * [scrawl and undecipherable letter attaching to 'h'] [12]

[Subliminal.]

[Reached for my hand. Indian.] Take my other hand. [I took the left hand and it came over to the right and I had to hold both.] Was it so hard? Do you know Aunt Hannah?

12. The sitter remarks that the allusion to a cottage in the woods may be to his own home, which was surrounded with elms and an orchard, or to the home of Nettie, which would fit the facts. The name Ned is not known, but as the effort was to give a surname, according to the communicator's statement, Ned might have been a mistake or misreading for Nettie and in that case the cottage would probably be her home. But later events point more distinctly to his own home, as the cottage is associated with other facts that relate only to the sitter's home.

The control's allusion to guessing and fishing is remarkably interesting. It confirms what I have long held to be possible; namely, that the so-called guessing and fishing which sceptics attribute to the medium or to the medium's subconscious, may be guessing and fishing by the control in an attempt to interpret the mental pictures or fragmentary messages of the communicator, tho it is quite as possible for the subconscious of the medium to legitimately guess and fish in the interpretation of the same pictures. The admission is entirely opposed to the hypothesis of unconscious fraud, if such a thing be possible at all.

The allusion to the cottage, the body of water and the opportunity for summer pleasures and moonlight, not a summer resort, represents a clear picture of the communicator's and the sitter's home. The father had built an artificial dam near his home to supply water to a factory and his home was surrounded by trees. He was a mechanical engineer and hence the allusion to the dam may mean a matter of interest. There was a wagon bridge over the stream, the foot bridge being further down. The stream was called "Roaring Brook". J is the initial of the communicator's living brother.

The further description of the scenery about the place is a good account of the adjacent country. You can get a view of the valley in which the stream runs by climbing a small hill nearby.

There was in the old home lawn a butternut walnut tree, very large and also a few near the brook. The nuts are first green and bitter. Ripening they turn brown and grow in groups. They were the only ones in the locality.

There were no caves there, but near the mill dam mentioned were rocks that were formed like cases. In a mental picture they would easily be taken for caves.

The sitter's father was interested in all the phenomena of nature. It is probable that the geological formation near his home did not escape this general interest, tho the sitter does not recall any special remark about it.

The communicator, the sitter's father, had a brother John who had charge of a factory some miles distant from home.

(No.)

Don't you know Aunt Hannah?

(No.) [Dr. S.: No.]

No relation at all to anybody. (No.) Yes you do. Somebody does. [Pause.] Tramp old lady.

(Never heard of her.) [I coughed from irritation in the throat.] [Pause.] Take some slippery elm.

(All right.)

Goodbye. Goodbye to your friend.

(Dr. S.: Goodbye.)

[Pause and awakened.] [13]

Mrs. C. J. H. H. and Dr. Smith. Nov. 20th, 1912. 10 A. M.

[Subliminal.]

[Sitter admitted. Pause.] Isn't it lovely.

(I suppose so where you are.)

I suppose it is no more lovely than some place in the world only it's the freedom from the demands, the sense of joy. It is all in one's self after all. You stand out on a cliff and look across the sea, the majesty of it is something oppressive. [Pause.] But there is a freedom about it that is like the spirit. [Pause.]

You know there is so many people around I can't get away from them. This woman, this lady [distress]. She is so pretty. She has a big bouquet of flowers. I do not see what they are. [Pause and cough.] Oh. [Pause.] There is something that grows wild and shakes on stems like little bells. I don't know them. They are quite long and quite heavy on the stems and they are light colored white or creamy, not lilies of the valley, more feathery, like a branch of something. You take them off a big shrub or tree. They snap when you break them off. Do you know what they are?

(Dr. S.: No I do not recognize the flowers you speak of. It sounds as if they might be locusts.)

I don't know locusts. I am breaking the blossom and there is a little snap like a twig. Suddenly they seem up high. I see her reach up.

13. The name Aunt Hannah has no meaning to the sitter. If it refers to a tramp, as implied in the expression "tramp old lady" it may be to some odd personality whom the sitter does not recall.

The sitter's father often advised the sitter to take slippery elm for sore throat. He knew of a few trees in the woods and at times brought fresh bark for the children. He never told the sitter where the trees were. No one else knew. It is interesting to see this allusion in such prompt reference to my coughing.

(Dr. S.: Yes, this lady had many locusts around her house.)

She has an armful. They are fragrant. She takes them up to her face as if to smell them, the whole bunch. She takes them in the house. She is very deft with her fingers and places them around in such a deft fashion. Everything she does is in such a sure way. She loves flowers. She loves those too. She loves everything. She is so ardent. She is an ardent nature. Oh my! I love her. She ... [Pause.], Hm. [14]

Let me see something else. She has a pet. It's ... [pause] looks like a cat. It is something smaller than a dog and it's a cat. It is just what it is. It rubs against her dress. It's over there with her. Do you know what I mean by a Maltese cat?

(Yes.) [Mere assent to meaning, not the incident.]

It looks like that, a sort of grey Maltese and has a very long tail.

(Dr. S.: I don't remember whether she had a cat or not.)

You would find out it's dead. It is funny about that. She don't care especially about it, but it is always hanging around her. She laughs about it. It is a tabby cat. She loves you. [Pause.] I got to go. I guess you are glad. Did you ever know of a pepper tree?

(Dr. S.: Yes.)

Did she know anything about a pepper tree?

(Dr. S.: Not that I can recall.)

Are they red?

(Dr. S.: I don't know.)

Red blossoms. [Pause, reached for pencil and pause.] [15]

[Automatic Writing.]

Good morning darling one so loved by us so much endeared by

14. The sifter writes of this passage as follows: "The communicator is identified by later descriptions. If it be she that purports to communicate she was a strikingly pretty girl and very fond of flowers. She often decorated the home with the flowers of the locust, which formed a row of trees near her home. They resemble lilies of the valley. They are very sweet, whitish yellow and too sweet for most tastes. She was laughed at for her interest in them. She picked many lilacs. She was a carefree happy ardent nature, a great joker, and animals were singularly fond of her. Altho she did not own any pets during my knowledge of her, her sister did and the animals loved her more than their owners.

15. The sifter could attach no meaning to the reference to a Maltese cat and hence applied to a relative of the lady purporting to communicate, the Nettie mentioned above, and ascertained the following facts.

"She had a very large Maltese cat that she made a great deal of while she was in her last illness. The cat staid in the corner of the closet, where it was found curled up nearly every day when looked for. After the funeral, the cat went away and was gone a number of days and came back almost starved. It

the way you seek to know the truth about us. It was hard for me to go, I mean to come here to this life for I was so happy and had so much to do. I thought I had to do it but now I see how one may exaggerate the necessity of life. I am not unhappy but I am busy and as full of plans as you are. I was here yesterday and the day before that but I am in better contact this day I think. Father is here and we are all here together in harmony trying to express something [Indian] of our feelings toward you. [Struggle to retain control.] I want to write something you will wish to know.

(Yes, good. Go ahead.)

who my companions in this life are and if I remember the old sweet days and if they have effect on [read 'affection' and hand paused till read correctly] my present life. Oh yes the past is the mother of the present true [not read] in this life . . . true in this life as in yours laps over into this and glad I am it is so. Have you a [pause] cup and saucer [written very slowly] one I had and [Indian possibly due to changing sheets on pad] thought much of.

(Dr. S.: Who is talking to me now?) [16]

My boy [written with difficulty and very slowly with a pause after 'M'] you are and I am sist . . . [erased] your mother. With her with [pause] How can I write what I wish.

(Do not hurry. We shall be patient and give you all the chance you desire.)

I belong to him not his mother no no no she may do other things. I do this. [Indian.] S S S S I am S [pause] Had I best go.

(No, stick to it.) [17]

seemed to grieve for her until the child was six months old. It came one day and threw itself down in front of the baby and from then on seemed to be itself again.

The lady died in the hospital from the effects of her confinement. Nothing is known in connection with her about a "pepper tree", but there was a mountain ash in the yard of the sitter's home which had red berries on it.

16. This Nettie's father died when she was a young girl. As she is apparently the communicator here the statement that "father is here" must apply to him. That it was she is apparent in the incident immediately alluded to about the cup and saucer. The sitter knew nothing about it and had to learn the facts from the communicator's sister, which were as follows:

"The cup and saucer to which you refer were given her by a small child when she was a nurse herself in the hospital. It was a little sick child who grew very fond of her. After leaving it, he worked and earned the money to buy it and brought it to her one visiting day. She always kept it and spoke of it very often." It happened in the same hospital in which she died.

17. She had been a youthful acquaintance and sweetheart of the sitter, but married another person. Evidently the sitter's mother was present alluding to her "boy" and confused the message with that of Nettie, or this Nettie was

[Pause.] I am sticking to it. (Yes.) but do not get what I know down through hard enough. [Pause.]

(If you can tell the relation to the friend here it will identify you.)

[Pause.] Yes I know that. It is [pause] in my head but stays there. I am [pause] I [pause and struggle to retain control].

[Apparent Change of Control.]

[Large writing begins. My [pause] hm {last possible attempt at 'W' but doubtful} ho who is it ome. [Hand rose in the air and moved slowly to the forehead and moved the pencil slowly across it, then around the face and back to the end.] I do not know but I know him. I know my own my own he he knows but I cannot write it.

(Yes.)

There is only one of mine no other can be in the same relation and yet it is hard to write but I am sure I can do something at least to let him know that I always felt such interest not only in his life and work but in the house our home his and mine and all the things we together enjoyed and bought and planned about. Jennie P. is helping me. She says go on and tell about the things and I return to that cup and saucer.

(All right.)

an old one given me but only of sentimental value past associations and referred to now because of evidential value and of so little consequence compared to him and the rest of the family friends friends I know so . . . [pause] the hill hill [read both times] the hill [read 'hill' and hand paused] hill buried body hill side. [Indian and distress.] Yes J [pause] He knows J.

(Yes, complete that by all means.)

I do not refer to Jennie P. but another J [pause] e [pause] h Jennie and to J o [pause] O no not that J o e [pause] J o h n does he know Joe [so read] hn [to correct to 'John'].

(Dr. S.: There are two Johns. Which one do you mean?)

John [written while question was asked] J [pause] yes P

trying to define her relation to him as a "sister" in the usual humorous parlance of lovers. She corrected the confusion by disclaiming the relationship of mother and probably intimating that she was about him in the function of a guide. S is the initial of the sitter's surname. The several statements trying to define her relation to him are indications of who she was, if taken as indicating how she had felt toward him, but she, of course, was never what the communication implied, tho the statements probably reveal thoughts which she had had in her early days when with him. Jennie P. got her to change the subject and to return to the cup and saucer. It was kept and cherished for sentimental reasons connected with the child that gave it to her and had no other value.

[pause] yes I know I will get it. J * * [possibly 'ai']. Be patient with me.

(Yes I shall.) [18]

dear I am writing it to him. Be patient with me dear for I am excited in my desire to make you sure that I am not separated from you and that love is stronger than death and that the loneliness of your heart heart is not necessary for I am as conscious of you as I ever was. It is the human lack of companionship which we must stive [strive] to find some panacea for and if I can once get myself into the condition of a good communicator we will overcome much of that that feeling of solitude and separateness. you know I feel as if I were making love before a chaperone but never mind if it has to be done this way. it is better than silence yes indeed and . . . indeed . . . right now I [Indian and distress] wish to write some word of my appreciation of all that was done to kep [keep] me here. you know what I mean.

(What was it?)

Useless. It was all so quick over before we realized. do you not know.

(Yes, he knows, but to be evidence it should be told by you so that it will be written on the paper.)

yes I know that too. I did not realize that I was going. if I had I would have said more but I expected to live. Yes I did and when the agony came to him it was like the shock [not read] out . . .

18. Inquiry had to be had to verify the statement about the place of her burial, which the sitter suspected but did not know. The sister reports as follows:

"Nettie is buried in Forest Hill Cemetery on the top of a side hill. The foot of her grave comes to the path. The lot she is buried in lies between two paths and back of that is a long row of graves which consists mostly of children."

Her name was Jeanette, but she was called Net and Nettie by her family. Evidently there was an attempt to get the Jeanette in disclaiming that Jennie P. was referred to, but another. The John and the continued effort to get a name with J, which terminated in "Jai" a little later, were probably efforts to name her sisters, whom she called respectively John and Jake. The letters J. P. are probably a relic of the allusion to Jennie P. and an attempt to further explain the allusion.

The possible influence of the subliminal or of the control is apparent in the assumption that the sitter is a widower, judging from the reference to "separation" and "loneliness of your heart". He was not a widower. His wife is living and the communicator was an old lover of the sitter and had married another. Evidently the subconscious or control interpreted the emotions transferred from the communicator and so conjectured the character of the sitter.

shock out of a clear sky yes somewhat of a suggestion we might have had whe ... [distress] J no I tried to return to J on that energy energy but it failed me.

(I understand.)

J a i Now I lost the * * thread.

(I should ...) [Writing began.] (Go ahead.)

W W is a letter I wish to write and I leave it there as it is. yes wait a minute.

(All right.) [19]

[Pause.] I am so helped by your people dear your own some I did not know but good are they to me. T [read 'S'] T [read 'S'] no not S T yes T T [resembles 'I'] T [made with peculiar top to indicate the 'T' clearly. Pause.] h * * [scrawl, sigh and long pause.] T [Letter 'T' spoken twice with effort to pronounce it clearly.] * * [scrawl, pause.] T c C do you not know to whom I refer. [20]

(Dr. S.: Do you recall Forest Hill?)

yes you wish me to say more about it than I have already.

(Dr. S.: You have not said anything I recognized as Forest Hill, except possibly the flowers. The name you tried to spell would suggest Forest Hill to me.)

I was thinking of it and of all that was there that I loved and still love home and friends and many things still there of association.

I want to refer to a purse yes [to reading] a purse of mine. Do you know * * what I mean when I speak of a time when I went away and left some things expecting to return ['re' read 'be'] return to return ['re' in first case still read 'be' and 'return' after it 'returned' to clear up the past writing] no expecting to return but did not do so.

(Dr. S.: Go a little farther in your mind about this matter.)

yes I am starting on this train of thought. I left some things as

19. This Nettie was ill for nine days, and underwent several operations to save her life. She did not expect to die. On the contrary she expected to live. The return to J and the letters "Jai" are probably an attempt to say Jake. The letter W is the first initial of the sitter's name, Walter.

20. The letters "ST" would suggest the name of Dr. Stevens, who was the brother to the husband of the communicator's sister. This Dr. Stevens died also from blood poisoning and was buried six months after her death near her own grave. He stood with them at her wedding and the family visit both graves very frequently. The letters C and T C have no recognizable meaning, unless phonetics would connect them with the effort to get the name Stevens. It might refer to Carleton.

The reply of the communicator to the question about Forest Hill, designed to bring out more information, indicates clearly what she meant by saying she had said something about it already.

if to return to them but did not do so. among these things was a small bag with purse and some things in it just as I left it and I have a recollection of thinking of things as if they would be all right until I returned but that return was not as we expected. It was as much of a shock to me as to the rest and I have a sense sense of that shock in a slight degree now.

(Yes, I understand.) [21]

but it is not unpleasant except as one feels unpleasant over some tragedy but it is not as bad as it seemed.

(What was ...?)

It could not be helped. It was not a thing to be foreseen. You know I would like to talk about the school too the college school yes you know past [?] that was yes [pencil fell and reinserted] Ne ll ... [pause] Nellie [groan] Ne ... Ne ... [pause] Net ... I want to [?] want so much to write. It is so much to him and to me. Ne ... Nen ... Neta I * * [scrawl] Net ... That seems to be as far as I can get.

(Dr. S.: I know the name you are trying to get.) [22]

Thank you for saying so. I am so depressed with the sense of limited [read 'hunted' doubtfully] limited limited time that I feel as if I were blundering along in a foolish way. You remember how much I loved carnations.

(Dr. S.: Yes, I do.) [23]

yes and the sight of them and or rather odor has several times recalled that to you yes and you will also recall some walks we took not city [read 'only'] city waks [walks] but through the woods country round home yes in this sort of weather and rides dear rides you know.

(Dr. S.: Do you recall my black saddle horse?)

How could I forget and do you recall our mutual love of moonlight. I often think of how we used to tak [read 'take' and hand

21. The sitter says of the reference to a purse: "I had a vague remembrance of her losing a purse and of being put to considerable inconvenience thereby, but I cannot recall anything more definite." The sister cannot recall anything that might explain it.

22. The lady's name, as already explained, was Jeanette, but she was always called Net and Nettie. There are here some traces of an effort to get both of them, accompanied by confusion with the name Nelly.

The sitter went to college, but the lady "never said much about it, except that our Christmas meant much when I returned from college."

23. The sitter says of the allusion to carnations: "She was very fond of flowers and especially so of carnations. She was often teased for it and I had frequently given them to her. I asked the sister what flowers were on her coffin and the sister informed me that her casket contained carnations, with roses and lilies on the outside."

paused till read 'talk' the 'k' being a fusion of 'l' and 'k'] of the moonlight and stars. We had a romantic strain in our veins and those hours of association and loving converse make my life here sweeter and make me braver. I would rather be annihilated altogether than to forget some of those hours. I was almost annihilated wasn't I but only for a little bit. I love you always always always. [Pencil fell.] [24]

[Subliminal.]

[Hand reached for mine, held it tight awhile and then relaxed. Sigh with struggle and distress.]

Do you know what I see? I see big [pause] violets. You know a great big bunch of violets. [Pause.] Did you ever bring violets to a lady, a very pretty lady?

(Dr. S.: Yes.)

She has such pretty eyes. They just smile in themselves without any ... They are pretty and I see her dead and some violets right close by her, dead dead dead and they are with her and then I see her just rise from that in white. Everything around her looks so light, but she is dead. It looks like a bride, she is so white and beautiful. It is just as she loved light things. She disliked dark things.

(Dr. S.: Yes.) [25]

That lady here stoops over and puts her hand in your vest pocket, waistcoat. Is that what you call it?

(Yes.)

Waistcoat vest. She puts her hand in and takes out a small thing associated with her.

(Dr. S.: Yes.)

Something she loves you for carrying. Do you know anything about a bit of hair.

24. The sitter and the lady used to take walks in the country and the woods, never in the city, and the allusion to rides, which they never took together, suggested the question about the "black saddle horse". The reaction was correct. He always rode horseback when he went to see her and the horse was turned loose to follow them while they walked. It was usually in the moonlight that these walks were taken, so that the association here was perfectly correct.

25. Of the allusion to violets, the sitter writes: "She was fond of violets, but the only ones we had were wild ones. Apparently or possibly the allusion is not to the lady here in the subliminal, as the sitter was not at her funeral. But he had placed a large bunch of English violets on his mother's coffin at her funeral, and as she was supposed to be present the allusion may be from her, directly or indirectly. The communicator, however, was fond of light things and not dark ones.

(Dr. S.: No, I do not recall.)

It looks like a bit of hair. Oh you can't lose her. I know what you would say. She belongs to you. She is your soul you know. You did well to keep your faith. You are a good boy. She throws her arms around your neck and hugs you like a girl. What made you stay away so long. God bless you. What God has joined together death cannot put asunder and your father helps her and loves her. [Left hand relaxed and fell over chair.] Bring me back. [Pause, sitter left. Mrs. C. sighed and awakened.] [26]

[The first communicator wrote very slowly and when I helped the hand to the left side of the pad I had to do so with unusual care and slowness, as I saw doing it otherwise would break up the control. When I began to help it back the first time it resisted doing it quickly.]

26. The sitter did not have and did not carry a "bit of hair" of hers. But she had given him a nickel cent which he had carried for some time. It was marked with her initials. In the pictographic process which characterized the work of the subliminal, it would be quite natural to confuse the image of a penny with a lock of hair.

The conclusion expresses the affection of a wife or a lover. The sitter writes regarding the passage as follows:

"The subliminal draws the inference that the sitter has been married to the communicator. This is not true. They were very dear and close friends for years, but after her graduation as a nurse, she married and died at the birth of her first child. The sitter had been a resident of another state for 15 years when her death occurred. He had not heard directly from her in 15 years and only indirectly that she was dead, the details not being known nor where she was buried. After these sittings the Dr. in charge was written to for the names of her sisters and one of them has written the details of her death, etc., what pets she had, what the reference to the cup and saucer meant and about the flowers on the coffin."

BOOK REVIEW.

The Boomerang. By E. KATHERINE BATES. Holden and Hardingham, Adelphi, London. 1913.

Miss Bates is the author of several previous works on subjects and incidents of psychic character. We have reviewed them in this *Journal*. The present volume is one of fiction and touches on psychic phenomena very lightly, tho the main purpose of it is to bring out in this form some aspects of reincarnation in which Miss Bates either believes or is willing to indulge sympathy. This would not be easily remarked but for the direct statement of the author at one stage of the story that reincarnation is the secret of certain incidents in it, and she rather half apologizes for the introduction for it, saying, however, that she holds no brief for it.

The present reviewer does not know enough about works of fiction to say whether they are good or bad, well or ill conceived and written. He is absolutely ignorant of the arts of literature, and perhaps cares less for the artistic than for the scientific side of such things. Consequently he can pass no judgment favorable or unfavorable on such a work from that point of view. From the style, which is racy and properly spiced with humor, he thinks many people would like the volume and would perhaps enjoy the views expressed much better for their expression in the form of fiction than they would in a scientific or philosophic form. The book at least appeals to the imagination in this way. It is probable that the chief objections which would be raised by a critic would be founded on his prejudices against the ideas held and taught in the book, but that is not a fair criticism of its art, and this last feature will have to be left to the student of literature. The story will have its interest for intelligent novel readers.

The only point of doctrine in it which calls for notice on the part of the psychic researcher is its relation to the theory of reincarnation, and if Miss Bates had not said that she does not see how a correct ethics is possible without reincarnation, criticism would hardly be possible on that point. There are many people attracted to the doctrine of reincarnation because they think it affords a conception of the world which makes possible the development of ethics in the individual. They state it in some such way as the following. A man does not reach his ideal in the present life. He may have committed many sins and he must come back to a body to

make atonement for his past and to secure the moral development which he failed to reach in his previous incarnations. In the course of these incarnations the soul has no memory of its past. The cleavage between them is as great in this respect as between different people.

Now to the present reviewer this view is the direct antithesis of all rational ethics. Memory is the fundamental condition of all ethical life. We cannot hold people responsible at all without it, and that one personality not recognizable by another should atone for the sins of this other personality is the reverse of morality. It is of no use to say that memory will be restored at the end of the evolution. That is no help in the case: for memory is the condition, not the end of ethical life.

I have here animadverted on the doctrine on the assumption that it means in the mind of Miss Bates the doctrine which was maintained by Plato and certain schools of the east. But she may have a different conception of it, and if so it would serve to avoid illusion in the minds of many to have defined her position more definitely. There are three very different conceptions of the term "reincarnation". One is the conception which I have criticized and is the only historical meaning of the term. The other two conceptions have been born of psychic phenomena, and they are first the re-embodiment of the soul after death in a *spiritual* body, not a return to a physical body on earth. This doctrine has been the outcome of a reaction against Cartesian theories, which I shall not discuss here. The third meaning is convertible with the idea of a returning spirit and temporary possession of a physical organism for the purpose of communication. If this is what Miss Bates means there will be no dispute of the doctrine, but "reincarnation" with its traditional and historical associations is very different from this third meaning, and every term implying the traditional doctrine should be avoided, if this last meaning is the one that Miss Bates and similar writers have in mind. There is no objection to that kind of "reincarnation" if you wish to define it so. It is as far from the historical and philosophical meaning of the term as the poles are from each other, at least in respect of ethical and philosophical import. If Miss Bates intends this meaning of "possession" or temporary control to deliver a message her book means much.

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CHRISTIANITY AND PSYCHIC RESEARCH.

BY JAMES H. HYSLOP.

Christianity has always been represented by its followers, at least until recent times, as a unique religion. It was contrasted with all the others, Buddhism, Brahminism, Confucianism, Shintoism, Zoroastrianism and all other systems. The resemblances between them were slurred over or disregarded and the points of difference emphasized to prove that Christianity was the only true religion. There are differences and great ones. The oriental systems were largely ethical and spiritual teaching, mixed up with philosophy, and unaccompanied by the miraculous as illustrated in Christianity. There may have been some incidents in the lives of their founders that would give rise to remarkable stories, but these were not the essential conditions of these religions. The miraculous more distinctly characterized Christianity, tho its ethical and spiritual teaching was quite as prominent and essential. The miraculous was appealed to as evidence, not as its object. But in the course of its evolution

the interest of its conquests led it to make itself unique as a religion. It took eighteen centuries to make it look with a tolerant eye on oriental systems and to discover certain affinities in ethical and spiritual ideas. They may not be great, but they are there, and further investigation will find connections not now suspected except by students of anthropology.

Now it was not the ethical and spiritual teaching that gave Christianity its unique character. Its own founder taught that he came only to restore the ideas of the prophets, but his credentials, whether presented by himself or invented by his followers, were in the doctrine of "miracles." They were supposed to guarantee the divinity of his character and teaching. We may therefore represent Christianity as based upon four connected types of alleged fact. (1) The Virgin birth; (2) "Miracles"; (3) The incidents of the Resurrection, and (4) Its ethical and spiritual teaching. The first and last type have no interest for psychic research as a scientific investigation of unusual mental phenomena, and hence will not come up for special consideration here. The relation of psychic research to Christianity is determined by the second and third types of alleged fact. The second, that of "Miracles" may be divided into three aspects: (a) Physical "miracles", (b) Spiritual healing, and (c) Mediumistic phenomena and sensory automatisms, or clairvoyance and clairaudience. While the resurrection is given a place by itself it probably belongs to the type of sensory automatisms, but I have isolated it because of its relation to the doctrine of survival after death. Regarded as an apparition after Christ's death, with attendant misinterpretations of its physical character, it makes a unique incident in the origin of a religion emphasizing immortality as its chief feature, or one of them.

For a similar reason I have isolated the story of the Virgin birth from "Miracles", tho it is in reality one of that class. But it is so unique in character that it cannot be reduced to the type of psychic phenomena with which we are familiar and I desire here to bring out the alliances of Christianity rather than its uniqueness. The fundamental object of "miracles" was to establish the spiritual claims of Christ. "The Jews seek a sign", said St. Paul, and they did this in order to have ethical and spiritual teaching guaranteed, and in this the Virgin origin of

Christ was a determinant factor. It concentrated attention on the genesis or historical origin of the system as the security for its divine nature and teaching. The validity of the Gospel was made to rest on the historicity or integrity of a physical event. This, I cannot but help think, was the great mistake of Christianity, at least in its later development. The effect of it was to expose its ethical and spiritual teaching to the vicissitudes of belief about historical events instead of its function in the realization of the ideals of the community. Validity, not genesis, should have been the point of view regarding its ethical and spiritual principles. These may guarantee themselves or have their value determined by pragmatic considerations. But the question of the historicity of certain events has no such solution. It was precisely because Christianity placed so much importance on historical genesis that it got into so much trouble with evolution when that doctrine came forward. Christianity had asserted a certain specific origin supposed to secure the validity of its teaching, but science questioned the alleged facts of that origin and evolution disputed the catastrophal and "miraculous" character of the cosmic process, at least in the form in which Christianity had presented it, and the moment that the human mind was conquered by that theory the whole historical basis of Christianity dropped from under it and left the common mind to draw the conclusion. Its teaching was supposed to be protected by a certain set of alleged historical events. When they disappeared as mythical, the mind asked whether the ethical doctrines based on them did not fall with them. Ethical and spiritual truth must be based upon personal insight, not on the integrity of a mere physical event, whatever importance this may have. We determine the validity of ethical and spiritual truths by their function in life, by their pragmatic connections, and not by appeals to tradition. The meaning of the cosmos may have something to do with the proof or acceptance of past events, and we may learn in that way what its tendencies are. To these we have to adjust ourselves. But unless those events illustrate an ethical and spiritual truth they have no pragmatic value, tho they have a philosophic interest, related, perhaps, to spiritual truths, but not determining their validity.

Consequently, as having no importance for the connection of

psychic phenomena and Christianity, I dismiss the story of the Virgin birth and confine the discussion to the types of phenomena which define the scientific interest of psychic research. These are the "miracles", or at least a part of them, and the story of the resurrection with its accompanying incidents.

The resurrection was fundamental to Christianity because the immortality of the soul was the key to its religious interpretation of the ethical meaning of the cosmos. It has usually been considered a perfectly unique event, an exception to the laws of nature and so a phenomenon in which Providence contravened those laws. But what I wish to show here is that a doctrine of the resurrection was maintained long before such an event was told of Christ, so that, assuming that there is a truth in the story about Christ, it was not exceptional or "miraculous".

Homer speaks of rising from the dead, or the resurrection, three times in the Iliad. Aeschylus also speaks of it three times in his dramas. Sophocles once, and Heroditus once. This is from five hundred to nine hundred years before Christ. The New testament itself alludes to it a number of times in connections which show that it was believed before the story was told of Christ. The controversy between the Sadducees and Pharisees turned upon this doctrine in one of their differences. The Pharisees believed in the resurrection and the Sadducees denied it. This is stated as representing facts and beliefs before the crucifixion. Hence a doctrine of the resurrection is not so unique as many would have us believe. Now how did this come about?

The Pharisees and the Sadducees were the intellectuals of the time, the Sadducees being materialists and the Pharisees spiritualists, if I may use these terms to describe them. The former denied immortality and the latter believed it and remained by that feature of Judaistic religion, into which we cannot enter here. But it was the contingency of certain philosophic developments that brought about the discussion on this particular point. Greek philosophy, after all its evolutions, had terminated in two schools, the Epicureans who were materialists and the Neo-Platonists who were spiritualists. The Neo-Platonists, in the doctrine of the Logos, as reflected in Philo Judæus and the Gospel of St. John, were the only school that affected Judaistic thought consciously. Materialism seems to have met with no

scholastic support as an interpretation of nature. It did affect the attitude of the Sadducees on the question of immortality. The Hebrews seem to have been divided on that belief, probably because of the pure monotheism which had originated in an attack on polytheism and fetishism. Primitive animism, which was savage spiritualism, infected the common people in Palestine as elsewhere and the purification of Judaism by monotheism represented a reaction against this animism and with it the belief in immortality. It was therefore not inconsistent with their theism to deny immortality. The Sadducees might well take this position without wholly compromising their religion, tho they were probably the sceptics of the nation. The Pharisees were more strict adherents of the traditional religion and evidently accepted immortality in deference to the claims of those who claimed to have communication with a spiritual world. There is no trace of the evidence on which they relied, but they believed in the resurrection which might well be based upon the phenomena of apparitions.

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The issue might very easily have been precipitated in the following manner, as materialism tended to define it very sharply. The Epicureans believed that man had a soul, which they denominated an etherial or fine material organism. But they maintained that it perished with the body. They believed in the existence of the gods from dreams, probably being familiar with apparitions, but they placed them in the intermundia, the space between the worlds, so that they exercised no influence on the course of things and events. But the human soul was supposed to perish at death. They had no proof for such a negative belief, but they held it. All that an opponent had to do in order to refute the system on the point of immortality, or at least of survival after death, would be to point to well attested apparitions of persons after death as evidence that the etherial organism, the "spiritual body" of St. Paul, or the astral body of the theosophists, continued instead of perishing. If the Epicureans had not admitted the existence of such an organism it is probable that the attack on the system could not have been made in that way. But it invited refutation by just this method and so created a scientific point of view in the study of the problem. All that the critic of materialism had to do was to seize upon

apparitions to maintain survival, and if Christ appeared to his disciples after death, he furnished an event of strong argumentative import against the Sadducees and the materialists generally. It would not matter what form the story would take. So long as it was believed in some sense it would serve as an appeal, scientifically at that, in support of survival. Hence, since the doctrine of the resurrection existed before Christ's crucifixion, and if we can accept the story of the Gospels themselves, his resurrection was predicted, and the reason that this created so much interest and served as the foundation of a religion was the extraordinary nature of the personality to whom it happened. An apparition of ordinary people would not impress the multitude, but one of such a personality as Christ is represented to be would excite unusual interest and to the same extent emphasize the meaning of the fact. Other circumstances conspiring, especially the condition of the poor and downtrodden, the belief and proof of immortality might well spring into a central position in religious reconstruction. Apparitions, of course, are well known psychic phenomena and easily suggest a resurrection, and when distinctions of matter are not clear might well give rise in the common mind to a bodily resurrection. But of this we need not speak. The main point is to find a connection between general human experience and the alleged incidents of the crucifixion and reappearance of Christ.

That Christ's alleged reappearance, on one occasion at least, took the form of the usual psychic phenomenon is indicated in the story of his appearance to his disciples on the way to Emmaus after the "resurrection." At first they did not recognize him and only when he expounded the Scriptures in the old authoritative way did they realize who it was. The story has its difficulties as a narrative of facts, but it is not the genuineness of it that concerns us, but the belief in it by those who record it. They describe the facts as persons who are familiar with psychic phenomena, tho not familiar with their nature as modern science might be. Pure invention would have made them recognize him at once, but the phenomenon is described as if it were a clair-audient phenomenon, and, whether so or not, it has its affiliations with phenomena which occur frequently with mediums.

Perhaps a more conspicuous instance of the belief in appari-

tions and the association of spiritualism with the phenomena of Christ's life is found in the story of Christ walking on the water. Matthew and Mark say that the disciples thought it was a spirit when they saw him walking on the water. John says nothing about this feature of it. But no one would have made such a statement without being familiar with what is known as spirits or apparitions, whatever the interpretation we give them.

Take again the stories of the Transfiguration and the appearance of Moses and Elias. The Transfiguration is a phenomenon with which some of us are perfectly familiar in mediumistic phenomena. I have myself witnessed muscular changes in the appearance and expression of the face produced by control and others have reported noticing light changes in the same. Whether the changes in light be referred to illusion or not makes no difference. The phenomena of veridical hallucinations would prove this, because they mean that the effect is subjective while the cause is objective: they are phantasms produced by the thought of an external agent, living or dead. It is their occurrence that is the important fact and if the cause be external we have only to determine what it is in order to understand their significance. So I shall make a present to any one of the explanation of such phenomena as muscular or light modifications in the faces of mediums. The main point is that they occur and can be compared with the story of the Transfiguration.

The appearance of Moses and Elias is only a narrative of apparitions. The people of that time believed in them so generally that they supposed John the Baptist was Elias risen from the dead. Christ is said to have stated that he was this, Matthew XI, 14. This again is further evidence of the idea of the resurrection as a belief widely extant at the time. But in this instance it is not a question of the resurrection, but of the apparition of two ancients. The story may not be true, but it attests the belief in apparitions, and connects them with the personality of Christ as one with a revelation for mankind. He was in contact with the dead and thus communicated with them. Worth noting also as further corroboration of the idea of a resurrection is the statement that many people thought Christ was John the Baptist risen from the dead, and they held to this without insisting on his physical or personal identity. That is the

form of a resurrection which is familiar to us in controls who are present, but are not confused with the personality, physical or mental, of the living person. All of them are psychic phenomena, or conceptions formed by that point of view.

Again take St. Paul's vision on the way to Damascus, told in Acts IX, 1-22, XXII, 3-21, and XXVI, 9-22. The accounts are not perfectly consistent in all details: for instance, in the first account those with him are said to have heard a voice, but saw no man. The second account says his companions saw the light but heard not the voice that spoke to Paul. The third account implies that the others saw a light, but says nothing about their hearing or not hearing the voice. But in spite of these discrepancies the story as a whole is fairly consistent in all three accounts. They are agreed that St. Paul saw a vision and heard a voice. As St. Paul tells the story himself, according to the narrative, it is first hand and one of the best authenticated of the New Testament. Again it is an apparition of the dead, this time mainly an auditory one, a case of clairaudience on the part of St. Paul. It is a psychic phenomenon determining the nature and meaning of Christ and Christianity. It has all the features of mediumistic phenomena both experimental and spontaneous. Our records are full of illustrations of the phenomena.

Again take a mediumistic phenomenon, that of Christ with the strange woman at the well. Tho knowing nothing about her he told her that she had had five husbands and that the man she was living with at the time was not her husband. Seeing his supernormal information, she at once remarked that he must be a prophet, the fact implying just what conception the people had of a prophet, a spiritual medium and teacher. The account appears in John IV, 7-29. The phenomenon is a common occurrence with mediums of the genuine type, so common that there is no mistaking the meaning of the New Testament story. Apart from our own verification of such phenomena we would not believe this one, but psychic research has proved their occurrence and with the proof has thrown light upon what was going on in the work of Christ.

The apparitions at the time of the resurrection are further illustrations of psychic phenomena with which we are familiar, tho we do not give them the physical interpretation which men

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did for many centuries. We have ascertained their really spiritual nature, if they are to be accepted at all as significant incidents.

There is no mistaking the nature of all of these events. They implicate the origin of Christianity in psychic phenomena, of the types which we are able to observe or reproduce by experiment today and so take Christianity out of the category of unexplainable facts, putting it along with the ordinary laws of nature.

The most conspicuous phenomena, however, in the New Testament are the "miracles" of healing. It is remarkable that the Christian Evidences of the previous century laid less stress upon this type of "miracle" than on the physical violations of the law of nature. They were the practical side of Christianity and yet the defences of "miracles" centered around the possibility of intervening in the physical laws of the world. The facts most difficult to believe were chosen for defence instead of those which were more or less easily reproduced in the present. But, as Christianity had developed into a philosophic machine or system for defending a creed rather than pragmatic service to men, it seems not to have seen the real significance of healing in the work of Christ, or not to have tried to investigate and apply that part of his work. However this may be, the practical aspect of Christianity in its founder was concentrated in ethical teaching and spiritual healing.

The comparative importance of healing in the stories about Christ's work and the other types of psychic phenomena can be shown by the statistics on the subject.

The Gospel of Matthew mentions 18 cases of healing, Christ walking on the water, assumed to be a spirit at first, the Transfiguration, and the Resurrection. Mark mentions 13 instances of healing, Christ walking on the water, supposed to be a spirit, the Transfiguration, and the Resurrection. Luke mentions 20 instances of healing, the appearance of Christ to his disciples when they were on the way to Emmaus, the raising of Lazarus, which might be regarded as the 21st instance of healing, and the Transfiguration, with apparitional incidents connected with the Resurrection. John has 4 cases of healing, the raising of Lazarus, and Christ walking on the water with no mention of his being taken for a spirit. The Acts of the Apostles mentions 2 instances of healing, the vision and rescue of Peter from prison, and the

Mark
by

** Does this mean the 19th Century? Sounds as though it meant the century previous to the time of the events recorded in the New Testament.*

vision of St. Paul on the way to Damascus. After these the whole subject of healing and "miracles" is dropped. The Epistle to the Romans mentions none of them and the later parts of the New Testament are as free from narratives* of the kind as later literature when "miracles" were supposed to have disappeared. They are practically confined to the four Gospels. If mythology was the chief agent in creating the stories they should have been as frequent in the later as the earlier period.

I must repeat that it is not necessary to believe the narratives just as they are recorded. At their best they would be abbreviated, distorted by misinterpretation, or magnified in that age of poor scientific observation. But it is not their accurate truth and reality that is the important thing for the psychic researcher, but the circumstance that we are able today to perform similar healing and so to make the stories in the New Testament credible, in so far as they can be reproduced in the present. It is natural enough for the physicist not to believe in such things unless they can be reproduced today and scepticism was entirely within its rights when rejecting the accounts. But since we have applied "suggestive" therapeutics on so large a scale in modern times, instituted mental healing, used mediums for the same results, and in a thousand ways repeated and corroborated the facts of earlier times, it is no longer impossible to believe what was said about Christ in this respect. It emphasizes the pragmatic side of his work, while the ethical and spiritual was all that had survived among philosophic thinkers.

Certain specific instances have an interest for the record of facts which can be corroborated today. The first is an illustration of mind-reading or telepathy: Mark II, 3-12. Christ had said to one "sick of the palsy", when he came to be healed, "Thy sins be forgiven thee." The scribes took offense and "reasoned in their hearts" about it. Christ "perceiving in spirit that they so reasoned within themselves" asked them why they did so, as they had thought that "none could forgive sins but God only", and then changed his form of suggestion or command to suit them. Divining their minds as he did he was only exercising telepathy, which we have adequately proved today. We must remember that the Greek word for "sin" also means a "mistake."†

* The "later parts" are not narrative literature at all, but letters of mainly hortatory content. But here are, though scantily, references to healing.
 † Mark. Did this sentence mean for sin mistakes?

The second incident is an important one. A nobleman came to Christ to have his son healed. The patient was at home dying and the nobleman wished Christ to come with him to heal the son before he died. The remainder of the narrative I quote, John IV, 50-54.

"Jesus saith unto him, Go thy way; thy son liveth. And the man believed the word that Jesus had spoken unto him, and went his way.

"And as he was now going down, his servants met him, and told him, saying, Thy son liveth.

"Then inquired he of them the hour when he began to mend. And they said unto him, Yesterday at the seventh hour the fever left him.

"So the father knew that it was at the same hour in which Jesus said unto him, Thy son liveth."

Here is an instance of absent treatment and the recording of the coincidence in time between the act of the healer and the improvement of the patient. I have myself records of similar coincidences and healing effects. There are two other cases of absent treatment by Christ, tho the time coincidence was not marked or recorded, if any. Mark VII, 24-30, and Luke VII, 1-10. They need not be quoted.

Another instance of healing, not one of absent treatment, is especially good because it happens to record facts indicating the *modus operandi* of Christ, connecting it with modern suggestive therapeutics. I take the account of Mark (V, 22-43) because it gives fuller details than those of Matthew (IX, 18-26) and Luke (VIII, 49-56), tho they all agree as far as they go. A ruler of the synagogue by the name of Jairus came to Christ to have him cure his daughter who lay at the point of death. Christ went with him and found the friends ridiculing him for his expectation of curing the child. They remarked that she was already dead and "laughed him to scorn." But he put everybody out of the room, saying that she was not dead but asleep, in a trance or comatose condition, and took the father and mother with Peter, James and John into the room, and taking the child by the hand said in her language: "Talitha cumi," which was "Damsel arise." She arose and walked and he ordered that she be given something to eat. /?

Now here is a case where Christ's knowledge of the conditions was such that he could distinguish the trance from death. Others could not. Just as every mental healer or psychic researcher who knows his business today would do, Christ ordered the guests out of the room and took three of his disciples, the most psychic of them all, into the room and applied suggestion resulting in the immediate recovery of consciousness. I have myself witnessed such sudden recoveries from the trance, once when the psychic showed the signs of death. The heart had apparently stopped action and breathing had ceased. Recovery did not take place instantly, but did in half a minute. But the sudden removal of trances by suggestion is a well known phenomenon today, and this New Testament incident only records facts which scientific knowledge confirms today.

I may take another fact of some interest. It is the meaning of the word "Angel." That word in the original meant "Messenger" and that means an intermediary between two parties. Its original import was a *messenger* between the dead and the living. But the abandonment of the spiritistic point of view of Christianity and its phenomena resulted in creating a new meaning for the word. It usually means, perhaps always, in common parlance, merely a spiritual being without any implication of its function. But the proper meaning in the New Testament and times prior to it is that of a "messenger" between the dead and the living. It was so used in Homer, Heroditus, and Sophocles. It lost that meaning only because Christians abandoned the real meaning of their religion. Those who employed the term knew what psychic phenomena were and apostasy is the cause of the change in its import. One of the best proofs of this and of its New Testament meaning is the statement in Acts XII, 15. Peter had escaped from prison under circumstances that were incredible when he was seen by some of his friends. They explained the appearance, rather than believe that he had actually escaped, by saying: "It is his angel," meaning thereby his guide or familiar spirit, the terms used in spiritualistic literature today, and the New Testament commentators and translators frankly recognize this import to the term and refer to this very passage. This only shows how the disciples looked at the incidents of the Gospel and that they were simply spiritistic phenomena.

It will be interesting to add an incident of some importance in connection with the meaning of the term "Angel" as "Messenger." The Emperor group of personalities, through Stainton Moses, Mrs. Piper and Mrs. Chenoweth, called themselves Messengers, and gave certain historical names for themselves through Stainton Moses and other quite different names through Mrs. Piper. Now Emperor had given the name Malachi through Stainton Moses as his real name. But no such name was given through Mrs. Piper and so it was regarded as an error that another name was given. But I have learned from a Hebrew student that "Malachi" means *Messengers* and is not the name of a person at all. No one knows who the author of the prophecies by that name was and they are simply described as coming from the "Messengers" who are called "Malachi" in Hebrew. Now as the same personalities called themselves Messengers through the several psychics and in doing so they happened to give in English exactly what Emperor gave through Stainton Moses in Hebrew, the facts thus make the incident correct rather than wholly erroneous. But the important thing is that the Emperor group call themselves by the name which means "Angel" in the proper sense of an intermediary between the dead and the living and so perpetuate the very name and function of such agents in both Testaments, and connect spiritism with the religion that has so long dominated western civilization.

It is possible to treat the story of Christ's temptation from the psychic point of view. I shall not assert this with any confidence, as the evidence within the narrative does not make it unquestionable. Taken literally they are narratives that seem so much like "miracles" that they are exposed to the sceptic's theory of invention to magnify the nature and mission of Christ, and unless they can receive an interpretation in terms of provable psychic phenomena, they may be regarded as mythopoeic.

Suppose, however, that the alleged experiences were symbolic visions on the part of Christ after the type of pictographic and symbolic experiences of mediumistic cases, which are very common. Such a view would relate them to the phenomena often called travelling clairvoyance, which, however, is clairvoyance without the travelling. It has the appearance of this and most people think they are instances in which the soul leaves the body

and travels to the places represented in the visions. But investigation shows that in one type of mediumship which is pictographic the thoughts of the dead become hallucinations to the living psychic, and he or she cannot distinguish them from being as they are represented, objects of consciousness. We have the same experiences in our dreams where we are not aware of our locus, but think we are where the dream imagery puts us. Most psychics talk of leaving the body in such experiences and of going to the places represented in the apparitions. But in as much as we have distinct and conclusive evidence that mental pictures may be produced by the thoughts of external personalities we do not require to express the phenomena in terms of travelling, but in telepathically induced hallucinations, whether by spirits or by living people. Add to this the fact that many such visions are symbolic and we may have a clue to what took place in the temptations of Christ. There is not evidence to prove this as a fact, but it is easier to believe it after what we actually know in psychic research than it is to believe either in the miraculous character of the accounts or the mythopoeic tendency of the time.

Most of this discussion has been directed to the work of Christ. But we should miss much if we disregarded the relation of St. Paul to the phenomena under consideration. The orthodox type of religious mind has never noticed St. Paul's ideas on this subject, because psychic phenomena were not a part of its recognized facts. It had no standard for understanding what he was talking about and hence vague "spiritual" or intellectual ideas were assumed to be his meaning. But any man familiar with psychic phenomena will recognize in the letters of St. Paul a wide acquaintance with the facts as readily as a physician will recognize a disease from the descriptions of Hippocrates.

How much St. Paul knew about psychic phenomena before his conversion no one knows. He has given us no information on that point. It was his conversion to Christianity that marked a great change of mind. His experience on the way to Damascus was a psychic phenomenon of the first magnitude, no matter what interpretation you put upon it. From what we know of similar men and women of this age, we can readily understand how he became suddenly seized with a "control" or invasion of an outside intelligence and turned right about in another direc-

tion than his orthodox Judaism. He was a man of great earnestness and worth saving, and the apparition of Christ on the way to Damascus, whether it was real or symbolic makes no difference, was the beginning of mediumship with him, and from that time on he began to recognize the phenomena, in all their types, among others and his allusions to them show that he saw them in many forms. The 12th, 13th and 14th Chapters of I Corinthians are summaries of the whole field with a good deal of sound sense regarding them, and one might imagine that he had been a scientific student of them.

It is evident from the records in the New Testament, both regarding the day of Pentecost and other occasions, that there was a great deal of what is today called *glossolalia*, without implying any special explanation of the phenomena. "Speaking with tongues" is the vernacular for it and in the New Testament it is often called "speaking with unknown tongues." In our own time it is speaking a language which the subject does not know, and while I have not witnessed it on a large scale, I have seen several cases where it has occurred and cannot be ordinarily explained. I have seen cases, however, in which the speech could not be called a language at all. It was merely nonsense syllables. Unscientific people speak of such phenomena as due to spirits, and while this may be, there is certainly no evidence for this in the ordinary glossolalia. However this may be, any inexplicable phenomena of the kind were referred in apostolic times to spirits, and St. Paul shared the general ideas on this subject. But he was somewhat discriminating in regard to them. He frankly recognized that it had no importance for general truth unless interpreted. He thought it might be "edifying" to the subject of them, meaning no doubt that the glossolalic patient might have elational and helpful moral impulses from such experiences, but unless some intelligible meaning could be given to the facts: that is, unless interpretation could be applied to them, they were of no use to others. This was an incipient distinction between meaningless and meaningful phenomena of the kind.

To illustrate St. Paul's conceptions, in the 12th Chapter of I Corinthians, 8-10, he says: "For to one is given by the Spirit the word of wisdom: to another the word of knowledge by the same Spirit: to another faith by the same Spirit: to another the gifts

of healing by the same Spirit: to another the working of miracles: to another prophecy: to another discernment of spirits (clairvoyance): to another divers kinds of tongues: to another the interpretation of tongues."

The whole gamut of psychic phenomena is run over here. The terms in which they are defined would not adequately describe their more strictly scientific conception today, but we can easily recognize them. The 13th Chapter of the same letter is a good homily on the tendency to schism in the world when people get a new idea and forget the "charity" or tolerance that should become them. St. Paul noticed that every individual that found himself psychic wished to set up as a prophet and to domineer over others. He therefore counselled them to recognize that "speaking with tongues of men and angels" had no merits unless the subject of them had "charity", or respect and tolerance for others. In the next Chapter, the 14th, he takes up the same situation and emphasizes interpretation as most important. Revelations need to be understood to be useful, and mere glossolalia or speaking with tongues carried no merits in it unless we gave its meaning. Shouting spirits when utterances were unintelligible had no value. Edification came with good sense. A passage should be quoted, because its clear significance is not apparent to any but psychic researchers. Chapter 14th and verses 6-11.

"Now, brethren, if I come unto you speaking with tongues, what shall I profit you, except I shall speak to you by revelation, or by knowledge, or by prophesying, or by doctrine? And even things without life giving sound, whether pipe or harp, except they give a distinction in the sounds, how shall it be known what is piped or harped? For if the trumpet give an uncertain sound, who shall prepare himself to the battle? So likewise ye, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? For ye shall speak into the air. There are, it may be, so many kinds of voices in the world, and none of them is without signification. Therefore if I know not the meaning of the voice, I shall be unto him that speaketh a barbarian and he that speaketh shall be a barbarian to me."

This is all common sense and there are many spiritualists or sympathizers with it today who need to learn this elementary lesson. St. Paul is only insisting upon intelligibility as the first

condition of accepting anything from spirits. I have no doubt that, in that time, the standard of evidence was very much less rigid than we should insist on today, but we have here a demand, on the part of the apostle, that some discrimination be used in judging the phenomena. In the same chapter he further says: "Wherefore tongues are for a sign, not to them that believe, but to them that believe not: but prophesying serveth not for them that believe not, but for them which believe." Here is the tacit recognition that the sceptic must have the supernormal assured to create belief, while the believer may accept what the unbeliever would not and perhaps could not until he was otherwise convinced. Evidently St. Paul met people and plenty of them who needed caution in what they accepted as spiritual. But he unmistakably shows his knowledge of the phenomena.

The whole doctrine of the resurrection which is taught in the 15th Chapter of the same Epistle is filled with the doctrines of psychic research. St. Paul's doctrine of the spiritual body here is clear and it answers the Epicurean without asserting the resurrection of the physical body. The whole record of St. Paul's statements on the subject indicates probably a far larger outburst of these phenomena than any one can imagine except those who are familiar with psychic phenomena in general.

I wish to repeat and emphasize the fact that the argument which I am presenting for psychic phenomena in the New Testament and determining a reconstruction of its meaning does not depend on the truth or accuracy of the incidents narrated in it. Criticism has availed to distinguish between many things acceptable and those not so, but in this discussion I do not care whether the stories of "miraculous" healing are true or not. I shall make a present to any critic of any view he chooses to hold about them. It may not be true that Christ cured Jarius's daughter and it may not be true that Peter escaped from prison as asserted. But it is certain that the New Testament records statements which have no meaning at all unless they imply a knowledge of psychic phenomena. They may be wrong, if you like, in the application of their knowledge to the special cases, but their accounts are not intelligible unless they imply a knowledge of the phenomena which psychic research has proved over and over again to be real facts. I have no doubt that, accepting the narratives as

conveying some sort of truth about what happened, they may be too brief to be sure of all that occurred and they may be mixed up with interpretations and inferences instead of accurate observation of the facts. But all that does not alter the perfectly evident fact in the records that the narrators and their witnesses were familiar with psychic phenomena and this suffices to determine the interpretation of the Gospels and to fix the standard of belief as to what can be accepted and what doubted or held in suspense of judgment. To speak of the appearance of Moses and Elias is only to speak of what people had already believed in general to be facts; namely, apparitions of the dead. Whether Moses and Elias appeared on this special occasion may be debated or disbelieved as much as you please. But you cannot question what the story implies; namely, that the people believed in such things and that we have proved them to be true in modern times, whatever explanation you give of them. In the English Census of Hallucinations they collected a large number of apparitions of the dying and came unanimously to the conclusion that they were not due to chance. They offered no positive explanation of them, and taken with the apparitions of the dead collected, Mr. Gurney and Mr. Myers felt that there was a strong argument for survival in these verified apparitions alone, to say nothing of mediumistic experiments which multiplied and complicated the evidence so that there is no escape from the conclusion, except by men too ignorant to do their own thinking. But apparitions of the dead and dying, however explained, are facts and suggest that it is not incredible that an apparition of Moses and Elias may have occurred as narrated, whatever explanation you prefer to offer.

It will be the same with the "miracles" of healing. You may make allowance for all the distortion and exaggeration you like, the facts will remain that we have multiplied evidence everywhere for nearly a century that such phenomena occur today. I have myself cured a man who was regarded as insane and sent to Bellevue Hospital because he could talk of nothing else than rats in his brain. I do not blame physicians for their diagnosis and recommendation of the case. He had no money to pay their bills and they could hardly do anything else, unless they frankly changed their views of psychic phenomena. But how-

ever that may be, I took the man, used hypnotic suggestion and cured him completely in three days. This was about three years ago and he went on the stage as a musician and is earning his living and is happy. The policy of the physicians would have made him insane instead of curing him. I have often cured minor difficulties by suggestion, tho I do not make a practice of this art. I aided in the cure of another case diagnosed as insane by New York physicians and sent to Blackwell's Island. The man would not allow their recommendations to be carried out. He is now well, happy, and earning his living. He too had no money to pay the doctors.

But the School of Nancy and the Salpêtrière represent the existence of mental healing on a large scale and the Emmanuel Movement is a direct effort to restore the primitive Christian healing, but even the church will not see the light and begin the reformation that will again restore it to power. It is only stupidity that does not see the connection between our modern spiritual healing and that of the New Testament.

It is not to be questioned that the mind of the patient has something to do with the result, but it is not everything. I shall leave to scientific investigation the determination of exactly what the subjects of such cures contribute, but that has nothing to do with the question whether they are instances that cannot be explained by orthodox materialistic medicine. And moreover it is not here the question of the nature of the cures, but whether mental and spiritual healing of the present day is not the same as that of the New Testament, and that once proved, we have an entire reconstruction of Biblical interpretation. Science becomes reconciled with religion, even tho the reconciliation is one involving the entire triumph of science.

The interesting circumstance in the whole question is that by far the largest majority of the "miracles" were phenomena of healing. Very few other "miracles" are narrated and with them we have nothing to do, unless we can duplicate them today. Then we should either accept those of the New Testament or explain them scientifically. No doubt early ages had their difficulties with these narratives, as the whole history of Christian Evidences abundantly shows. "Miracles" were the great stumbling blocks of all intelligent men. Even the church did not

attempt to keep up the "miracles" of healing, or attempting them did not succeed, tho some writers maintain that they never wholly ceased. Harnack, it seems learnedly tries to prove that there is good evidence for some remarkable cures in later Christian and mediæval times. But the proper way to settle such a problem is not to discuss ancient history or endeavor to vindicate the trustworthiness and testimony of people out of the reach of cross examination, but to experiment and investigate today. See if you cannot produce the same results now, where observation can be thorough and witnesses can be examined. That is science and intelligence. Writing and criticizing legends is not science. Apropos of this remark it is interesting to know how many men have spent years and fortunes trying to understand Joan of Arc. But they will not spend five cents or five minutes investigating the same kind of persons today. Andrew Lang studied and wrote a great deal about Joan of Arc and vindicated the psychic character of her phenomena. But he thought it very vulgar to experiment with Mrs. Piper! Your modern student, like the dogmatic theologians, love to dwell in the nimbus of mythology, but never to get down to verifiable facts.

Science is the verification of assertions about the past by the examination of the present. Tradition is not the standard of truth, but what we can determine today about the laws of nature. Too many people think science is the mere results of certain men's thinking. It is nothing of the kind. It is a *method*, a method of verification in present experience of any claims made about the past or future. It is an examination of the present moment and successive ones until we can distinguish between the transient and permanent elements in it. Then we can reasonably decide what is credible and what not credible in the past. Of course, we may not be able to prove by investigation of the present whether a particular event or alleged event happened in the past, but we can ascertain whether it was possible or not, and when an event is a proved fact for the present it is not possible to deny its credibility in the past. Now science has abundantly proved existence of all types of psychic phenomena that we have been reviewing in the New Testament and only certain physical "miracles" remain unproved. We do not have to believe them until they are made credible by present experience and proof.

It is actual experience that is the fundamental test of truth and it has been nothing but an absurd confidence in tradition that has prevented men from examining the credentials of their beliefs in personal investigation.

One circumstance that tends to support the belief that remarkable cures took place under the supervision of Christ is the fact that the Apostles did not succeed after Christ's death so well as he did. Very few cures are recorded by them and these not so conspicuous as those of Christ. The Acts of the Apostles mentions only *two* and the Epistle to the Romans mentions none at all. "Miracles" declined. The mythopoeic instinct should have been as active under their careers as under that of Christ. But the "miracles", so far as the New Testament accounts are concerned, are almost confined to the four Gospels and the life of Christ. It is probable that the Apostles' inferiority to Christ in power had more to do with the decline of "miracles" and the belief in them than the influence to which Mr. Lecky appeals. He thought it due to the gradual disappearance of the belief because of the growth of scientific intelligence. This was no doubt true, but this growth of the belief in "natural" laws was itself due to the neglect of the facts which psychic research rejuvenates. The power to do the same things that are reported of Christ was neglected or did not exist, and the belief fell as much by this default as by the progress of ordinary scientific knowledge.

The religious mind has been too intent in the past on combatting science. If it could have clearly seen that scientific method is its best friend, it might have held the materialistic tendencies of this age in check. But it has always had the bad taste and bad politics of antagonizing the method which promised it the best of vindication. The conflict of religion and science is one of the standing beliefs of the age. Certain religious teachers may protest against this verdict all they please, it is a fact proved by the literature of both the scientific and religious world, and the first instinct of most religious people is to depreciate science whenever it proves a fact that suggests opposition to some favorite religious creed. But all this must be given up and science given the place which even Christianity gave it. Christianity was founded on alleged facts, not on a philosophic scheme of the universe. It appealed to observed facts to

prove immortality, not to *a priori* dogmas which one age may believe and the next reject. It was, in fact, a scientific religion, and in taking up the attitude of opposition to science it was but pursuing the way to the grave whose course it took as soon as it abandoned the pragmatic character of its master and refused to apply his gospel of brotherhood. It has, in fact, never tried persistently to carry out his teaching either in respect of healing or practical efforts to organize a brotherhood on a large scale. To approach it through the truths of psychic research is to discover its fundamental meaning and to give Christ and his work the unique place it deserves while it gives it scientific credentials. The reconstruction of the church, as organized idealism, is necessary, but it cannot be done without verifying its claims in the actual experience of the present. It rests with its devotees to see this and to make a rational effort to pursue this policy. Instead of this, it seems to be pursuing a course which Carlyle reproached so severely when he accused the aristocracy of not leading the world but simply preserving its game.

AN EXPERIMENT IN AUTOMATIC WRITING.

BY JAMES H. HYSLOP.

The following case is a matter of interest for its psychological form and not for the evidence. It is most curious on any theory of its origin. The lady is a private person, a lecturer on other subjects, and is quite ashamed of her psychic tendencies. She wrote me a short time before calling on me and expressed herself as having peculiar gifts and as wholly unwilling to let any of her clients in her lecture work know what she could do. She was quite distrustful of her powers and indeed was quite dubious about their nature. I made an appointment to see her and when she called she consented to try automatic writing. Imperator purported to be present and on my request for his sign immediately made the sign of the cross, which the lady said she did not know and had never heard of. There was nothing else in the writing that was characteristic of him, so far as he was known through Stainton Moses and Mrs. Piper. She had not read on this subject to any extent and there is no reason to question her statement about it, as she was too much ashamed of it and her own experiences to pay any attention to it. Before indulging any critical comments I quote the record. The automatic writing was done in the conscious state—Editor.

January 14th, 1912.

Now Dr. Hyslop, I have something to say to you of importance. I want you to know that we have chosen this lady to tell you some things that I want you to know. I am Imperator. I can talk through her in a way better than almost any other person. She is a hard subject to manage but I think you can control her better than we can. There now! She would laugh at this if she were going to her death. Isn't it so? [1]

1. This flattery of the psychic is a very common feature of these phenomena and it may well be an automatic reflex of normal self-consciousness which manages to suppress itself in ordinary conversation, but inevitably

Now to begin, I want you to know that we have almost used Mrs. Piper up. She is not in good condition by any means and is really almost useless as one to carry on our particular work. The objection to this lady is that her own brain will oppose us but on the other hand it is her brain that we can use if she will only be passive, a change has come over her in a [erased by writing over it the next word.] within a few days. She has been overworked by spirits who long to use her, mainly she has been *overworked*. [underscored.] [2]

crops out in subconscious action. I had no evidence of this in the conversation with the lady. On the contrary, she was ashamed of the phenomena and knew little about them. Her own attitude of mind toward the phenomena is clearly indicated in the last two sentences.

2. This passage about Mrs. Piper is very apt and correct. She had been overworked and used up, and this was said by Imperator through Mrs. Piper herself. But the statements apply to the period antecedent to the time of his own control. But this had been published in Dr. Hodgson's report and no one knows, perhaps the lady herself does not remember what might have come to her casually about this circumstance. We can have no absolute assurance on this point. The statement, however, that she was not in good condition at the time is true, whatever interpretation we put upon it, as she was neither physically nor psychically fit for work and it is extremely doubtful if this lady knew anything about the facts. Very few knew it, tho it was a matter of more or less public knowledge that she had ceased to give sittings or that something had happened to cause a cessation of the public interest in her work. But the strongest incident in the passage is the one in which it is said that she "is really almost useless as one to carry on our particular work." It was not known to the public that the Imperator group distinguished in this way between their own "particular work" and that done by the control whom they supplanted. This allusion here is most pertinent and I cannot believe without good evidence that the lady knew anything about the facts. The thing involves an intimate knowledge of that group and its purpose that no casual information would bring to her and she had not read any of the reports on Mrs. Piper. The Imperator group always wished to mingle the religious and philosophical work with the evidential and to do this in a systematic way. The work of the Phinuit control never availed to do this intelligently and was occupied with performing "stunts", if I may use a slang phrase to contrast his work with theirs.

The lady's remarks about herself in this connection, if I may state the case in that way instead of ascribing them to Imperator, as they purport to be from him, exactly represent what I should expect of the Imperator group. They also strive to reduce the activity of the subject's mind in order to have their own personality flow through. Whether she had been overworked by "spirits" cannot be determined, but if the sudden and intense interest which she had at that particular time in this work is any index of the situation the statement might be correct, tho in no respect evidential.

The main control is myself, but there are others who are anxious to press a claim for Prof. James and with every right to do so. I think I will have to stand back for a time and give way to some who wish to speak through this lady. We call her "Josephine" and her guide "Joseph." [3]

(Mrs. B.: Well, Joseph you must be a new one.)

Well I am not new. I only want to give myself a name but you objected to "Ancient". My sign is Emperor.

(What is your sign, Emperor?)

and I [erased.] I am Emperor. Do you doubt it? Well here it is + [sign of the cross made.] [4]

I recognized this as correct and held some conversation with the lady about it in which she said she had never heard of this sign and its association with Emperor. We then went on with the writing.

Now we are off as it were. I want to say that we can work through this lady and we want her to give us a little time to learn how to manage her. She is sincere in saying that if she can be of use that she is willing. It is only the nonsense in it that makes her afraid to be known as one who is interested in psychic matters. Now Prof. it is a more difficult matter than you can imagine to get hold of Prof. James and get him down to business. Because he knows so much is the reason it is difficult to get him in touch with the earth.

3. The lady herself had not known that any control claimed the name of "Joseph" or that she was called by "Josephine". This is an interesting invention on the theory of subliminal fabrication. But I have obtained in another case the association of the name Joseph with the Emperor group, and tho I can give the fact no other than a casual significance the coincidence is there. The allusion to Prof. James is not evidential, as he was in the mind of almost every one interested in the subject at that time.

4. The prompt giving of the sign of the cross was very impressive. If we could be absolutely sure that casual knowledge had not brought to the lady any information about its use by that group it would be a very strongly evidential incident. The lady herself disavowed all knowledge of its significance and was surprised that it was correct and indeed had more confidence in herself from its coming in that way. The only impeachment that the fact can have would come from the hypothesis that she had once known the fact and forgotten it and that it emerged here by subconscious association with the name of Emperor. Her busy life in lecturing on other subjects and her dislike of the whole subject, tho compelled to recognize it by the facts in her experience, tend to support her claim that she knew nothing about its meaning.

world. He has so much to unlearn of what goes on over here. You understand I know how that is. He wants to * * [evidently for 'communicate' but is written like 'committal'] and he *does* not want to. He wants to rest awhile but also he knows you want to hear from him. Death as you or some call it takes away one's vitality.

I think this lady can be trained to do for us some very good things. Put her to some test as it were. Talk to me please.

(Who is it writing now?) [5]

Imperator. I will not let any one else come in *today*, but I will at another time.

(Can you tell me about some things that recently occurred in Boston?)

Yes it is all very clear. The medium in question did much good work you will find except for the last *two* pages that im . . . [erased.] most of it was very reliable. The last two pages are faulty in the extreme.

(Do you know the nature of the phenomena that I have in mind?)

Yes she told you that a new Society would be formed by prominent and reliable people but there is a break in that plan, caused by a death soon to occur. That will change much concerning the scheme but it will again be taken up but the Boston medium will not be the one to carry it on. [6]

5. The further description of the lady's state of mind is interesting, tho not evidential, and especially interesting for the suspicion that it would arouse in the believer in fraud that it was a device to enlist my interest. But I knew the situation too well to attach any importance to an hypothesis of that kind.

The statement about Prof. James recalls a similar one of Dr. Hodgson about himself through Mrs. Chenoweth. It was that he knew too much about the subject to be a good communicator and when we consider the nature of the process of communication the statements are entirely reasonable. It is a process that is not wholly under the control of the will of the communicator and this exposes the contents of one's mind to transmission without any determining factor as to the facts best calculated to prove personal identity.

6. I accepted the challenge of the control to put the lady to a test and so asked my question about events in Boston of which I knew that the lady had no means of information. The outcome was not successful. The reference to the "last two pages" of the record was definite enough, but it had no meaning whatever. I wanted some statement about what was going on with Mrs. Chenoweth, but nothing of any evidential or even coincidental importance whatever came in answer to the question.

I was not told about the organization of a new Society and indeed such an idea was as foreign to expectations as it was foreign to the nature of the communications. Nothing ever occurred, to my knowledge, that would suggest a coincidence with the break of a plan by a death soon to occur. I cannot imagine it to refer to what actually did occur three years later in the

(Who is the group of men thinking about that?)

It is on the Vanderbilt side of the house people related and people who through a *death* will take up a greater interest. I wonder very much that rich people do not help us more. It is so important and so close to them as well as to others. Yes and so afraid of being *known* as interested in these matters as this lady is. [7]

Suppose we try letting this lady talk awhile and you ask questions.

There were then further oral communications, but I could not take them down adequately and they were much like the automatic writing. Then the writing was resumed.

She *does* do her best work with the pencil now. I wanted to test her also. But I think that it will be p . . . [erased,] no probable that she will do both as the occasion requires. As a physician she will do the best work by speaking as a Dr. would if called in.

Dr. Mathews lives in Paris. He is a member of the occult society there and goes out of the body at will. Look this up. *It is true.* [underscored three times.] Why do you speak slowly? [8]

(In order to write down what I say.)

Yes but it is not necessary in this case. speak quickly yes quickly at the next meeting. No to tell you the truth we are another band altogether. Your own is here and stands aside. Even the Hindu who has been accustomed to rule (if I may say that word) when Mrs. B. uses the pencil has been obliged to stand aside also. We want to say that we can help in this work a great deal. We will get into our own cases or in touch with our work to prove to you that we are not only strong but faithful.

death of Mr. Friend who had resigned from his work with us. It did spoil a plan of the lady who had resigned at the same time. But the statements here might apply to a thousand things wholly unrelated to the affairs of the Society. It still remains to determine whether the prediction about the Boston medium shall turn out correct, and it remains at this writing (May 25th, 1915) to have any evidence that the passage has any relevance whatever to the crisis through which the Society has just passed.

7. The allusion to the Vanderbilt family is good evidence that I have correctly interpreted the reference to the plan for a new Society. It remains still to ascertain whether this prediction is anything more, possibly like the first one, than subliminal dreaming on the part of the lady. Subconscious fabrication is the only hypothesis that recommends itself.

8. There is nothing in this passage of interest supernormally. The allusion to D. Mathews of Paris has no significance beyond guesswork or subliminal memory.

The time has come when much of the slow and ponderous work can be laid aside. It can be done now, much of it, with the same force as electricity moves. Where from? Well, we know more than you do *where from* but it comes and it will come now with force and power. [9]

(Why do you compare it with electricity?)

Because it works with *power* and brings light to a subject. It is not electricity but more on that order than any comparison I can make. [10]

(What are you in the habit of calling mediums?)

I call them "psychics", you call them lights or sensitives. Psychic is a good word because it pertains to the *soul*. Not to the spirit as many suppose. Spirit has to be *gained*. Soul is always present.

(What did you call Mrs. Piper?)

I call Mrs. Piper a plain medium one *through* whom the work was *done*. She is not a "psychic", could be called a sensitive perhaps, but *we* call such forces that we use *mediums*.

(Who was associated with you in controlling Mrs. Piper?)

I am not Emperor. He is behind you Dr. [11]

9. This passage does not deserve any special comment. It is neither one way nor the other characteristically. One can take any theory he pleases about it and have no evidence for or against it. The allusion to the Hindu has no special meaning for any theory. The comparison with electricity is a common one with the ranks to which the lady belongs and hence has no suggestiveness here, tho it is anomalous.

10. The distinction between electricity and psychic power is more like a suggestion of the supernormal. It is wholly unlike the popular conception of the agency in this work, tho we may conceive easily enough that any ordinary intelligence, on the slightest reflection, might make the distinction so as not to leave the comparison in the air.

11. I asked my question about what the alleged control called mediums in order to test his identity. The Emperor group had always called them "lights" through Stainton Moses, Mrs. Piper, Mrs. Smead, and Mrs. Chenoweth and on the hypothesis that Emperor was present, I had a right to expect the answer to be "lights", assuming that the subconscious could be overcome. The answer, the reader will observe, was not correct, tho assuming that the subconscious distorted it the answer came near being correct. It is the reverse of the facts. We had been accustomed to call them psychics and Emperor, "lights". The diversion about the soul is quite like the subconscious, tho it would be quite as natural to Emperor. The idea that "spirit is gained" falls into line with the doctrine of provisional salvation which is not what the Emperor group teach when discussing immortality, tho they would agree with the idea in relation to salvation, not survival.

The statement that "Emperor is behind me" and not controlling was

There was then further talk about the subject, and the writing was resumed as follows again.

This morning has been planned for the control (pardon the word) is a new one. That is, it is an attempt to use new forces. The influence has been of still higher powers. The late peculiar expression in your ear has been a help to you. We are trying what *soul*—your own soul can do. She is mainly influenced by her *own* soul. Study both of you the powers of the soul *within* one. Do not lose sight of that when studying influences from without. She has made a fight for her own soul—it is growing fast now and can communicate its own impressions from surrounding conditions. [12]

There is absolutely nothing in this record which you can pick out with any assurance whatever that it is supernatural, unless the sign of the cross be such an incident. I have to assume that the name of Imperator and his relation to Mrs. Piper was or might have been casually learned and perhaps the same has to be assumed of the sign of the cross, in spite of Mrs. B.'s statement that she had never heard of it. But at any rather this incident is the only one that would create a suggestion of the supernatural. The rest of it is possibly explicable by subconscious action. I say possibly because I can recognize touches here and there of possible intromission of outside ideas, tho not in the specific forms that would be required to prove that it was a foreign inspiration. The notes explain all this and it is only the borderland character of some of the words and the meaning of their environment that would suggest a coloring of the supernatural to one familiar with the work, but would not prove it. There is just enough to suggest the possibility that spirits are present trying to communicate, but if they are, their stimulus is very ineffective. All that we could say is that they were trying and producing no effect but to divert the stream of subconscious

contrary to my thought at the time and assuming that this statement is true it might account for the mistake about the names of mediums and the discursive remarks about the soul, and this on any theory of the passage.

12. It is quite characteristic of the Imperator group to recognize that our own souls are factors in this work, but the circumstance that most intelligent people emphasize personal spiritual culture robs the fact of evidential significance.

activity in the right direction without availing to transmit any of their own personality through it.

The interesting fact about the record as a whole is the impersonation in the *third* person, tho much of it is about the lady herself. On the theory that spirits have influenced the form or content this is not exceptional. But why should the subconscious play that game, unless it is itself deceived? If it is half so intelligent as it gets the credit for it should not be deceived itself as to the source of its knowledge and statements. The most natural way for the mind is to speak of itself as in the normal consciousness in terms of the first person. But in this subject we always find it impersonating in the third person. Nor is it an explanation of the facts merely to say that it is subconscious or that there is no evidence of the supernormal. We require to know why the subconscious impersonates foreign intelligence when it is dealing with this problem and never does so in any other circumstances apparently. It is not enough to say that the subconscious does it because there is no evidence for foreign intelligence. We have to remember that foreign intelligence may act only as a stimulus to arouse subconscious ideas and this would imply spiritistic influence tho we had no spiritistic content to prove it. When we say that certain phenomena are explained by the subconscious we usually mean to assert or imply that the statements originate there and are not imported from without. We do not assume spiritistic stimulus and so assume that we are dealing only with a system of mechanisms in the mind itself. But when we have once proved the existence of foreign messages and their transmission through the subconscious with its invariable coloring effect on the stimulus thus produced, we have the way open for the supposition that we may have external stimulus but internal content, tho this content would not spontaneously arise without such stimulus. On that theory, we can fully account for such records as this one. Whether we can prove such a view to be the correct one is another matter. We cannot prove it in this instance and it is only mentioned because there is as much anomaly on the side of explanation by the subconscious as on the side of spirits. The best verdict is that we do not yet know how to apportion the causal agencies in such a case.

Incidents that throw doubt upon any outside influence are such answers as were given to my questions. When I asked the purported Emperor, as the writing appeared to indicate, what he had been accustomed to calling "mediums" I had in mind what he and his group always called them through Stain-ton Moses, Mrs. Piper, Mrs. Smead and Mrs. Chenoweth; namely, "lights." I wanted to further test the identity of the alleged personality. The answer was not correct and it represents so much evidence that the lady was not familiar with the Emperor personality and work. It tends to support her claim that she knew nothing about them. It does not disprove their presence. It simply leaves us without evidence of their presence. If we did not have to deal with the subconscious as the vehicle of messages the failure to answer correctly might derogate from their claims. But with the subconscious and its limitations it is natural that specific messages would not always come through in the form sent, especially if the method of transmission be pictographic.

The chief interest of the record is its elusive character. It is but representative in this respect. We can be certain that we are not dealing with common fraud and we can be certain that the subconscious is a factor in the result, if not the sole responsible agent. On the supposition that we are in any respect whatever dealing with spirits it is certain that there is not the evidence for any such hypothesis that we must demand for it. On the contrary there is not adequate evidence of the identity of any foreign personality unless we choose to regard the sign of the cross as sufficient, which it would hardly be if we were absolutely certain that it was not a subconscious reproduction of some memory. But the absence of evidence for spirits is not adequate proof that it is all subconscious, tho in an argument with the sceptic for his conversion we should have to assume that. For we have to prove the subconscious content quite as much as spiritistic claims. The problem of identity, so to speak, applies quite as much to the subconscious as to spirits. We must prove the identity of the content in both the normal and the subconscious states. We have no evidence for a normal source of the statements in this case any more than we have it for spirits, except the traces of the lady's normal language where its super-

normal source would have cast the thought in foreign expression, if not influenced or colored by the subconscious.

But the whole affair is one of those things that help to admonish caution in the interpretation of such phenomena. It is not enough that we should be sure of the honesty of the psychic. We are so sure that the subconscious is a factor in the result that we have to insist rigidly on the statements being strictly evidential in order to tolerate the hypothesis of spirits. We cannot even assume their part as stimulus without influence on the content, until we have gone farther into the investigation of such cases. With all the evidence of limitations to the subconscious we have to argue on the assumption that it can easily do all these things, and perhaps assume that it may be self-deceived as to the origin of its own phenomena. This may not be true, but unless we secure better evidence for spiritistic influence we must suppose a subjective origin of all the phenomena. Whether it turn out the true hypothesis or not, scientific method requires us to stretch explanations by the subconscious until there is more evidence of the supernormal. All this goes without saying, but I reiterate it here in order to show why the record has any value at all, and this value comes entirely from the perplexing nature of the phenomena on any hypothesis. When we wish to evade spirits as the explanation it is very convenient to throw the responsibility on the subconscious, but if the scientific sceptic, who has no prejudices against spirits, even tho they be regarded as insane, should ask us for evidence that the subconscious had produced the phenomena we should be in as many straits for showing this evidence as we would if the claim were presented for spirits. The field is much more one for a confession of ignorance than for the pretensions of knowledge.

INCIDENTS.

The Society assumes no responsibility for anything published under this head and no endorsement is implied, except that it has been furnished by an apparently trustworthy contributor whose name is given unless withheld by his own request.

INTRODUCTION.

The following narrative of experiences is from a private person who wrote out her experiences from time to time and filed them with us for preservation. Some of them were recorded at the time of their occurrence and all of them deserve record. Some of them have been published before in the *Progressive Thinker*, but in certain instances were subjected here to further inquiry. We published one experience of hers in the first volume of the *Journal* (p. 369). The story of her experiences must determine its own value. All that we emphasize here is the fact that she is a private person and has never engaged in professional work of any kind.—Editor.

MY SPIRITUALISTIC EXPERIENCES TO DATE.

By Miss ANNA STOCKINGER,
Versailles, Ind.

I.

May 9th, 1909.

In stating this, the actual occurrence of my otherwise uneventful life, I shall disguise no facts, however personal they may be, nor shall I exaggerate them; on the contrary, I shall give the *true history* as briefly as will be consistent with the facts of the most interesting years of my short life.

Looking back now, no glamor has been thrown by the past over

those years; they seem to have been prosaic enough, but when I consider the years of my early girlhood and on up to the time of my awakening, the darkness, the mental thralldom in which I was obliged to live, make me shudder. I say obliged, for is it a child's fault that it cannot pierce the dense material world and discover the eternal in all things?

No one has a right to be ignorant, but where was I to get wisdom? Schools and churches didn't furnish it, and I strove in vain to get from books that mental food so steadily craved. An abundance of scientific and materialistic literature was ever at my command, but I felt it all to be scarcely more than mere speculative philosophy, and how is one alone, and struggling ever for the light, to know that genuine knowledge in answer to one's requirements, is to be obtained only through one's own powers; moreover, the powers of a child are through custom, repressed. For, from earliest dawn of an infant's thought, it is made to lean upon outside help. The child is forced to study, and to learn what some great wise man has thought in time past, and no sooner is one book outgrown by the child, than another is forthcoming, and still another, thus leaving no time or strength for an original thought!

As adults, we still have those who think for us; we have instructors, ministers, and our political corralers, and only with the progress of time do we sometimes manage to exert our own mind on some great question; our reasoning power begins feebly to awaken, till sometimes these, our former proxy-thinkers are obliged to learn from us, the great common people.

That a better understanding may come of what is to follow, I shall state that I am 38 years old, single, and while not physically robust, have steady nerves. Brought up in immediate access to a large number of choice books of my father's collection, my range of reading has been an exceptionally broad one; my tastes as a student having been inherited from my father.

Because we read Darwin, Huxley, Paine, Ingersoll and such writers, we were called "Infidels," and as we support no church are still known as infidels! We were unprejudiced by any former teaching and were free to think for ourselves, still, I think we had a leaning towards materialism. Indeed, I often heard my father say that death was the end of man; that he thought man would not

survive death. As to myself, I invariably dismissed that subject from my mind and *refused* to allow myself to think for a moment about it either one way or another.

At an early age I discovered that I could amuse myself by the hour looking at a panorama of constantly moving pictures apparently in the air. I could stand looking out of an open window and gradually would not be conscious of any material object by any of the senses, but a few feet out in the air there would appear to my vision an interesting and ever changing panorama. I did not move and these processions would slowly move along, one object after another leaving my field of vision as it were, and as long as I cared to look they came; unfamiliar, strange, but withal interesting. There were curious low houses, business houses with signs and printed words thereon that I could read, trains, engines, elephants, camels, curious two-wheeled carts drawn by dark-skinned people. The ground always appeared to be a desert sand, without any visible vegetation. When my interest was a passing one merely, the objects would pass along steadily out of my range of vision but when I looked attentively, the pictures would remain longer.

I recall one such scene in a procession of these "moving pictures". Two small and very dark-skinned men, nude, with the exception of white breech cloth and cap, were passing along when suddenly one stooped and began to hunt in the sand round him. His companion also stooped and scratched in the sand and finally squatted down to search closer. The other shuffled in the sand with his feet as he continued in a stooping posture. One finally picked up something small like a coin, handed it to the other and both passed out of sight. Always the people I saw thus were dark-skinned and resembled the people of India. I did not tell my people of these sights or visions, and finally paid no more attention to them, not because my interest in them palled, but because I did not wish to be thought indolent! Since then, I have seen them no more, nor can I see the like again, when I try putting myself in the same state of reception. I was not imaginative then, but am sure the pictures did not arise from some course of reading. [1]

1. Miss Stockinger here happens to note early experiences which are intimations of coming mediumship, but which are too often taken as signs of something morbid or dangerous and symptomatic of mental aberration. If

About 15 years ago I began to read books on Spiritualism and kindred subjects, also books that explained all the phenomena of Spiritualism through telepathy, sub-conscious mind, etc. While it was all quite interesting to me, I know now, that I understood nothing about it one way or another. I thought, tho, if I thought anything, that the phenomena could all be accounted for very easily without having to resort to influence of supposed spirit origin.

One evening about 12 years ago, so near as I can remember, I was invited to attend a "table tipping" at one of the neighbors. I was ignorant of such experience, but like many another, was confident I knew how it was done. Suffice to say, however, all my fine-spun theories imbibed from writers on telepathy, magnetism, sub-conscious mind, etc., failed to explain to my mind the phenomena of table-tipping. From this time I commenced to study the subject more seriously, and with as much earnestness as a girl of my age could muster! My sister (17 years) and I sat for table tipping. Many messages for ourselves came from relatives also some for strangers which we feared to deliver. My father took notice when messages came to us from relatives of his that we had never heard him mention; whose names we never knew. I must tell all this in order to be understood in what follows, but before entering into the real work, I shall describe those who came to be my teachers on the other side.

A favorite uncle of ours was a doctor living in Kansas. He graduated from the Cincinnati, O. Medical College (Eclectic) from an Allopathic school of medicine, and from the Homeopathic school of St. Louis, Mo. (Once I asked, childishly, why he went through

parents could learn their true significance and treat them rightly they might be converted into useful developments. Children are said to be imaginative and parents let such things go at that or even punish them for lying, when they should know or learn to know that the liabilities are very much better than that, tho they should also take notice of them for their suggestion of exposure to obsession. Whether the mediumship will be good or bad will depend on the personalities that control. It is in the hands of parents as much as the subjects to determine which direction the development will take. But visions or apparitions of this kind, usually dismissed as imagination or hallucinations—and they are that often, tho of a veridical type—are very frequent with young children and should be handled with great care. They cannot be prevented, but they can be managed so as to develop children in the right direction for the use of such powers as the facts indicate.

so many schools and he replied, " Well, there's a little good in each one, and I study all so I can take the good from them and use it in practice.) He was a great student till his death at 45. On his last visit to us some 14 years ago, he was on his return from the Eclectic Medical College, in O. There he had made the acquaintance of Joseph Rhodes Buchanan and Dr. Campbell of the school. The former, he told us girls, was a psychic; he could hold a stranger's letter to his forehead, then describe the writer and his surroundings and tell what he had written in the letter. This, my uncle seemed to find very interesting. He urged us to practice and experiment along this line. He spoke of Spiritualism, advised us to read, study, and if possible try to cultivate some power so as to experiment and learn something along this line. By nature, he was a serious, lovable, gentle sort of man, unassuming and considered a bit effeminate by the worldly sort of undiscerning creatures. I tried to study along the lines my uncle had laid down, and before another year had gone, he passed out of physical life, and with the exception of table-tipping, I had not experimented further and had received nothing important. This phase never appealed to me, tho it was all right as the beginning. I understand it now; a first step, which if taken by the *investigator*, and not *despised*, simply leads to *other* and *better* work along *spiritual lines*.

While he was with us, my uncle made the acquaintance of a doctor of almost his own age. I don't know what passed between them, but know that later after my uncle returned to Kansas that they corresponded and exchanged papers. Both were students of such writers as Marx, Proudhon, etc. This doctor lived within ten miles of us, and I knew him only slightly. The first I shall call uncle H. the other Dr. S. hereafter.

Dr. S. was a practising physician, a graduate of several medical colleges and he was held in the highest esteem by all who knew him. He seemed an all round model man, fine in every way. He passed out through an accident some 15 [13?] years ago.

When my sister and I sat for table-tipping, messages came from Dr. S. We did not make a note of what he gave us then, and aside from advice as to how we should continue in order to learn the truths of the invisible world, I recall one incident that impressed both of us. Our mode was to name the letters of the alphabet,

and the table would tip at the right letters of the sentence, and this time he said he had a letter for our father. Not knowing then what we have since learned, we did not preserve a copy of said message. It was a long sentence, and was couched in legal phraseology; to us girls, it meant only so many words! As soon as father came home we told him we had a message for him from Dr. S. When my sister repeated it to him, our always gentle, good-natured and loving father turned upon us a look of deepest annoyance, and finally grew too angry to trust himself to speak; and straightway left the room, slamming the door viciously behind him. My sister and I were amazed, and we very naturally concluded that the message had reference to some recent case that our father (a lawyer) had lost, and about which he was still very "sore", as never before had he shown such sudden temper. We felt reticent in asking for explanation later, and never referred to the message again. Now father made it a practice never to mention his affairs in regard to his profession, in the home, and he knew we never knew *anything* about *any* of his legal *affairs*, therefore, we concluded that this spirit had hit upon something more than a mere platitude! Again, we thought our father was angry at us, thinking perhaps, that we had heard something of his case and were teasing him, something, however, that we never did do. Instead of sifting this occurrence to the bottom, we ignorantly let it pass, but it ever after made my sister and me feel that Dr. S. was not saying mere nothings, if indeed, it was Dr. S. *Then* we were *investigating*, and had not yet proved the identity of this communicator. We were satisfied that the messages were something more than mere words coming from a source outside of ourselves.

My father was interested in our sittings from the first, his attention had been aroused at names given us from some of his maternal relatives, names he knew we had never heard; and he used often to sit with us and otherwise encourage us to continue the investigation. Of Dr. S. he would ask questions calculated to prove his identity, and he seemed satisfied with the result.

About this time, two orphan cousins came to live with us, Misses Nellie and Gula Schwartz. Nellie was 18 years of age, and she and I used often to sit at the table and we received many personal messages. Once we received one from a Mr. Reynolds whose given

name I have since forgotten. He said he used to live in Nelson, Ga., and that he wished we would write to his wife there and "Tell her to change her way of living and not to cause the ruin of so many girls." We both promised and my father said we should write the postmaster there, but I am ashamed to think that neither of us did. We forgot all about Mr. R. and the message we promised to deliver, and 3 months after this, as we were sitting, Mr. Reynold's name was again given us and he said, "You did not write to my wife!" Again we promised and he left and never came again, having found us most unreliable.

At that time, we knew not what we know now, (which we have since learned) that those communicants were as truly human beings as we are, and should receive the consideration due to beings on this side. Had we known then what we know now, we should have kept a faithful record of our repeated experiences!

In June, 1902, Nellie went to Indianapolis where she entered the City Hospital for a 3 years' training as nurse. Meanwhile, her sister, Gula, 15, and I sat for table-tipping. We had a small table and it often kept time to music in the most peculiar way; sometimes the force influencing would make it dance. It would move over to the piano with only the tip of her right hand index finger lightly upon it. At her request table would gradually lie down, then get upside down and lastly, right itself with her finger tips upon it all the while but lightly. I never cared for this performance. I longed for other proof. This was none, that I could see.

Once we were sitting and to all of our questions the same reply was given, "Don't know!" Gula was vexed. She said, "I guess you are a *know-nothing!*" Immediately the table moved till a corner was opposite her and struck her such a blow in the ribs with the corner that the poor girl cried for pain. This taught us politeness!

Another time Gula and I sat at the table and her sister came. Among other things, we asked her what Nellie was doing at the hospital. She said, "Wait, I shall go *see.*" She returned after a few minutes, and we asked again what Nellie was doing. She said, "Nellie doesn't want you to *know* what she is doing; she is afraid you will *worry* if you know. She is now writing you a letter; you will get it in a day or two." The letter arrived the morning of the second day, so that was all right but the rest of the message remained

to be verified. I wrote Nellie immediately, copying the message her sister gave. We heard no more about this till about 4 months after receipt of the message N. came home on her vacation. About the first thing she did was to hand us a picture. "This", she said with pride, "is what I was doing in March when you got that message from my sister! Contrary to rules, I managed to smuggle out that letter she told you I was writing but I wouldn't have had you know what I was doing at that time for the world, you would all have worried so about me! The picture was taken through a window." It was the most frightful looking picture of a man—a small-pox patient! Nellie was his nurse. [2]

I wish it understood that nearly every time we sat at table Dr. S. would come and urge me to *write!* "Get paper and pencil; we want you to write," he would invariably say. What should I *write*, I wondered! I liked to write and often wrote things for my own amusement, and I thought they meant for me to practice *good writing*. They said they would *help* me *write*, etc. I had never read or

2. This statement that "Nellie does not want you to know what she is doing" recalls the experiments which Mr. Stead described as his own: namely, communications with the living. This instance also represents what passes as telepathy or clairvoyance, but the representation that the mind read does not want the percipient to know what it is doing would seem to indicate something more than a mere passive reading of what is in the subconscious of the agent, but also seems to indicate a purposive effort on its part to deny the information wanted. Apparently the subconscious carries on a conversation without any knowledge by the normal consciousness of the facts. Assuming the spiritistic perception of what is in the agent's [?] mind the fact would seem less like a conversation between two subliminals, tho the spiritistic theory has to encounter the same difficulty to some extent. But it does not have to assume that the percipient's work is wholly subconscious. On any explanation we have the subconscious of the "agent" to reckon with, tho the phenomena in this instance involve something like clairvoyance which usually has complications with controls and at least alleged spirits. Whatever will explain the real or apparent perception of the writing of the letter will cover the other facts, and it is conceivable that the matter which she did not wish known was prominent in her normal consciousness at the time, and if so there are no complications about it, or if it had been there previous to the present experiment and if the spiritistic theory be adopted to explain it, the reference to her not wishing it known what she was doing would be a memory of a spirit, not necessarily the acquisition of knowledge from the subliminal of the "agent."

heard of spirit control in writing, and I really knew nothing about any of the different phases of control. Uncle H. sometimes expressed the wish that I should write.

As time passed, a new guide came to our table. He gave his name as Robert Browning. I remarked to Nellie at the time, that while it seemed very nice that Mr. B. saw fit to come to *us*, that we should not be content with mere assertions but should let this statement rest, while we continued to *search* for the *truth!* Nellie's mother and sister came with certain proofs that *instantly* convinced her, and she was therefore more *credulous* than I, but was also willing to search, as I advised. Later, I shall have more to state about Mr. B. and while this account may seem broken and scrappy thus far, it must necessarily be so, till I can get to the main facts of my work, later. [3]

Soon after Mr. B. announced his interest in us, another one came to our table and spelt his name: (Wm. H. Ward) and gave Nellie certain proofs that he had not forgotten her. Then she told us an incident that occurred the day of his death. One morning, as she was still on her probationary term, she said she arose and instead of going to the patients assigned her in her *own* ward, she went upstairs into another assigned to *graduated nurses!* She walked straight up to a cot. A young man thereon, raised himself and grasping her hand exclaimed, "I *knew* you would come, I *knew* you would come!" "You will not *leave* me, O, say you will *not leave me!*" She looked round at the physicians and the nurses, and begun to realize her position. The physicians motioned for her to remain, and the nurses stood back. She said he held her hand, so tightly that it pained her, and tho apparently dying of typhoid fever, he seemed conscious. She had never seen him before, and knew nothing whatever about him up to this time. She stood several hours in a strained position and when he slept, she gradually loosened

3. The alleged appearance of Robert Browning and the later statements that he is Miss Stockinger's guide and intended to write a book has much interest, especially for the sequel of it which we shall discuss later. The point of interest now is that this sort of thing often takes place in these phenomena, whatever the explanation. It is easy to explain, but harder to prove, and the reader should notice that Miss Stockinger takes the right attitude of mind toward the claim made of his presence.

her hand and stepped out of the room for a few moments. When she returned he was wide awake and staring toward the door. As she approached, he reached for her hand again, and said, "I *knew* you would come back; I *knew* you would *come back!*" She said he died a few hours later, clinging to her arm.

The next day when we sat again at table, he came, and she asked why he had wanted her to be with him when he passed out. He said, "They told me you could help me!" "Who", she asked, "told you I could help you?" My spirit friends told me you would help me!" "Did I help you?" she asked. "O, yes!" "How?" asked Nellie. "You gave me strength to leave my body!" Nellie then wondered whether he wished her to write to his relatives. He said it would do *no good* as they would not believe he could come back. He was a young man, an electrician, and his mother lives in New York. This is all I knew about him. [4]

One day he spelled out through the table this message: "Get a new slate and pencil and do as I tell you. Put pencil on slate and lay slate on floor under head of couch, after your sitting! When everyone has left the room, then you arrange slate and sit down quietly and alone, then retire and in the morning you will find a message on slate." I bought a new slate, washed and wiped it and she arranged same as advised. I was last to leave the room and I didn't regard the matter seriously somehow, but I lingered quietly on the stairs in the hall very near to the parlor where she was, and I could easily hear her move, but sat still about 5 minutes, till I got impatient and insisted she should *come with me*. She soon came to me on the stairs and we went on up together and never mentioned the slate at all. The next morning we forgot all about the slate. Nellie thought of it first, and jumping up from the breakfast table she ran in and *immediately* returned with slate. She passed it

4. There is no way to verify the interesting features of an incident like this, but I have on record another incident in which a similar statement was made by a dying person, indicating that the dead may help in the process of dissolution. Here it is apparent that the touch of the living is necessary. I have had the opposite phenomenon frequently take place with Mrs. Chenoweth who seizes my hand in order to help her "come back". But the present incident coincides with the constant claim that the contact of a psychic with another person creates or transmits energy or strength for some purpose.

around, all of us looking at the writing thereon. I had never before seen such writing. Slate had a wooden frame and was the size of this sheet. So I shall put it on the next page in as near the style of the handwriting as I recollect that. I fully intended to preserve the slate with the writing, but Gula was so anxious for N. to try for more writing, that she erased it. I forgot to state that N. told me that she had requested Mr. Ward to write the *name* of our spirit control, if he could, while she sat alone in the dark parlor.

Robert
Browning

Robert
Browning

Robert
Browning

Nellie was ambidextrous and I was familiar with her hand writing. I was teaching her shorthand and every day had pages of her long hand to examine, and to criticise. I knew this was not *her* work, and also I knew the girl would never have thought of *arranging* the names as *peculiarly* as they were placed on our *slate*; nevertheless, I accused her! She was visibly *hurt*, and said we should try again. Her mother came to our next sitting and said *she* would write on *slate*. N. was cautioned to arrange slate *herself*. I was on the alert. I saw that the slate was clean; I feigned carelessness as I stood by while she arranged it and put it under couch. Then I stood outside the portieres that separate the parlor from hall, and *listened* and *watched*! She sat quietly till she came to me, and

we went up stairs. I slept with her and knew she didn't leave the room that night. I arose first and we went down together. I got slate and it contained the sentence, "I am here." It was in a hand-writing that *resembled* Nellie's. She said it was from her mother. I was puzzled. [5]

After our next meeting we were going to try our slate experiment again and I begged N. to let me place the pencil in a little ring I drew on slate to see whether it would be out of ring next morning, and N. gladly consented. I had it fixed to my entire satisfaction, and kept on the alert more than ever, because of my wicked suspicion of the innocent girl who had never before in her life seen anything of the kind, and to my certain knowledge had never *read* of such things as slate writing. I was so anxious for the truth that I suspected every one. Next morning I got slate first and there was nothing on it but the bit of pencil I had placed in the little ring. It was not disarranged. When we sat at table again, N. asked why there was nothing written on slate, and Mr. Ward replied, "Because you promised to arrange slate yourself."

Next day N. was called to nurse a sick person, and her sister, G. and I continued the slate performance alone. We both arranged it as we had seen her do and as we hadn't gotten any writing yet,

5. Miss Stockinger did not suspect how her friend may have done the thing without impeaching her for fraud. She does not say "fraud" in the account, but her statement implies it tho not contradicting the view that her friend may have done it in a trance. The arrangement of the slate was well enough managed according to the account, but it is impossible to be sure that her friend did not get up in her sleep without waking Miss Stockinger herself. The fact that the latter is psychic makes it all the more possible that she would not awaken. The phenomenon may be a spirit phenomenon nevertheless, but it does not prove independent writing. The conditions do not exclude somnambule action on the part of her friend. There can be no absolute guarantee that her friend did not get up in her sleep and write the name, except the assurance that the door was locked and the key concealed so that her friend did not know where to get it. The resemblance to the hand-writing of her friend, while it does not absolutely prove that she alone did it, affords a strong objection to the supposition that it was independent. Even in genuine independent phenomena the relation of the medium to them would suggest the possibility of finding resemblances, in as much as the subconsciousness colors all that takes place in ordinary mediumship.

I didn't suspect Gula. Next morning there was only a small bent nail on our slate. G. laughed and laid it on corner of table 2 yards away and said, "Now let us see if they get it off there!" We went about our work the rest of the day and forgot about slate till evening. When we looked, the nail was off the table and on slate again. Then we asked why they put nail on our slate and no *message*, and Mr. W. replied, "To make you *think!*" Next evening we tried it again, and again there was another nail on slate. Mother said the man who hung up our window blinds dropped the nails and they must have been close to the wall on floor, and the broom had not got them. Gula and I practised to see whether the nails could have gotten on slate as it was laid under couch, but we failed to land a nail in that way. When we placed the slate, we always did it so carefully, too, that the pencil should not roll off. Mr. W. told me I had no such power as N. had, and that G. had none either, that they could not give us *slate writing*. We urged N. to continue the experiments, but she said she was *satisfied* now that *slate writing* was a *fact*, and so far as *she* was *concerned* that was all she *cared* to know. Then she returned to the hospital and our slate work was dropped. [6]

6. The incident of the nail is not absolute proof as no one saw it rise and fall on the slate. There is nothing to hinder the hypothesis that one of the ladies, both being psychic, may have gone into a waking trance and put the nail on the slate without knowing it. It is not necessary for some one to see the nail move without the contact of any living person. I repeat that the phenomena do not have to be independent in order to assure the action of spirits. In the automatic writing of Mrs. Piper, of Mrs. Smead, Mrs. Chenoweth, Mrs. Verrall, Mrs. Holland and others the presence of super-normal information is the guarantee of extraneous agency and in some cases of waking trance the same phenomenon is the guarantee, so that spirit invasions may accompany all such phenomena as are here described. It only happens that they do not prove independent action. Physical phenomena are not proof of spirits and their action. They are fitted only to perplex the man who thinks, in spite of magnetism, wireless telegraphy, and gravitation, that objects cannot move without contact. If we could show the association of mental phenomena with the physical, mental phenomena that were super-normal and proved the personal identity of a spirit, we might then explain physical phenomena by spirits, but they would not of themselves afford evidence of them. They may occur in the same way that automatic writing occurs. We do not necessarily resort to spirits to account for automatic writing, tho we assume spirits to account for the information. They would at

With several of our neighbors we continued our table tippings. One young lady of passive, gentle disposition was controlled to perform on the table as on an imaginary keyboard of piano, she knowing nothing of music. There was rhythm and time to the movements of her hands and my father seemed more surprised at this exhibition than any of us and all knew that the girl was as innocent as she was honest, and that she knew no more about the work of spirit control than *we did*; we all knew. Her performance lasted about ten minutes, with characteristic impressive ending; she "played" on as tho she couldn't *help* herself, and when I laughed at her she smiled feebly and helplessly like a silly child. She was completely exhausted and sat no more that evening. She became a hindrance to the circle, and remained away, but had not the ambition to cultivate music as they desired she should. Perseverance I found to be indispensable to any phase of mediumship; one gets nothing without work. Those of us who were pianists found we could not manipulate our hands and fingers on the keyboard (table) as she did, even tho we might hold in memory a simple production. Ours lacked all that her hands displayed. Seated at piano her hands would leave off their former movements and finger exercises came. [7]

Another time when we sat in the electric light we saw a cloud formation rise above the table and form quickly till we could readily discern shape of face, head, and trunk as of a person. I felt it was a genuine materialization so far as it *went*. We could not persuade the lady in our circle to continue the work of development; for this would form whenever she would sit with us. She said it brought an unpleasant feeling, and she gave up our circle! [8]

least be indirectly the cause of the writing and might be such in apparent independent or telekinetic phenomena. But the situation too often suggests the possible reference to subconscious action, tho this subconscious action itself may be instigated by spirits.

7. I have myself witnessed similar phenomena in more than one case. The hands would automatically play on a table as if thrumming a piano. It has occurred with Mrs. Chenoweth. It is to be classified with automatism generally.

8. The term "materialization" needs to be carefully defined before we interpret such phenomena. Miss Stockinger does not indicate the meaning which she attaches to the term and recognizes that the experiment was not

Now I shall begin the narration of my own experiences as they occurred through my own powers. I wish it understood, however, that all this while, we had been sitting for table tipping. Almost at every sitting uncle H. or Dr. S. would insist that I should *write*, etc. Dr. S. finally came no more and when I asked uncle H. why he came no more, he replied, "Because you will not *write* for him." Dr. S. was most persistent that I should write.

One day in Sept., 1903, I had been writing a book review. It was not finished, and I could not stir up another thought. I sat a blank moment with pencil unconsciously poised on paper, when my hand began to write. It continued to write and I seemed to be only conscious enough to hold pencil and to provide paper. The page was filled directly and another and another, till there was no more paper at hand. Mechanically, I took up a newspaper, intending to use its margin. On it, the words, "Get more paper," alone came, and consciousness returned. Not well understanding what my hand had written, I showed it to my father, who said it was "*strange*!" "Copy it off," he said, "and try to get some more writing." On the next page is a copy of that first writing, and while it is not so good as later writings, still I shall give it. [9]

WRITING No. 1.

Animation of the soul and not dormancy is the great requisite.

complete. But we would interpret the phenomenon as a collective hallucination instigated by a spirit or by spirits. "Materialization", when strictly defined, implies a set of phenomena too hard to believe, while apparitions, individual or collective, are much more easy of belief. Moreover, we do not require to suppose either an individual or a collective apparition as hallucinatory. We may suppose an ethereal reality appearing to the vision of both without supposing "materialization" at all, and by either collective hallucination or ethereal appearance obtain all that a spiritistic theory demands, and not involve ourselves in the implications of "materialization" or a physical creation.

9. This intrusion of the automatic into the normal act of writing is a frequent phenomenon with psychics. Mlle. Helene Smith did it, Miss Burton did it and another in my acquaintance did it. It shows the probability that extraneous agencies may invade normal life, if we are psychic, and the lesson in connection with the possibilities of obsession is an important one. We may discover that spiritistic invasion is more general than we have suspected in the few cases that have received scientific attention.

There need be education to draw you to your best capacity, and that we shall give (if you think it worth your while to attempt this work) regardless of preconceived ideas, or previous habits ingrafted as contrary to the nature of the soul. Evidence shall be stated to corroborate our work and you shall continue with what seems to you of doubtful origin and faulty conception.

Plainly to state the case, it were impossible; but, through want of order, the soul expands not, nor can it attain to any great degree of mastery over mind; for without the true origin of the soul's growth, there flashes no truths in its direction as contrary things present themselves to be cleared away and accounted for as soon as there is a slight awakening.

Cardinal to this are other points to be taken into consideration, namely, the construction of a manner receptive at all times to the good influence that flows into the soul from the precincts of the (as yet, to you) unknown. Every attempt you shall make will bring you to the banner light with which you are surrounded and through which you see but darkly, if at all. Only the proper influx of ideas on this account, are taken as positive proof but there emanates [emanates?] from the source of all matter, the principles of truth in their most incipient form. Without this there would be no knowledge worthy the name, and I dare say, you would not conceive of the depths it is possible for knowledge to lead you. Ever and anon, you get a flash of spiritual light which you hail as an intuitive tendency—dating from prenatal influences and it were through you that this is encouraged, and not considered as hereditary gifts as the only explanation.

From the inner principia of mortal man there issues what he thinks upon first thought in his perception but which is entirely foreign to him or his faculties. Only cultivation can encourage spiritual growth, and conscious growth is of fine order, in truth, the finest there is. Only by deliberative meditation can the conscious order of the soul growth be attained; knowledge comes as it is demanded. Properly acceptable on first instance, there progresses from soul growth that contentment and self-complacency that is restful to him who enters into the experiment as he may term such commendable work; and the soul grows and absorbs and enlargens its territorial claims and when at first it was relegated to the rear

by the gross material constituency, it now comes forward emblazoned with all the conscious order of freedom of action, as it continues to usurp its rights and to authorize for the purity of its surroundings. Results are obtained through cultivation of the soul, not only in a spiritual existence, but a worldly as well. Contrive, therefore, for all that conduces to establish an understanding of this work as we resume other things of a more worldly interest, as you may be pleased to have it. Proof shall follow proof as to the truth of our statements, and there need be no hesitancy so long as these rules held forth and followed as chief of all precepts of either a worldly or a spiritual nature. Value each and every precept derived from this source, and linger over the thoughts arising from the inner concept of your being, for therein speaks the soul feebly, and strength comes with use. It were well occasionally to pause and consider why you do a thing first one way, then another. Why not the same each time? Either you do not desire to do so, or else you are carried away beyond yourself and made to contrive your own salvation or else you are merely an instrument in the hands of unseen forces, gathered about by your every unconscious demand. Learn to distinguish the conscious from the unconscious premonitions or promptings within you.

Fling all indecision to the utmost bounds of your being, for now you have no need of scales, your perception is quickened, your reason is enthroned, and there is withal an ascendancy of spiritual control ever on the alert for your bodily good. Great results are obtainable by individual aid, and by a combine in general, as that we might mention for example, of the ancient Grecians who worked in harmony and order to attain any degree of conscious spiritual growth. It was conscious growth with them, and they realized the vast benefits accruing from such systematized national order, and see the results as a nation! Nowhere were there more successful or enduring people, materially and spiritually, and there remained that calm, indifferent disregard to superfluities, such as the vanities of the present generation that was thoroughly excellent and altogether praiseworthy and highly profitable to the entire nation. There was no subverted order. All proceeded calmly, deliberately, with them. They passed their days in secluded peace and occupation conducive to the finest intelligence, and were therefore quickened thereby in

both spiritual and physical existence. Such an order among nations were a fine retrospective field to which nations of the present may glance and derive value such as accrued to those sturdy noblemen of the Isles of Greece.

Conclusively pointing to this testimony, there is yet one other matter to make clear and prominent, and that is the growth of soul as affecting nations; without a head there is no need for a body; without a body, there is no need for a soul. Nations without souls are as headless bodies; they are mere struggling physical masses, corruptible and destructible even as is a headless body, which reverts to physical matter as is consistent with nature's laws of procedure. Nations possessing no spirituality or very little at most, generally resort to warfare as the only solution of a difficulty. The nation with most difficulties solved in this way is the least spiritual. A nation that settles all difficulties amicably, and without armor of warfare is highly spiritual. Only that nation which hesitates to arbitrate peacefully and amicably with its own people, or those of another nation, would better begin to cast inward for a flash of that light derived from the hitherward boundaries of spheres celestial. Conscious consideration of such instructive procedure, as it would be thought by the nation observing it, and there would be that efficacious order which we mention of the Greeks. Quite the contrary opinions are extant to the disadvantage of him who does not rightly avail himself of this soul culture, for the value thereof arises from a full appreciation of that which is better if trained and cultivated with best of care along these lines.

Plans are extant for the proposed culture of this work and they will later be fully explained, as you allow us to continue.

Relating to this same soul growth there flows from whence you know not, nor realize not, the most persistent and powerful force from the ranks of a Brotherhood, organized with full authority for such work. Next in rank come those who are endowed with forces equivalent to mortal controlling principles, eventually exerted for the advancement of others of a sphere of lower order than the one they inhabit. So much so is this, that there must emanate a strong current from a forceful and stronger agency in order to be felt and recognized; that these are delegated to that work. They initiate those of a lower order, to the higher level, and are themselves thereby raised

higher through the effort to raise others. Supervening forces come to the aid of them in their turn, and to those in their turn, till at length there is an endless chain, one link of which is even higher than the other, and only those at the highest end the most powerful, as upon them devolves the main strength in the way of effective controlling power. Thus it is that soul growth must succeed. Culture refines the soul; renders it more finely constructive in composite parts and changes it not otherwise.

It is now our principal desire to so disseminate facts of laws and order to those still incarnate, and to continue so to do, until there is not only that semblance of actual growth, but the general uprising and conscious development of the same; as long as we continue to exert this influence only, can it be discernible. Elevation of humanity upon these lines, to higher planes of conscious existence is now our mission. So long as we can escape the doctrines of contrary teachings we may dissemble not, but aid the transmission of power to exert influential control upon suffering humanity, etc., ending with the words, "*Get more paper!*" [10]

While this first writing seems now rather commonplace and its meaning not clear in places, it must be remembered that it was written at an *unusual rapidity*. Then, I did not appreciate the speed, but later often observed that 12 long pages (4 in. longer than *this page*) [typewriter's page] were easily filled in a half hour, when conditions were fair and no interruption occurred. I wrote with pencil on one side of paper. I did not resume the writing as advised, therefore never knew who gave the above writing. Later writings were always begun something like this: "You may now write for Browning." Or, "Browning is here and wishes to write as soon as you are quiet," etc.

From the first writing, I got the idea that Browning was not giving his thoughts direct to me, but that others of gradually lower spheres were the "receivers" through whom the message reached me; indeed, a later writing confirmed this supposition, when it stated, among other things, that I was ignorant of the amount of

10. This message is characteristic of incipient mediumship. There is no objective or scientific evidence in it of the supernormal. Only the subject who was the means of writing it can be the judge of that. None but she can say to what extent it transcends her normal knowledge.

good my willingness to write for them was doing for many struggling and deserving spirits, and I was often led to think the work was more for *their* benefit than for that of mortals, tho, of course, it was understood that I was thus being educated also, for my benefit as their amanuensis. [11]

Now, I see that I neglected to refer to that experience my mother had, when she saw the three spirit forms or "shadows" as she called them. This event occurred before I had received *any* writing, and the point I wish to make is that *then*, I did not realize what would be written, or how anything could be written through my force. The experience referred to, should be read at this point, and as I have long ago sent it to you, as an experience of my mother's, which I know to be true in every respect, I shall not here re-write it, but ask the Society to mark it "Exhibit I." so the reader may now read it at this place.

EXHIBIT I.

[April 15th, 1908.]

One Sunday afternoon, August, 1903, my mother and I went upstairs at 3 o'clock to rest. We went into a northwest room whose only door opens into a hall. The room has a north and a west window. The latter opens upon a brown-painted tin roof of a down-stairs porch, next to kitchen and in the back of yard. Win-

11. This account of the relation of Browning to her work is most interesting and represents things quite differently from what is usual in mediumistic phenomena. Usually the medium is sure of the direct control of the alleged spirit and it is so often preposterous to suppose it that the whole thing has to be set down as incredible, especially when there are no detectible characteristics of the personality alleged. But the reader must remark here that it is claimed that Browning is not the direct agent in the work. He is represented as using intermediaries and that is the way it has often appeared with the Emperor group in the Piper and other cases. Often Emperor, tho he is the nominal influence in a work, is not actually present, but delegates the work to others who represent him. That is, a "guide" need not even be present at all the work. Apparently this is implied of Browning and considering that we do not get definite characteristics of such "guides", it becomes more credible or possible that Browning has something indirectly to do with the case. It cannot be proved, but we must recognize the conditions under which he is said to be present.

dow-blinds only were at top of windows, and the latter were open. The sun was already beginning to shine in window from the west, and as I sat at the table against the north wall, had to turn my back about half way to escape the sun on my back, for the table stands about a yard and a half from west window. A bed stood on the other side of the north window, upon which my mother prepared to rest. She lay with her head to the north. I came up to rest likewise, but seeing a stack of newspaper and magazine clippings, sat down to the table to see what they were. No sooner had I sat down than I thought I should go down stairs and write. Then I thought what should I write if I were down stairs; there was nothing I knew of writing, and I did wish to look at the clippings. Every time I took a new clipping, I thought, "I just must go down and write!" I said to myself, "I shall take just this one to look at, then I will go and write." Then I took another, and another, and so on, and all the time I was tortured with this thought of *writing*. I was interested in the clippings, and I came up to rest and didn't feel at all inclined to go back down to write or anything else, and I rather resented the feeling that I should write I knew not what. At this time my mother was tossing and turning on the bed. Where I sat about 4 yards away I could see her every movement. I asked, "What's the matter, can't you sleep?" She said, "I don't know what's the matter, I simply can't lie still!" She was in perfect health and could usually go to sleep at any time. Finally she turned and looked towards me. She lay that way a few minutes, then she leaned her head up on her right arm in a half sitting posture. I paid no more attention thinking she would sleep soon, and resumed my clippings and my mind still went back to those persistent thoughts that made me read in a most automatic way. A few minutes after, my mother jumped up on her feet and exclaimed, "O Anna, I just saw the most wonderful figures on the wall behind you! I rubbed my eyes thinking there was something wrong with my sight but they were still there, and as I looked they gradually faded. I wish you had seen them. I was too dazed, too astonished to tell you. I thought they were all of light such as is reflected by holding a looking glass in the sun but even of softer light. They were three men, the largest, tallest and most distinct of all stood in the center, with a sort of Roman drapery over his

shoulder. They stood close together and all looking down on you, on your back. I saw the faces of them all but did not know them. The face of the center one was fine, large and perfect, a sort of Grecian head and shoulders. I saw them only to the waist."

They appeared about a yard down from the ceiling, and the ceilings are high as in modern houses. (Sometimes she calls them "shadows".)

This is the only experience of the kind my mother ever had, and she speaks of it frequently, and is therefore not over-skeptical when hearing of the experiences of others.

ANNA STOCKINGER,
CHRISTINA STOCKINGER.

We continued our table sittings as our friends occasionally desired, but after my first writing I could nevermore do anything with the table, nor indeed would the spirit friends communicate in the old way, so long as I sat near. Always, the others received messages through the "table-tipping," saying they would write through me, and I had always to "write" for some persistent spirit. The first time this occurred, I received a message written through my hand in which something was said about a certain man, whose initials alone were given, and marriage and such other mystifying things were discussed. Afterwards the sitters wished to hear the message, and I, thinking in my foolish, childlike way, that the message was for me, alone, refused to read it aloud. Why I should have done this, I cannot say, except as I have since thought, it was my *first experience*, and the writing came through me and I felt responsible, and though I couldn't understand a word of the message as applied to *myself*, I still thought it would be absurd to read it to the other people. After some urging I finally threw it into the lap of a young lady sitter and said, "You read it, I won't!" She read it silently, stuck it into her bosom, and smilingly told us all to please not to pry into her own affairs. Later she told me her story. She had an affair *de amour*, and day and night her happiness was gone because of it. The initials of the young man were correctly given, and the writer of said message was her spirit father, etc. She is married now and lives in Cincinnati, O. After this event, she came one day and brought me a fine present, a *delicate token of gratitude*.

On another occasion the message through the table expressed a desire that I should *write*. The communicant happened to be a German, and in that language he wrote and asked; "Is mother not pleased with Versailles any more, that she must sell the home and plan to go elsewhere to live?" This question seemed to stun the old lady and her daughter. Then they informed us that the old lady had sold the old home to a *son*, and was thinking of going to live with other sons at a distance. This was news to mother and me, but when we told father about the message later, (as he was not with us at the sitting,) he said it was true, that he had attended to the business of hers, himself, and that he thought it a good move, if the spirit father did not, etc. This same one wrote other messages which the old lady said were correct. In one I recollect he beseeched her to control her temper, that her "Zorn" was her greatest fault, etc. Her daughter later confided in us and explained about her mother's temper, of which we had known nothing.

One day a friend of ours gave me an envelope, sealed, in which she said were questions written by a niece of hers, a girl whom I had seen but a time or two and of whom I knew nothing, except that her mother had long been dead, and her father living. These questions, said the friend, my niece wishes you would try to receive written answers to, from the spirit friends; that the girl would call sometime for them. A week or so passed, and I sat down to see what would come in reply to the sealed "questions". I did it very reluctantly indeed. Somehow, I felt it an imposition to have to do this. Besides, she was no friend of mine, and how did I know the answers would amount to anything? Well, I got replies to 5 or 6 questions. The answers were numbered. The first was something like this; "How can we say we are not prophets?" The next two I can't recall. After having received these replies, I quit writing for some reason, and the papers got mixed up and mislaid. A week or so later, the girl wrote me asking about the answers, and then I again resumed the writing most reluctantly. This time I took a fresh paper and the answers again came as before, numbered, and as before, I did not stay with the work till done. This paper, too, was mislaid, or anyway I did not stop to look for it when next I wrote, and as the girl had called herself for the papers, I had now to go to work in earnest, tho I could not see just *why* I was obliged

to do what I did not at all *care* to do. Why should I do this for her, anyway, except as a favor, because the girl seemed so anxious to have it done, and seemed to think I could. I sat, then, till 14 answers were given, all numbered and signed by aunt — (I forget the name.) When the girl came again I said, "Now I have done you this favor, and I shall ask one of you in return." Then I asked her if she would open the sealed envelope and let me see for myself whether there is anything in it at all. This she did, and her first question was, "Will I get the position I am trying for in Cincinnati?" The others she read were so far as I could see, all in perfect harmony with the replies given. Several she smiled and begged off from reading, but she assured me most earnestly, they were perfectly accurate nevertheless. She was very well pleased and seemed grateful for my work. I said there were only 14 answers I got, and she replied laughing, "No wonder, that is all there are of the questions."

After she had gone I searched for the papers containing those first attempts at replies to her sealed questions and was surprised to find that the first 5 or 6 of the first two attempts were exactly similar as to meaning. On the second paper, the first answer was "Write and find out." On the third and last attempt it was, "How can we say? We cannot foretell events." And the other replies on the other papers on up to 5 and 6 which were all to compare, were, to my surprise, exactly similar. Up to this time I was utterly ignorant that such a thing could be done. Since then, I have done it often and successfully, tho, for some reason, I have never quite overcome my *distaste* for the work. There is a peculiar tension one must be in that is unpleasant, to say the least. [12]

12. It was very poor tactics to leave the sealed questions with Miss Stockinger. Of course the fact that she was trusted is evidence of her normal honesty, but the experimenter did not reckon with the liabilities of somnambulism or a waking trance. Perhaps most people at that time did not suspect such a thing, but the evidential way to conduct experiments of this kind is to see personally that the letters are not opened. They should never be left with any one no matter how honest he or she may be. When a mediumistic person opens a letter we must be sure that she is in a normal state before we have any right to suspect or to reproach her with fraud.

(Continued in June Journal.)

A CASE OF REMARKABLE MEMORY.

The following case came from the collection of Dr. Hodgson and was not completed by him. It was reported by Mr. Lyman J. Gage to him in 1895 and he seems not to have observed its evidential interest. As soon as it came to my attention I made inquiries regarding it and got into communication with the mother, who answered my inquiries. I wished to know especially the extent of the child's reading at this early age of four and a half years. Her reply to my query will explain itself.

It is not merely as a prodigy of memory that it is interesting. We have always lacked evidence for the claims made for subconscious memory as often made to explain certain remarkable facts. Many students talk about the subconscious as if its memory were infinite. Defined merely as *Retention* this claim may have its justification, but the usual meaning of the term Memory is or includes *Recognition*, for which there is little evidence that it is or has even a small percentage of the capacity usually ascribed to "Memory". In those cases of secondary personality in which the subconscious shows remarkable phenomena the memory seems to have no more capacity than the normal mind. In the cases of Ansel Bourne and Mr. Brewin the subliminal memory was quite as defective as the normal and exhibited no abnormal tenacity or recall. Hence, tho we admit that *Retention* may apply to the whole of one's mental experience, *Recognition* usually does not. Memory or recognition often shows the capacity to reach unexpected things in a way to suggest larger capacities than is the fact. But when we allow for the wide chasms of obliviscence that occur this inference must be modified. The capacity may be surprising, but it is not large because it is surprising.

But we have in the present instance good evidence of what actual memory or recall and recognition can do. It represents systematic knowledge of associated and non-associated facts which can be recalled in a remarkable manner. It is the clearest and best evidence that I have ever seen in support of such capacities for memory as are often claimed. In this in-

stance it is the normal memory, but the subconscious or secondary memory would probably be the same. If the normal memory in any instance can exhibit such powers the subconscious may do it in some instances. At any rate the present instance is one in which the incidents are not sporadic and isolated events in one's life, but show a command of information that is not determined by the caprices of spontaneous recall, but by responses to questions proposed by other parties. The evidence is thus not from spontaneous recall, but from instigated recall in which the subject itself has nothing to do with the stimuli that produces the effect.

The consequence is that the case is an important one in the study of the subconscious of mediums. It is not that the phenomena directly throw light upon the subconscious of that class: for they certainly do not exhibit any such powers in a single case that I know. They are singularly limited. But the present instance makes for caution about denying large powers of recall and recognition for the subconscious in any case and it will require specific evidence to show its limitations in any specific case. It will be seen too that the memory of the child is the same in his maturity as when young, tho its direction is changed. That is so much in favor of its illustration of what is claimed may be done.

Readers should remark that the evidence against any supernormal source for the knowledge manifested by the child is overwhelming. The boy's reading proves that and there is no superficial indication of a foreign source.—Editor.

THE FIRST NATIONAL BANK OF CHICAGO.

[Aug., 1895.]

Richard Hodgson, LL.D.,

Dear Sir:—

With this I send you a report of an examination of FLORIZEL REUTER the boy about whom I lately wrote to you. His mother says he could have answered as many more questions relating especially to animals and birds, their habits, etc., etc., but opportunity to get this did not occur, and enough is furnished to illustrate the wonderful memory of the child and his avidity to acquire information. If you or Mr. Myers have any questions to ask they will be answered with pleasure, concerning the matter I sent you some time

since, and which you asked the privilege of using with substitution of names if necessary.

* * * * *

L. J. GAGE.

MEMORY.

Questions propounded to, and answered by Master Florizel Reuter (aged four and one-half years), at the residence of Mr. Lyman J. Gage, No. 470 North State Street, in the City of Chicago, Ills., on Monday, June 24th, 1895, in the presence of Mr. and Mrs. L. J. Gage, Mrs. Pierce, Dr. Favill, Dr. Fisher, Mrs. Reuter, Dr. Christopher, et al.

Question by Mrs. Reuter: How many bones have you in your body? Answer: 208.

How many bones in your trunk? 54.

How many ribs have you? 24.

On which side is your heart located? On my left side.

Where are your lungs situated? About here (indicating).

Tell us when the Mayflower landed, and where? In 1620, at Plymouth Rock.

When and where was the first battle of the revolution fought? At Lexington in 1775.

Where and when was the Declaration of Independence signed? At Philadelphia in 1776.

In what month? July; July fourth.

When did the great Lisbon earthquake occur? About 9 o'clock November 1st, 1755.

When was Mozart born—when and where? At Salsburg, in 1756.

Tell me who discovered America? Columbus.

What other name had he? Christopher Columbus.

What did he think? Tell us something about how he came to discover America. He thought that the World was round like a ball.

The other people thought what? They thought it was flat, like a table.

Who gave him ships to go and find America? Queen Isabella of Spain.

How many did she give him? Three. The Santa Maria, the Pinta and the Nina.

Which one did Columbus sail in? He sailed in the Santa Maria.

In which direction did he sail? Due west (indicating with hand).

What did he come to first? Where did he make the first stop? At the Canary Islands.

And then sailed on and discovered—what? San Salvador.

When did he discover America? In 1492.

What is San Salvador? An island.

Who discovered the Mississippi River? De Soto.

When was it? In 1541.

Where did De Soto live before he came to this country. Estra Madura.

Where is De Soto buried? In the river.

Now, tell me about some of the capitals. What is the capital of France? The capital of France is Paris.

What is the capital of Germany, of the German Empire? Berlin.

What is the capital of Holland? Amsterdam.

What is the capital of Belgium? Brussels.

What is the capital of Denmark? Copenhagen.

What is the capital of Italy? Rome—on seven hills.

What is found in Rome? The catacombs.

For what are the catacombs used? To bury people in.

Are they so used now? No, darling.

Can you tell me of any other city where there are catacombs? Yes, Thebes.

Is it a modern or an ancient city? It is an ancient city; an old city.

Tell us where the capital of Portugal is situated? At Lisbon, where the earthquake was.

What is the capital of the United States? Washington.

On what continent do you live? North America—the warmer part.

Where is the capital of Spain. At Madrid.

And what is the capital of Austria? Vienna.

What is there in Vienna that you very much wish to see, that you told me about the other day? The great cathedral.

Tell us where there is a very strange clock which you want to see. At Strasburg.

Tell us where the largest bell in the world is located. The Kremlin in Moscow.

Tell us where the oldest light house in the world is located. In Cæsar's Altar in Dover Castle.

What is the longest iron bridge in the world? The longest iron bridge is over the Tay, near Dundee in Scotland.

Tell me the longest tunnel. Saint Gothard—9 miles.

Tell me where Beethoven was born. At Bonn.

Where was Shakespeare born? At Stratford-on-Avon.

When you go north from the United States, what do you come to? Canada.

When you go south of the United States, you come to what? The Gulf of Mexico and Mexico itself.

Now, tell us about North America. What land lies on the North-East of North America? Greenland.

What island lies east of Greenland? Iceland.

What island lies south of Greenland? New Foundland.

Tell us the highest mountain range of South America. The Andes—where the Big Condor is.

Tell us the highest mountains of North America. The Rocky Mountains.

Tell us a lower range of mountains in North America. The Alleghenys.

What do we find in the Allegheny mountains? We find coal and iron.

Tell us the highest mountain range of Africa. The Atlas mountains.

Tell us the highest mountain range of Asia. The Himalayas.

Tell us the high mountain range of Europe. High up in the Alps.

What is the greatest Republic in the World? The United States.

What is the largest city in the United States? New York.

Founded by whom? By the Dutch.

When? 1613.

Tell us the names of some of the rivers in Africa—the principal rivers of Africa. The Nile, the Congo, the Orange, the Limpopo, the Zambesi, the Niger.

Tell us what is the largest river in the World. The largest river in the World is the Amazon.

In what country? In South America.

Tell us the largest ocean. The largest ocean is the Pacific.

Name some other oceans that are large. The Atlantic.

What is another you know about? The Arctic.

Tell us the largest lake in the World. Lake Superior.

What lake is Chicago situated on? Lake Michigan.

Tell us where the Mississippi river flows. Where the Mississippi river flows? To the Gulf of Mexico and Mexico itself. I told you that.

Tell us the name of the largest river of Germany. The River Rhine in Germany.

Who invented the sewing machine? Elias Howe.

Who invented the steamboat? Robert Fulton.

Who invented the steam engine and perfected it? James Watt.

Who invented the telephone? Why, Thomas Edison.

Can you tell us anything else he invented? The phonograph.

What is the phonograph? It can talk—but you have to wind it up.

What is the fundamental principle of it? Electricity.

What is the tallest animal? The giraffe.

What is the largest bird? The ostrich.

What is the largest winged bird? The Condor.

Where did Grace Darling live? At Farne Islands.

What did she do? She saved 9 lives.

Tell us about Napoleon; where was he born? In Corsica.

And went to what city? To France; and he became a great general.

And fought what great battle? The Battle of Waterloo.

Who was the other general, who fought against him? The Duke of Wellington.

Which one won the battle? The Duke of Wellington.

Where was Napoleon taken? He was taken to the Island of St. Helena.

And what else? He died there.

Is he buried there? No; they took him back to France and put him in a Mausoleum.

In what city is the mausoleum? It is in France.

Well, where? What is the capital of France? In Paris.

Who is the Queen of England? Queen Victoria.

Who is the President of the United States? Old Cleveland.

Who was the first president of the United States? Washington.

Where is George Washington buried? At Mount Vernon, in Virginia.

What two presidents were murdered? Lincoln and Garfield.

Who murdered Lincoln? Wilkes Booth.

How did it happen? He stole quietly into the box, and shot him in the brain.

Where was he at the time? At the theatre.

Who killed Garfield? Guiteau. He was at the train, walking with James G. Blaine.

And he was shot where—in the brain? No it was not.

Where? Right here (indicating) in the lung.

Name as many generals of the Civil War as you can. Gen. Logan, Gen. Grant, Gen. Garfield, Gen. Lee, Gen. Sheridan, Gen. Sherman, Gen. McClelland.

Doctor Fisher: Florizel, which one of the generals do you like best? General Garfield.

Why? Because he was good.

Mrs. Reuter: There is another one you like pretty well; which one had that famous ride? Sheridan.

Can you name another one? General Hooker.

What is the largest continent? Asia.

Which is the hottest one? Africa.

Which is the oldest civilized one, where the civilized people come from? Europe.

What is the largest cataract in the World? Niagara Falls.

Which is the largest city in the World? "This is the way to London town."

On what river is London located? The Thames.

What is the highest mountain peak in the World? Mount Everest.

In what mountain range is it? The Himalayas.

What are the two principal volcanoes in Mexico? Popocatepetl and Orizaba. Popocatepetl is the smaller and Orizaba the larger.

How many animals can you name that live in Africa. The giraffe, the elephant, the lion, the lioness and the rhinoceros.

(Here he spelled correctly the words rhinoceros, giraffe, elephant, lion, lioness.)

Now, go on and tell us some more animals that live there. The hippopotamus, and the vulture live there.

Go on. The African vulture lives there.

Go on, tell us some more that live in Africa. The Hyena.

Now tell us something about the animals. The hippopotamus lives in the water.

On which part of Africa? The Nile.

Does he live in any other continent? No, darling.

Tell us about the giraffe. What does he live on, and how does he eat? He eats off the trees.

Does he eat on the ground? Not except when he is in captivity.

(Here he played a piece of music on the violin, from notes, and then played the Austrian National Air without notes.)

Tell us how the Lady of the Lake goes, please.

"The stag at eve had drank its fill
Where danced the moon on Monan's rill."

What was it that Fitz James said when his horse fell dead?

"Woe worth the chase,
Woe worth the day,
That cost thy life,
My gallant gray."

(Here he recited "The Hen and the Duck.")

Dr. Favil to Mrs. Reuter: Is this wonderful talent principally memory? Mrs. Reuter: I do not know.

Does he reason about things? Oh, yes.

How old was he before he talked at all? He was two years old or more, before he talked much of anything, but he knew his letters before he talked a word. We had a little book with the letters in it, and I noticed he would pick up the book, and found out he knew them by saying "Show me A, etc." and he would hunt around and find the letter.

When did he commence to walk? He commenced to walk at 11 months. He walked quite well then.

When did he take up the violin? Just a little over a year ago. He began to pick out airs on it after a little while. He first picked up little Scotch airs and such pieces.

Has he had instructions since then? He has had 19 lessons since. The second piece he played just now was without instructions. He just picked it up.

How did you first notice his wish to learn music? Oh, of course, I was fond of music myself, and I asked him if he wanted to learn to play.

Does he know the piano? Yes, he picks out little pieces on the piano, but plays mostly on the violin. Of course he only knows the treble cleff, as that is all there is to violin music.

Does he know the keys? I don't think he does on the piano.

Can he stand with his back to the piano and pick out the notes which are struck? He can with his back to the violin.

(Here Mrs. Reuter struck several notes on the violin, and he named them correctly, such as "E on G, C on A, Flat first finger on the A.)

Mr. Gage: Florizel, who was the wisest man that ever lived, do you think? Who, in the Bible? Did you ever read the Bible? Yes, sir, God.

To whom were the ten commandments given? To God.

God gave them to whom? To bad people.

Do you know the ten commandments? Why were they given? Bad things.

Do you know what it is wicked to do? To disobey.

To disobey whom? What God says.

What else is wicked? To story.

Do you ever tell stories? No, sir.

What else is it wicked to do?

Mrs. Reuter: If you were down town and wanted something, would it be right to take it? What is that? Stealing.

What do they do with people who steal? Put them in jail.

Who sends them there? The policeman.

Yes, but who sentences them, who says whether shall go to the penitentiary or not? Who in the court tells them whether they should go to jail or not, who sits at the desk in the court room? No answer.

Who was it that gave you to me? Mr. Bills.

Yes, he did part of it, but who said I could have you to keep forever? I thought you knew about the judge. Yes, I do, but I did not know—

What was the judge's name in Davenport? Judge Brannon.

Now, Florizel, if you were to go to another country, and did not want to carry enough money to last you while you were gone, what would you carry? A letter of credit.

Where would you go to get it? I would get it at the bank.

What would you have to do to get it? I don't know.

Mr. Gage: What kind of money do you like the best? Gold money.

Why do you like gold money the best? Because it is gold.

Which will buy the most, gold money or silver money? Gold money.

Do you know how much that bill is (handing him bill)? (After examining it in light) One dollar.

Mrs. Reuter: Where was Columbus born? In Genoa—and Paganinni was born there, too.

What was Paganinni? A great musician.

What did he play—the piano? No darling, the violin. He was a great musician.

Do you know any musicians in Chicago? Tell me of one who was very good to you the other day. What teacher? Max Bendix.

Dr. Fisher: How much pains have you taken to drill him? Well, very little. So far as these questions are concerned, they have not been asked him more than two or three times since we came to Chicago in April. Before that, once in a great while, I would take a day when I would ask him some questions. Most of these things he has learned himself by reading.

Mr. Gage: What is the nicest story you ever read? About God.

Mrs. Reuter: No a real story, a genuine anecdote; what do you like the best? A poem?

Well, a poem. Tennyson.

Which one of Tennyson's poems do you like best? The "Bugle Horn."

Mrs. Reuter: That means Locksley Hall.

Can you tell me what poem of Longfellow's you like very much? "I stood on the bridge at mid-night."

Do you know another one you like? Yes, darling: "The day is done."

Any others of his you like? "The darkness falls."

Well, that is in "The day is done."

Can you tell me any story from Dickens that you like very much? I don't believe I know that. I have not read it.

You have not read it recently. Oh I don't know as I ever told you it was Dickens. It is about a ghost. Marley's ghost.

What did he do? He was the skeleton of Marley.

How did he look? Like a ghost.

Could he sit down? Yes, darling.

Can you tell us something Scrooge said when he came in? What was it? "Can—can you sit down?" "I can."

Was Marley a nice man? He was not.

Was Scrooge a nice man? No.

Why not? He did not say pleasant things.

What else didn't he do? What did not he keep? What came in December? Christmas.

Did he keep Christmas in a nice way? He did not.

(Here he spelled Chicago, Davenport, Mississippi river, armadillo.)

He then read a paragraph or two from one of Mark Twain's humorous works, and on being asked what he had read about, replied: About a lady that left something at home, a little tidtoddler.

Mrs. Reuter: Now tell us about some animals that live in South America. The condor, tapir, jaguar.

(He also spelled these words correctly.)

What is it that lives there, that you meet in the woods? A peccary.

Tell me the name of an animal that lives in the Indian Archipelago. Babyroussa.

What do we know of him? He has four tusks.

Tell us the difference between an Indian elephant and an Asiatic. One is bigger. One has great big ears and the other one has little ears. The big one has four toes and the small one has three toes.

In what country does the one with four toes live? In India. The African has three toes.

Tell me something about the rhinoceros. Sometimes they have two horns and sometimes only one big horn.

Is there a difference in their colors. One is white and the other black.

Dr. Fisher: Look at that picture. What do you see? A little girl with a doggie.

What kind of a dog is it? I think it's a New Foundland.

What is the little girl doing? Playing on a mouth organ.

What is the color of the dog? I think it's a New Foundland or a St. Bernard.

Mrs. Reuter: What do you want of all things? A doggie.

What kind? A baby doggie.

What kind? A New Foundland doggie.

Tell us the names of two great explorers and discoverers. Stanley and Livingstone. He was killed.

Can you tell us about a volcano that exploded or that erupted once? Mount Vesuvius.

What great city did it cover? Pompeii.

What did it cover it with? Lava and stone and fire.

What is a volcano? It is a mountain that lava and smoke come out of.

What is a geyser? It is a fountain that boiling water spouts out of.

What is an island? An island is a portion of land with water ALL AROUND IT.

What is a peninsula? It is a portion of land with water nearly all around it.

Tell us what a lake is. I did.

Tell us again. It is a body of water with land all around it.

What is a river? That is a stream.

A stream of what? A stream of water.

What does it do? It runs along.

Through what? Through the land.

What does rain do for us? If it were not for rain, what would happen to the earth? It would be a desert.

Where does the rain come from? The sky.

How does it get there? It is drawn up to the clouds in the form of what? In the form of vapor.

What makes the locomotive go? Steam.

What do they make steam out of? What do they put in the boiler to make steam? Water and fire.

What do they do to start the engine? Pull the throttle.

What do they do to stop the engine? They pull the air brake and pull the throttle, too. They pull the air brake when they pull the throttle.

Did you see an engine at the World's Fair? Let us see if you remember about the World's Fair. I saw an engine.

Where did you see it? In the Transportation Building.

—What else did you see in the Transportation Building? Columbus' boats, the Pinta and the Nina.

What other boat did you see there? Grace Darling's boat.

Did you see any butterflies there? Yes, darling.

Which building were they in? In the Government building.

Did you see any fishes? I did.

Which of the fishes did you like best which you saw? The gold fish.

Where were the fishes? In the Fisheries Building.

What big ship was there you would like to see very much, out on the water? A battle ship.

At this point, by general consent, the questions were suspended on the ground that the little fellow ought to be tired, though he gave no symptoms of exhaustion.

I CERTIFY to the correctness of above.

C. H. NEWHALL,
Stenographer.

THE UNDERSIGNED BEAR WITNESS to the correctness of above report.

LYMAN J. GAGE,
W. S. CHRISTOPHER, M. D.
HENRY BAINTE FAVIL, M. D.

THE UNDERSIGNED, mother of Florizel Reuter (the child referred to in above report) hereby declares that said Florizel was born January 21, 1891, and is this day four years, five months, and three days old.

June 24, 1895.
MRS. GRACE REUTER.

I ALSO CERTIFY to correctness of above.

MRS. E. J. HADDIX.
Grandmother of the boy.

THE FIRST NATIONAL BANK OF CHICAGO.

Aug. 28, 1895.

Rich. Hodgson, LL.D.

A few words of reply to yours of 15 July in-re young Florizel Reuter. The examination reported to you was made on the eve of his mother's leaving Chicago for her home in Davenport and there was no opportunity for trying his mental operations in other directions.

The suggestions you make are all timely and it would be interesting to put them in force. Mrs. Reuter expects to return here with the boy next month for a protracted stay and I hope soon to give further study to the child. He is a lovely little fellow and I would like to have you see him yourself.

* * * * *

Truly yours,

L. J. GAGE.

In a letter responding to my inquiries and dated Feb. 19th, 1912, Mr. Gage writes me as follows:—

“Dr. Christopher who was present is deceased. He was greatly interested in the case. He told me afterward that he regarded the boy as the most remarkable creature he had ever seen.”

In reply to inquiries, Dr. Favill recalls nothing special about the case. He merely remembers that he was much interested in it and a third party, Mr. Fisher, connected with the Department of the Interior in Washington, has no knowledge by which he could help in throwing light on the phenomena.

The following is the reply of Mrs. Von Reuter to my inquiries seeking information regarding the reading of her son. The letter was not dated, but it was written from Vienna in April, 1912.

James H. Hyslop,

Dear Sir: I received today your letter and hasten to answer your questions.

Florizel learned to read English when he was two years old—that is, he commenced to read at that age. In fact he knew his A, B, C's before he was fifteen months old, having learned them from an object book full of pictures beginning with each letter, and would point out the letters when requested before he could talk. After having learned the letters, spelling out words in a primer was easy work and he soon commenced to read, progressing so rapidly that the knowledge he gained was remarkable. He could read in his second reader when two and a half years old, and read *Pilgrim's Progress*, the Bible, all manner of animal books, fairy tales, Wagner books for children, etc., when four years old. He never needed to be told anything more than once to remember it. Being so precocious it was amusing to me, whose only child he was, myself a widow, to give him data such as the questions he answered at the time you write of. He seemed to find no trouble in remembering all these things, much to the surprise of Lyman J. Gage, who admired him very much. Hence the séance where Florizel was asked the questions in the record that has fallen into your hands.

Being alone with him very much I told him stories of history, biography, geography, zoology, etc., or he read it. At two and a half years old he began to play the violin and has devoted his life to music. He astonished me by showing that he possessed an absolute pitch at two and a half years of age, I have written a-b-c-d-e-f-g upon the ivory of the middle octave of the piano, to indicate to him that the piano had *letters* as well as books, but he stored up the *sounds* as well and could tell the notes at twelve and a half years with his back to the piano.

Altho we knew that Florizel possessed a remarkable brain and memory from his earliest babyhood, it was not until he proved that he possessed this absolute pitch, that I realized he was a musician. This knowledge prompted me to procure him a little violin, as he was always asking me to allow the "Baby" to play the violin, whenever I, who played in an amateur way, took up my violin. At three he commenced to play by ear upon the violin, at three and a half he learned to read music and began to study the violin with a master when four years old. It was when he was studying in Chicago that Mr. Gage became interested in him.

He improved so rapidly upon the violin that he played Kreutzer, Rode, de Beriot, etc., when four and half to five years old. He first played for Ysaye, Marteau, etc., when five years old and so astonished them by his ability that they pronounced him the most phenomenal child they had ever seen. During all this time his reading continued, so that he was doubly endowed. Thirteen years ago I brought him to Europe to study when he was but seven to eight years old. His advance was so remarkable that he was given a diploma at nine years of age, after having passed a full examination in the violin, playing by *memory* all that time, eleven concertos, two sonatas of Bach for the violin alone, thirty-six etudes, including the twenty-four caprices of Paganini, as well as numerous violin pieces. The examinations embraced, besides the violin examinations, one in piano, harmony, counterpoint, history of music, reading music by sight, quartette playing, etc., before twenty judges, all known musicians. His violin teacher was Henri Marteau, the celebrated violinist, who now occupies the place in the Hochschule of Berlin, left vacant by the death of Joseph Joachim. The place where he was given his diploma of graduation was Geneva, Switzerland, in which conservatory Marteau was then a teacher. He is known to be the youngest child ever granted such a diploma.

As I had no means it was necessary, after all this expense for his education so far, that he should take up a concert life. He began to play in concerts as a prodigy, the autumn after he took his diploma, this being the autumn of 1901. He was enthusiastically received everywhere he went. In addition to his solo playing he began to compose and *directed* an orchestral Symphonie of his own composition here in Vienna when he was eleven years old. The next year he did the same with this Symphonie and several other works of his in London, Strasburg, Manchester, etc., etc., in the midst of his concerts receiving remarkable critics for the same. He appeared before the King and Queen of Rumania, Elizabeth of Rumania being especially delighted with him, the Royal Family of Vienna, Belgium, Greece, Bulgaria, Sweden and England—Alexandra being Queen and Edward VII King,—before he was twelve years of age. These people were all astonished by his brain development in other things as well as music.

He has made two trips to South America for concerts, giving over one hundred concerts there altogether. He appeared before the Sultan Abdul Hamid and his harem when twelve years old and he received his first decoration at that time. Since then he has been decorated many times and holds besides his orders for violin playing, the title of Hof-pianist for the King of Bulgaria, who is one of his greatest admirers.

He has given about 850 concerts so far in his life, in nearly all countries, the United States least of all. You may remember that

he came to the United States when ten years old, played twice in New York City (Carnegie Hall) and twice in Boston (once with the Boston Symphony Orchestra). He fell ill of influenza at that time and has since never made a tour in the United States, altho he toured Mexico and the West Indies some six years ago. He is now twenty years old and has one of the most phenomenal memories ever known. He plays violin concertos by memory, the six sonatas of Bach (this last being a great feat), the twenty-four caprices of Paganini (which he gives in one recital), and naturally all the single violin pieces included in a violinist's repertoire. But in addition to this, he plays the piano in a most remarkable manner, knowing by *memory* nearly all the *Symphonic music written*, all the Symphonies of Beethoven, Tshaikowsky, Schubert, etc., all the operas of Wagner (whose works he makes a specialty of interpreting upon the piano), all the Symphonic Poems and Operas of Richard Strauss, all the modern French music and operas (another specialty of his), etc.

I enclose a little folder, headed by a list of his Concerto Repertoire and a list of his *recent* compositions, which you can consult to see what he has been composing. He is now working at a Grand Opera in four acts, compiled from the Kingsley Romance "Hypatia", which will be completed next spring. He speaks six languages besides English, German, French, Italian, Spanish and Swedish, and corresponds perfectly in all, also writes very well.

He now possesses a repertoire *twice* as large as any other violinist in addition to the unique thing of being also a distinguished pianist and orchestra conductor. Then to this add his remarkable ability for composing. His works when heard or shown to the famous composers and critics are always highly praised.

I can freely state that he has retained his memory in all its abnormal qualities, only it is used in different ways from its former use. He sometimes now hears orchestral compositions *once* and comes home and plays them by memory. Another phenomenal thing about his memory. He will read, while in the train, some portion of an orchestral composition, as *we* would a book, lay the portion away, but only from reading it over, be able to remember it and play it on the piano some weeks later. A composition for the violin or piano he never forgets, once learned and will play it without forgetting a note, if he has not played it over for a year or more. He also remembers what he reads, altho he is an indefatigable reader, and does not *mix* books as many do or forget plots. He is poor in mathematics. By that I mean he is not advanced in that branch as in others, altho he says he enjoys calculation when he has time to devote to it.

He has always been healthy-hungry, sleeps perfectly and soundly, never has headaches, or suffers from nervousness, altho he is very temperamental, in fact in all other ways is quite a normal

boy. He is a great walker and takes long walking tours in the summer, pack on his back, through the mountain regions of Europe, which he loves to do. I never remember seeing him sit an hour unoccupied. He does not smoke, and is a teetotaler, which is one reason for his hold on his nerves.

Had he devoted his attention to writing, I am sure he could have become a great writer, as his imagination is so great and he is very humorous, and as it is, he takes great pleasure in writing and has some very good things laid away, but he has never tried to publish anything. It is only an amusement for him.

GRACE VON REUTER.

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SURVEY AND COMMENT.

Revelation and the Life to Come.

Edited with an Introduction in Two Parts by the Author of "The Way: the Nature and Means of Revelation." G. P. Putnam's Sons. New York, 1916. Price, \$1.00.

This is a curious and most interesting book. It is a distinct indication of the influence of psychic research upon religious belief and teaching. It is anonymous in its authorship, perhaps because the author did not find it prudent to admit or avow his treatment of the subject, and that can well be understood in the midst of so much prejudice against the truth and interest in sheer illusion on the part of both advocates and opponents. The book is one of the signs of the times, and begins the fulfillment of a prediction which any psychic researcher could have made, and which Mr. Frederic W. H. Myers intimated when he said that another generation would find us admitting the resurrection of Christ. Whether that belief will be accepted in the sense in

which the past held it was not indicated, but the general nature of the issue was forecast in that language.

The book consists of three chapters and an appendix. The first chapter is entitled: "Resurrection in the Light of an Experience", the second: "The Comforter, or Spirit of Truth", and the third: "Revelation and the Life to Come". The Appendix contains an explanation of the way in which the contents of the third chapter were obtained; namely, by automatic writing.

The first chapter is an attempt to assert and protect the bodily resurrection of Christ, tho it is done with a qualification that suggests an equivocal meaning for the term "physical". Throughout the chapter the author betrays very distinctly the influences which reconciled him to the belief as against the effects of modern scepticism, tho he does not in any way avow the influence of psychic research in those terms. The language is at times drawn from the field of beliefs which many spiritualists and psychic researchers hold. Those not familiar with the work of the psychic researchers might not detect it, because people often fail to see a thing unless openly told the fact, but otherwise it is patent, and perhaps it was wise not to avow it. The influences which evoke antagonism or support are very subtle. Many a person would accept a view, if they did not know who wrote it, and would reject it if they knew the author. This tendency has both its legitimate and illegitimate side. But the merits of a theory can be best estimated, if we do not know the genesis of it. So it is possible that the author has wisely suppressed the definite avowal of the influences which determined his views, and in this way escapes the prejudices of those who disregard psychic research and entertain totally unfounded ideas about it from ignorance of its real nature.

The defence of the resurrection by the author is based upon his distinction between a "physical" and a "psychical" body, tho with a tendency to recognize or affirm the prior significance of the psychical body, the "spiritual body" of St. Paul and the "etherial organism" of the Epicureans, tho no mention is made of either of these as the antecedent ideas to be considered. Christ is said to have spent forty days with his disciples after his death and the author thinks he was not in his "heavenly" body but a natural person during this time. But his term "natural"

is not defined and so, after all, we are left in the air regarding any clear ideas about the situation. The evident position of the author is that the resurrection was something more unusual than the mere resurrection of the "spiritual body". That suffices to indicate that he attaches importance to something that would be represented in psychic research by "materialization", tho such phenomena are not even hinted at in the volume and are certainly not validated as yet in the field of scientific research.

It is evident in both the first and second chapters that the author assumes a certain importance in the view maintained about the resurrection and this view is the historical one that the occurrence has something to do with man's salvation. He desires to maintain the fact of that resurrection because he thinks religion depends upon it. He starts with the traditional belief that Christianity stands or falls with the truth of the narratives about this event. Hence his interest in psychic research has been to vindicate a preconceived doctrine. The author has not emancipated himself from the methods of tradition. The value of psychic research is not that it vindicates traditional doctrines, but that (1) it certifies to the fact of certain phenomena, provable in the present human experience and that (2) it affords a criterion of what may have happened in the past. It does not prove hypotheses based upon alleged facts in the past. It can only measure the probabilities that certain events happened and it can go no further than the repetition of such facts in the present would justify. It is not its object to prove tradition and what was founded on it, but to ascertain what occurs today.

The theological mind has not yet gotten beyond the assumption that a man's ethical and spiritual teaching depends on miracles, a doctrine that has no logical foundation whatever. No doubt the common mind is made to accept certain doctrines because it sees wonders performed, because it has no scientific or spiritual insight. But such a view of things ought not to deceive people who lay claim to scientific intelligence. I concede that the existence of unusual phenomena is evidence of unusual causes operating in the world, but we cannot draw deductive inferences from them to moral and spiritual truths. Such truths must have a synthetic connection with such facts, not an analytic one. The resurrection could not evince anything more than the existence of

a soul and its survival, and indeed it may be questioned whether it would prove that, unless it was merely the "resurrection" of a "spiritual body". The resurrection of the physical body might be explained by an error of judgment as to the actual death of the person of whom it is alleged. We might suppose Christ simply to have been in a comatose condition taken for death and that he recovered normal consciousness after a time and disappeared without any recorded statement of the fact. The resurrection of the physical body is no proof of a soul and its survival. The appearance of the "spiritual body" or of a phantasm of Christ in the manner of the modern proved apparitions might well prove survival and hence the immortality of the soul, but it would not prove the truth of the Sermon on the Mount. Ethical and spiritual truths are proved by the function they serve in life. Their criterion is a pragmatic one, not a deduction from metaphysics about nature.

In other words, the author assumed the truth of the theological doctrines that have been handed down to him and appeals to such facts as psychic research may have proved in order to sustain tradition. The reverse is the correct procedure. We can assume nothing from the past. It has to be certified by what we know of the present and there has certainly been no certification of the bodily resurrection today, unless you defend "materialization", as it is apparently asserted by many spiritualists. It may be that this can be proved. I do not assert a negative here, but it is certainly a very difficult thing to believe in the light of general experience. Hume's criterion of belief is correct, but his application of it is subject to modification as human experience increases.

In spite of all this real or implied criticism, the book is a good one and important as an index of what is going on with the theological mind to secure some basis for religious belief. This is more apparent in the second chapter where the basic assumption is not so vulnerable. It is more an exposition than a vindication of facts in experience. Besides it is fuller of reference to psychic phenomena or conceptions in the New Testament. St. Paul is exhibited as a man well acquainted with psychic phenomena, which he was and a man of considerable balance in regard to them. He is most discriminating in the treatment of

them, not being fooled by them as bases for wild speculation or assertion. St. Paul shows up as an educated man whom it was important to secure in the intelligent defence of Christianity. We may not believe in the exact interpretation which the author puts on the "Comforter" and the "spirit of truth", but this may be due solely to the fact that the traditional language employed is not well calculated to convey to us, in this age, the exact truth of what was meant in the ancient period. There is probably the same fault, in a minor degree, with this chapter as with the first; namely, too much inclination to stand by phraseology that is really dead. If you mean by it what scientific analysis has proved best for the modern understanding, there is no objection. But accuracy is never probable in the phrases and terms of a distant past. They have to be interpreted and transmuted into the experience of the present. With that qualification we should not object to this chapter and perhaps might understand the desire to apologize for or to vindicate the dubious doctrine of the physical resurrection in the first chapter. But it is all a vindication of the crucial importance of psychic research in the interpretation of history.

The third chapter does not explain itself. It takes the appendix to do that. Here we learn that it is a record of automatic writing. The author, with three others, met together and one of them developed a trance and automatic writing. The contents of this work appear in this third chapter. If it were not for the statement in the appendix we should not know what its source was. It actually claims, superficially at least, to be a revelation from a spiritual world and so the author regards it, tho without emphasizing it either offensively or as a scientific product. The chapter is made to stand on its own credentials; namely, the inherent nature of the contents. They are supposed to be true or valid because of their contents, tho the author does not say so. He assumes that the average Christian believer will accept its spiritual truth and value without any scientific evidence or proof that it has a transcendental source. In this he is following the spirit and assumptions of the whole volume. They are that the truth of the teaching is evident. But if this be true why does the author wish to vindicate the physical resurrection or call attention to the source of the message in this third chapter as

automatism or a "revelation". Revelations even are not necessary on any such assumption. There is always a reason for knowing the source of a message, but not because it is necessarily true on the ground of that source. It has still to vindicate its character on any source of it. The test of a truth is not the fact that it has a given origin, but that we have other grounds to trust that origin. In this instance the value of the third chapter must depend on our independent guarantee that its source is trustworthy, and the author, while supposing that its value is self-evident intimates its source, as if that was to be counted. The fact is, we have so long been taught the doctrine that a spiritual revelation from another world is particularly to be trusted that any human source becomes discredited. But it is probably just the reverse. Spiritual revelations are to be seriously considered, but not to be accepted as such. They have to be verified in human experience like all other teaching.

The scientific procedure in such a book as the present one would have been to give the Appendices first. That is, the statement of facts about the source of the ideas advanced in it would have been given precedence and then their application to the New Testament ideas. It is possible that this method would have derogated from the influence of the ideas taught, as many people would have read the application with their prejudices about psychic phenomena in the foreground. If the author intended to saturate the mind of the reader with psychic phenomena by appropriating prejudices on the side of religion and then hinting at their connection with tabooed phenomena he could hardly have adopted a better method. But he may have been himself governed by an antecedent belief that Biblical doctrines had a superior value and invoked psychic phenomena only in corroboration instead of depending on science for his initial beliefs. The latter method will be the one generally invoked in the future. But nevertheless such a book should be welcomed as initiating an important truth.

The conjecture that the author was influenced by other than scientific considerations in the publication and evaluation of the work is confirmed by a letter from the author and editor since the above was written. The reviewer wrote him making inquiries on certain points and for information that would help in

the estimation of the book. The following is the editor's reply, without date, address or signature :

Dr. James H. Hyslop.

Dear Sir :

On publishing " *Revelation and the Life to Come* " it was decided that under no circumstances would it be advisable to enter into detail respecting the psychic phenomena beyond what is stated in the Appendices.

In a note to the Publishers it was said:—The book is only incidentally connected with what is generally known as psychical revelation associated closely with religious thought, but the reference to psychic instrumentalities are given simply in explanation of the nature of the outward channel of this revelation, and stated as briefly as possible. The book itself marks and emphasizes this distinction, and while it may address a class of readers interests in psychical research, its true aim and significance rests in its being a revelation on a higher plane than the psychic, addressed primarily to the intelligent religious mind. Its real significance rests in the discrimination, which the book itself aims to make clear. It stands apart from psychical research in a somewhat unique way, as it does from the common conceptions formed of the nature and means of revelation.

I trust this will explain why it is thought inadvisable to give any further explanation of the means, or to reply to the specific questions contained in your letter.

I am afraid this may deter you from reviewing the book, and yet I cannot write otherwise under the responsibility to make clear what the book stands for.

With sincere respect,

THE EDITOR.

It is clear from this letter that the author attached no value to the conditions under which psychic phenomena occur, or the " *revelation* " which he claims the book to be. His standard of truth is not the principle of evidence, but of mere agreement with subjective ideas. Agreement with objective facts is a standard of truth, but agreement with subjective states can never be used as a criterion for objective facts. Yet this is precisely the procedure of the author. He assumes that scientific credentials may

be ignored in so momentous an issue as a "revelation", when the very fact that it claims to be a "revelation" imposes that type of criterion upon the case. A "revelation" is an objectively inspired product and so requires objective standards of truth. It is clear that the author puts tradition and authority prior to experience as a test of truth, and one has only to look at the last three hundred years to see the fate of that method. We can understand the desire to employ *ad hominem* methods, but we should recognize them frankly as such. They may make adherents, but they never establish the truth. *Ad rem* methods are the only means to the real truth. Moreover we can also understand the reason for concealment of names in such a work, but it does not conduce to the establishment of the truth to evade psychic research as this letter does. It is perfectly evident that the publishers were doubtful about printing the work if it claimed to have any connection with this subject. The worse for them for such stupid ignorance of the problem. It is inexcusable in this age that a man has to disavow the connection of psychic research in order to obtain any attention to important facts. The whole effect here is to completely vitiate the importance of the "revelation".

The fundamental weakness of the book is shown in the remark that it is "addressed primarily to intelligent religious minds", as if such minds did not need evidence for their beliefs in regard to such a product. The statement is either an evasion of the problem or it proceeds on the conception of religion which perpetuates the conflict between itself and science. The author can only hold that conception of religion which makes it wholly indifferent to objective truth or makes the expression "intelligent religious minds" a contradiction. Intelligence has to do with objective and scientific facts and a religion that is intelligent must make its peace with science and scientific criteria of truth. Otherwise you can not even use its facts or attitude even as *ad hominem* support of your "revelation". Your religion escapes conflict only by being unintelligent. The whole weakness of the "religious" mind is betrayed here, and the conflict between science and religion admitted and perpetuated. There can be no doubt about the consequences of such a position. A "revelation" that cannot secure scientific evidence is worthless. The very

facts which would have protected this book are ignored or concealed, or even treated as unimportant, and mere abstract agreement with imaginary realities taken as a criterion of the truth. The publisher has been governed solely by respectability in his relation to the work and the author makes concession to that point of view as a condition of getting his message known. This ought not to be. So far from being "secondary" in such a case, psychic research is primary. Your "revelation" is not worth the paper it is printed on unless it can secure the confirmation of scientific method. Science is but proving assertions by present verifiable human experience or observation of objective facts. It certainly behooved the author to give us all the information possible about the conditions under which his "revelation" came. We require to know, for instance, what the writer of the message purporting to come from St. Augustine knew about that celebrated person. The beauty of the message has nothing to do either with its truth or its "revelatory" character. It is absolutely essential that we should know the extent of the automatist's knowledge in such a situation. But no attempt is made to consider the issue from that point of view. It suffices, according to the author, to find the ideas consonant with traditional conceptions or emotional considerations to have a "revelation". I repeat that a "revelation" requires evidence, scientific evidence at that. Consonance with "religious" ideas which are little or nothing but wishes is not evidence.

The author has missed a rare opportunity to make a book of some power. Had he frankly and openly admitted that psychic research gave him credentials for his religious ideas and had he carefully protected the "revelation" from the criticism of the psychologist, he might have offered us a fine reconstructive interpretation of the past. But he has sacrificed all this, and only those who are familiar with the problem and methods of psychic research can detect the real meaning of the book. Just in proportion to your ignoring this connection of the subject do you vitiate the claims made about the book and the public goes on in its ignorance regarding the transcendent importance of psychic phenomena.

INCIDENTS.

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MY SPIRITUALISTIC EXPERIENCES TO DATE.

By ANNA STOCKINGER.

II.

My spirit teachers often advised against this miscellaneous work. They said strange spirits would come to me and they would break down in a short time what was now causing them (teachers) such a task to build up. Almost daily they remonstrated against my striving to please strangers in this way, and probably, this is what caused my repugnance which is still with me, when I am to write for strangers. [13]

While on this subject of answering sealed questions, I shall state another circumstance which impressed me as odd. A young lady at our house one day suddenly asked me if I would try to get an answer in writing to a question she would give in sealed envelope. I was seated on the sofa. She brought me a pencil, tablet and the envelope containing her question. Immediately my pencil wrote the following sentence which stayed with me simply because the girl acted so queerly. After it was written I read it carelessly, then gave it to her. She blushed terribly, turned on her heel and tore the paper into bits, sticking them in the kitchen range, whither she had gone to hide her confusion. These were the words which I have never forgotten! "I would not advise a union with one who does not care enough for you to keep himself informed, as to your whereabouts!" She insisted that there wasn't one word of truth

13. Hers is an admission of the liabilities of obsession. I can only say that, where the guides know their business, there are no dangers from this.

in the writing, but at the same time she gave me more questions. These, she declared were *all* satisfactorily replied to, and she preserved them.

Another young lady cousin wrote questions, and she looked at me in amazement after reading the answers, and said, "Anna, you have a power that I can't understand. It is a wonderful power!"

With these early experiences I could not control my doubts. I seemed to be utterly stupid, for I could not believe the work came from a force outside of myself, nor was I certain that I did not furnish the thoughts myself, through some power such as mind reading, or thought waves. This bothered me a great deal and when one day my mind had revolved this perplexing question around incessantly, the following writing came. "My child, you need not fear that we shall not make all clear to you in time. Whether you do this writing yourself,—Yes, I can say you do the writing, you hold the pencil yourself, but if that is what worries you, the thoughts are not your own, certainly not, else why do you not give your own accustomed attention instead of this enforced calm which you must have in order to glean thoughts that come your way. As to the words, child, they are yours, and only ours when you cannot supply, then we give the force which is not your own. [14]

Ask yourself, do you not write without endeavoring to think out your thoughts previous to writing, or do you simply write thoughts as they come in the form of words, and in the end when reading, find them to be foreign to your own? You must acknowledge the truth of this. Your words are but symbols to express that thought. Do you deceive yourself into the supposition that these thoughts emanate from your own force alone, and that there is no foreign influence. This is not the case. Your spirit isn't sufficiently strong to glean thoughts for its own self, from a source outside. You have kept it repressed, this spirit of yours, as have others on your plane of life, and what you get is, I repeat, only

14. This admission that the medium does the writing and that even the words used are those of the medium is most important. It is a fact which I have observed to hold true in every case I have worked with and this is true even of incidents that are provably supernormal, tho I sometimes get characteristic words and phrases not representing the natural usage of the medium.

through foreign source. It is true that when you forego that condition of calm, you lose our thoughts, and then work in your own, till the calm brings ours again, and thus you mix up the work to our dissatisfaction and your own bewilderment. Now, continue this writing as I shall instruct from day to day, and in time you will come to a thorough understanding of what now may appear vague to you, etc."

When I sat for writing, often they would write at the beginning "Move not". (Later, as I grew clairvoyant, I could at such times distinctly see an arm making passes over me, from the back.) I would feel dull for several minutes, then would brighten up and feel like *new*, and the writing would be given. Often these words came at beginning when "move not," was not given; "Be calm; place your thoughts on nothing. Value only what comes through our power, strive to subdue your own mind, alert and active it is still. That is right, now continue so, and don't cease till we have finished," etc. Then if conditions were good, a lengthy communication was given, one calculated mostly to favor my own growth in this new work. I shall quote the following as an example. "Now you may write now for Browning. Be calm and cease not till we have finished." "We do nothing at all inconsistent to mortal strength of powers, and we tax no organs severely. We can foretell the results in case a person is too persistent, too abnormally anxious to crowd time, and unconscious of results to material body, of which the brain is main organ of strain in that capacity. No, fear not. When we find conditions lax we resort to no more control. There flows nothing from our direction, only as conditions are good, and so long as good, there is no danger. Those mediums that overwork are usually of such calibre that they can not find solace in things outside of worldly gain, and look on money as a sufficient proof that spirit power is remunerative. They work for their purpose instead of working for ours, which would benefit more in any event. Write now that we may be true to the mandates of our vow. This morning, child, you were wondering about the advisability of wine drinking. I shall state here, that wine moderates but never quiets nerves such as you possess. I would advise instead, a free use of such liquid tonic as a strengthener, that pure essence can give. You do right in that you merely comply with the demands of

hunger and thirst. Never overstep your passions. Never tempt yourself on devious ways, or bring about ruin to an organism mentally suited to all that approaches a true specimen of mental balance, and a pure desire to regulate that so it may continue as such, you should always have. There is no one that ever heeds all of nature's laws, hence, much ill which cannot be dispelled, and the murky cloud thickens on, ad infinitum. Thus it goes.

But never resolve on any action without first condemning the motive which would have that action wrong. Be purposeful, that all may count in the great maelstrom of energy and action. Nothing is lost. All is saved; stored and preserved as a great record against the committant. Hence it behooves all who would gain excellence to pursue good only as a medium. One's chief control should act the part of infinite goodness, and the recipient should adopt the good as a praiseworthy acceptance.

We have controls set to guard those whom we wish only good, and who work for us as you do, and they invariably regulate all that person does or may do, not as one who discards all, but only as the ill comes apparently to notice and the spirit of the subject threatens to suffer from dereliction of duty in its own behalf, they quietly and unobservantly approach and reason, and often mitigate the consequences if it comes before the thing has progressed beyond repair. And if there happens to be another spirit who would fain bring trouble and discouragements in the way of conflicting thoughts and advices, we rush to the rescue at all hazards, and there is no evil done, only a conscious confusion of the medium's mind that we try to dispel, and to set peace where it was before.

You must never doubt us, and we shall never give you cause to doubt our assertions. It is largely through your own force that we give you information, and to be deceitful and untrue is not in your constitutional composition, hence it is an impossibility to introduce statements at once doubtful or untrue.

No one of us shall ever come to you but for some benefit. Then why doubt? You are nowise in danger of being controlled by vicious spirits for their own desires. We are ever with you and there is no necessity of you feeling any alarm lest false guides come to you. Do not let such thoughts harass you. There is no danger

in the least, as long as we are with you. Merely remain truthful and your teachers shall always be likewise," etc.

Again: "Browning moves all the controls you have, and they in turn move you to do as he wills. Then allow us to do as we wish," etc. "Why, we ask, do you not persist in casting doubt to the utmost bounds of your being, now that you see the results of as much or as little as we have given you while you were passively sitting and not exerting one part of your material body except your hand which holds the pencil in its rapid flight over the paper. You fain would have us give up in despair, and yet you can not resist our desires however much you strive to the contrary. Browning is your control while you do this writing; of that now your doubts are not nearly so intense as they were. B. means to have you a perfectly receptive medium," etc.

Another time was written! "Complain not that things are not quite lucid that we give, for your spiritual growth and training, for the reason that later you will wonder that you caused so much energy to depart at the importunity of your mind to truly comprehend the work. In due time all shall be plain and as comprehensible as nature's own manifestations. While it is useless to proceed so long as you are wholly unconvinced, but while you have not that utter conviction that all is what it is intended to be for good results, you have the key to success! Only wait and persist in this spiritual unfoldment as best you can for eventually the tide will turn and you will have gained not merely a thorough understanding of all appertaining to this subject, but shall remain convinced at most and to such a degree that doubt will be as unknown to you in this regard that it is no regard to the objects of nature that you see, hear and feel around you. Meanwhile conspire with all your force to accomplish this work for the value it will bring not only to you spiritually, but to others," etc.

Whenever I was in doubt or perplexed, which was often the case, my uncle H. would write. The writing then went something like this: "Stockinger will write now. Child, you must not all the time fear that what you derive from this source is yours alone! We shall certainly prove that what you have written is not in line with your own thoughts by no means, other than that you are writing merely as we dictate and you get a reflection of your own

thoughts through all, because we have been so coloring those thoughts during the day that you may not discern any contrary appeal to your force when writing," etc.

Another time he wrote: "You are growing more easily to impress and you often receive thoughts at an earlier date than the writing and when we attempt to record same, you are so familiar that the work comes with less exertion to you, and the same with us as far as the controlling is concerned. You are then in that previous rapport with spiritual truth that nothing shall intervene to cause a digression in the writing, only as we fail to impress you."

Once I demurred at receiving such almost constant rules of procedure when a consistent article might as well be given on any other subject, etc. I said I could not understand the instructions, else I should have outgrown them by this time. They wrote: "In no event allow any conflicting theories to be caused through our work. If you fail to understand anything now, later you will have learnt its import. It is not always understanding which leads to knowledge, but actual experience and testing of precepts so we have striven to teach you. Inculcated, that fact remains with you. Some things can not be understood in that sense of the word, but through experience, as of feeling or impressionability if cultivated and persisted in, much can be understood which is impossible to teach through the avenue of mind as you may term it."

Once I felt very keenly the thrusts against spirit return by my mortal friends. That evening Browning wrote the following: "Posse ou-tre el nen teens comte!" The rest was in English. I hunted up French books and dictionary and couldn't get it straight as to the meaning. I worried around for two days and lo and behold, the explanation came, after I had exerted my own force a little! Browning said: "The sentence given you the other day does not seem clear to your mind. My child, it was given as a motto for you, when again troubled by the skeptical and derisive taunts of others who can know nothing about our work. Hereafter confide our co-operative work to none such. What I give is for yourself alone, and others cannot understand what you have been and are still being educated up to comprehend. The motto, child, is a French one, meaning, "Pass on and heed them not," etc.

Looking it up again, I discovered I had spelt phonetically and

it should have been "Passe outre et n'en tiens compte!" I understand English and German, only. Often I received sentences and phrases in Latin which were also spelt by sound. Also frequent German messages were given by my two grandfathers in which my parents could see the characteristic style of expression of each. But my teachers would not let these write often, as I "was still under their tutelage," etc. [15]

The following bit is from my maternal grandfather.

Warum schreibst du nicht? Ich will haben dass du für mich schreibst. Viel will ich doch sagen, aber ich kann nicht. Wenn du nicht jetzt schreibst ich weiss dass andere schreiben, aber sie wollen mich nicht schreiben lassen. Was soll ich thun? Ich muss doch haben dass du verstehen sollst dass ich noch am Leben bin, und ich bleibe so lange bei dir als die Anderen mich lassen. Viele verwandte habe ich schon hier gesehen, aber Mr. W—— nicht. Ich weiss nicht wo er zu finden ist. Noch manche gefallener habe ich schon erretten können, aber den Mr. W—— nicht. Den habe ich nicht erretten: denn er erweiss nicht wo ich bin und er kann nicht zu mir, und ich gehe nicht gern zu ihm.

Von den Anderen kann ich nicht viele sagen, aber du kannst nicht so schnell schreiben als ich dir gebe. Ich kann dir wohl sagen was ich hier thue, aber das nimmt zu lange zu erzählen und du kannst nicht gut schreiben. Jetzt will ich gehen dass die Anderen kommen. Ich muss dich nicht länger aufhalten. Ich muss gehen. [16]

DEIN GROSSVATER SCHWARTZ.

The one item in this otherwise commonplace communication is the reference made to the Mr. W. My grandfather never called this son-in-law of his by any other name than that of "Mr. W." My mother spoke of him as Lewis W. always. Because Mr. W. had always been a saloon keeper, our family had never had any

15. This illustration of phonetic influences in the automatic writing is most interesting. It is noticeable in the work of Mrs. Piper, Mrs. Smead and Mrs. Chenoweth. It is all the more interesting in Mrs. Chenoweth because she is a marked visual.

16. Miss Stockinger knows German and we cannot make a special evidential point of her writing it. But it is interesting to see that, if it is only a subconscious product, it knows where to put it. The message is true to the nature of the case.

correspondence with him or his family. He passed from mortal life because of his thirst for liquor. Here you may read the account of a dream I had in connection with the death of Mr. W. which you must have on file. Same may be marked for easy reference, "Exhibit B."

"EXHIBIT B."

Versailles, Indiana, November 25th, 1906.

I never had any faith in my dreams till one day three years ago, when I had a dream that was not all a dream.

In the morning I waited till father went out before I told it. He is skeptical in regard to the significance of dreams; enjoying only nightmares himself, he finds little for comment in the recital of dreams. It was before breakfast, and about seven o'clock, when I told my mother the dream.

"Mother," I said, "you know I am averse to the telling of dreams, but last night about two o'clock I had the most peculiar dream; it was so unusual, so different from others that I just must tell you about it.

I thought I was in a strange house. Whose it was I didn't know. It was built after the fashion of our house—three story modern style. I stood downstairs in the hall near the stairs. There was a corpse in the house. No one informed me of this fact, for I saw no one; however, that there was some one dead in the house, I knew. Also, I knew that the funeral would be held that morning at 9 o'clock and that upstairs upon a bed were the mourning clothes, hats, etc., in readiness. I did not go up to see, but as I stated, simply knew these things were so, as I walked through the house into the hall. The feeling of bustle of preparation bore down upon me so strongly all the while that I too felt the desire to make haste. It was dark, with only faint grey streaks of early dawn, yet I could see perfectly. I was dressed but my feet were bare, a fact I regretted keenly. I did not wish to be seen barefooted in a strange house. I was vexed! Where my shoes were or who the dead person was, I had no idea. I stood looking down at my feet when I heard a voice which I recognized as that of my aunt Sue. I felt that she mistook me for one of the family, for she called down to me to attend some duty in the kitchen, . . .

I shall not leave, I thought, till I see who the dead person is, since no one will tell me. I was glad that I was barefooted and could go stealthily; no one could hear me. Therefore, I crept down the hall, and over to the north side was a door. I went up to it, and it simply opened for me and then closed after my entrance. The room was on the north east side, there were two east and two north windows. Upon a bier with the head to the north window stood a large coffin. I walked up to see. The face was covered, but where the covering ended a gentleman's gold scarf pin of a peculiar pattern caught my eye. I stopped to lift the cover from the face, when such an intense feeling of awe overcame me that I awoke."

This was the dream I told my mother that morning. At eight o'clock, one hour later, came this telegram: "Charleston, W. Va. Mr. Stockinger, Father died on Wednesday. Funeral to-day at nine o'clock. (Friday.) Bessie Werner."

Mr. Werner was an uncle of mine. His wife and my mother were sisters. We did not know that he had been ill, having had no correspondence with them for several years. My mother has another sister living at the time in the same city, and she it was whose voice I heard. Having heard and recognized the voice of this aunt, I naturally felt that the scene of my dream was laid in that city. Therefore, I suspected it was the house it proved to be. Aunt Sue lived in a house of her own, a less pretentious house, and was there with her sister during her bereavement. Later, and at my father's advice, I wrote to Bessie Werner, relating my dream in all its details, and she said it was an accurate description of the house and of the death chamber at that time; that it was correct in all its details. Aunt Sue also corroborated her statements.

ANNA STOCKINGER.

My grandfather's reference to Mr. W. astonished us, for we had never asked about him, and indeed were not curious to know whether the two had seen each other. Likewise the dream, too, was surprising to us. If I had had these people in mind I should not have considered either event as of much importance.

Once came the following for my father: "Please tell Adam that Brother Henry says that he should not control the doings of others

in spiritual matters to such a degree that he cannot assent to what is being done with them by their controls, nor should he advise any strict measures against those poor mortal souls who have no spiritual insight into things appertaining to the spiritual conception of truth, etc." Sometimes my father would jestingly say of some absurd mortal: "Now what sort of spirit will that mortal make!" etc.

In 1904-5, we had a circle of 6 to 8 persons that met at our house every Saturday evening for two years. We were all honest investigators, and tho we sat for trumpet manifestations were satisfied with whatever came. There were three men in circle and one had clairvoyant powers. After we had had several meetings Uncle H. announced in the writing that Mr. Ward was our circle manager on the spirit side and that he would give us weekly instructions in writing. It may be well to give a sample of Mr. W.'s instruction here, and tho not the *best*, shall give the very first writing on the subject by Mr. Ward.

"We shall avail ourselves of your power to give full instructions for the benefit of those of your circle who would participate, and they shall in turn obey as near as possible.

First, then, we shall direct that no conversation be continued, at least not when the actual meeting is in progress; and we shall strive to control those from whom we may derive benefit and they shall not withstand or strive to overthrow our power, for in case they do, you get nothing. In no case allow a sitter to leave the room after the circle has assembled; there should be no disturbance, all quietude and harmony. In event allow no one to discuss his feelings and presentiments as he may term them till after your meeting is about to adjourn. It is needless to say to one who persists that he or she does not want to be controlled, but he or she must submit, else the meeting is held for naught. It is through control only, that good can result. It shall in no way detract from your power to write, in the way of such instructions; they shall furnish you further proof of our certified truth as we have been giving it you on these pages and on former writings. You yourself will derive no contrary working power from sitting in your meetings, we shall answer for that which is to come, and you need only expect good, as in that case, in the way of good conditions, when order prevails, you can receive nothing but what is of the best. Not one of the members

are objectionable, and they are not unduly skeptical. As to seating and arranging of circle that would better not be done through our supervision. Arrange all as nearly to your own satisfaction and let follow what will, only all must obey instructions. Remember, no clamoring, no noisy demonstrations about feelings, etc., or your efforts will be of no avail. Allow no talk during circle especially when a member is under the control of one of us. And too, that one should give himself into the full power and custody, only the fear, because such situations are so new, and withal so little understood. You may read this writing to members, they should have no fears on this score. We shall prove our assertions in due time, and you will all wonder then to think that you ever entertained any doubt at all on the subject." [17]

As our circle progressed the instructions grew ever better than this first one. Sometimes when Browning was writing, I would thoughtlessly ask some advice about our circle. He would not reply, his writing would cease and uncle H. would then tell me never to ask *anyone* but *Ward* about circle work. Often I *forgot* this and had *always* to be *reminded*. Ward wrote only one time each and every week, and he could be made to reply to *nothing* except *circle work*. Sometimes I would ask Mr. Ward when Mr. B. intended to begin actual work on his proposed book, etc. He replied: "I know nothing about it," etc. Then uncle H. would come and explain as usual.

Once, feeling in good condition, I went to my room at the usual hour to write. Uncle H. wrote. "Child, you can get nothing now. Conditions are poor." I was insistent and he wrote, "My child, you do not know what it is to disobey!" Often I got, "My control is not here to-day," or "Mr. B. is not here." Then, the writing was only instructions for procedure. All this time now for over two years I had my doubts about the source of the written thoughts. Always they said something like this, (from Uncle H.) "Why do

17. The directions about sittings are much the same that are given in all such cases, where the conditions permit of any advice at all. There are instances enough where the rules may not apply in detail and we have to find out by experience what is valid and important, but in the main the suggestions made here are relevant. There is no scientific proof that they come from the alleged source, but the fact that supernormal incidents of an evidential character came from the same source throws the burden of disproof on the critic.

you think we give all these writings, instructions, hints of working order, and such, if not to cultivate for ourselves a finely finished systematical medium, through whom it is possible to scatter our thoughts and the truth as we receive them in this life, to mortal mankind? Need we repeat that we do not do this for our own fancy or our own amusement? This means much serious work on our own side, and a separate controlling order must be established by us in order to enhance the work, or in other words, make this work a possibility."

Once came this complaint: "You are an extravagant economist of time. You do not allow the mainspring of economy of energy to be withheld in this work."

I had now been writing a half hour daily for two years and my doubts were still *unpleasantly strong*, when an event occurred which rendered them *less* so! This account I shall not record here, for you also must have it on file, as it was all duly signed and sent you some time ago. Now the question of telepathy arose strongly in my mind also, but the circumstance proved sufficiently that these daily thoughts in my writings were of foreign origin. See the account referred to,—“Writing by Myrtle Minger,” and mark it “Exhibit C.” Do not fail to read it in this connection, for, as stated, I now consider it *absolute proof* that the thoughts given me in writing were *not my own!* My doubts being cleared in that respect (till I forgot about the event, and they bobbed up again) I began to manifest more interest in the work and took more pains to bring the right conditions at writing hours.

EXHIBIT C.

Versailles, Ind., November 2, 1906.

Prof. Jas. H. Hyslop, New York.

Dear Sir,—

Inclosed you will find one of my experiences, as I promised. As you will see, the Mingers have signed it. They tell me that so far as they know it is an accurate account of the occurrence. Also, you may use names as signed, etc. And if not sufficiently thorough in details I shall try to make it plainer, etc.

The copy of shorthand notes, signed by Mr. Hinderer and us you must have received. Other experiences I shall send as soon as I

can get them written. Hope you will find this one as good as it *seems* to me it is. It is as *exact in every detail* as I could make it.

Respectfully yours,

A. A. STOCKINGER.

[November 2nd, 1906.]

In April of 1903 we commenced a home developing circle. My mother, Mrs. Skeen, the County Recorder, Mr. Minger, and his wife, Mr. Kitts and I. We all lived in Versailles and do yet, except Mr. Kitts who lives in Osgood, Ind., and who made the trip back and forth to attend the seances every Saturday evening regularly, a distance of five miles.

Needless to say, our circle was composed of intelligent, sensible people who read and thought and desired to know the truths of spirit communion. Thus fraud was not in our circle.

Our circle control on the spirit side had always directed us how to proceed with the work through writing given me previous to our evening meeting. Now it is necessary to state that I have not fully decided in my mind whether this writing is done automatically or otherwise. Sometimes it seems to be impressional, and at other times not. Sometimes I seem to know what the information will be and at other times I do not, at least not till it is finished and I read it.

My instructors, some four in number, seemed to guard lest I be given miscellaneous work by others unauthorized by them. They said other spirit writers would break down what they had been trying to build up. Thus I was taught to expect no communications from others.

At the time of which I am writing, we had had our seances for six months with no other attendants than those named above. I usually managed to write for my instructors once a day, and always dated my writing at the beginning if I did not forget. On Sunday, Sept. 27, I wrote for them and dated the writing. Often, if I did not know the date, would guess it. However, I think this date is correct. Then the daily writings to Oct. are not dated. I can tell the separate daily writings by the way they begin. The writing now that I have reference to was done on Wednesday P. M., Sept., 1903, probably the last day of September.

As I stated before, we were all honest, sincere investigators, seeking the truth through our own endeavors alone. We worked harmoniously, and if there was one member weary of our slow progress, the others were totally ignorant of it. We were all earnest, hopeful, persevering.

When I sat down to write I expected the usual instructive writing from my teachers, writing calculated to assist in my daily spiritual growth as they saw fit, etc., that is, if I expected anything at all, expectations having been forbidden me. I was to take what came without any anticipations or dictations. The following is what I received.

"I am Myrtie Minger. I want to tell you that Mamma does not want to come to the circle any more. She does not want to come. We can not come to your circle then, for mamma does not want to come. She said she would not come!"

When I saw what was written by the spirit daughter of Mr. and Mrs. Minger, I was vexed. (This girl passed away about three years before, at the age of 12.) Of all the nonsense I never saw the like! I shall never write again, I thought; to think that I, who try to deal so honestly with others because I instinctively want the same treatment myself, should be given such childish, foolish falsehood! That it was false I was positive. Irritated, I mused along in this strain for a few moments. Directly one of my teachers, who always came to me when I was in doubt, especially, wrote as follows:

"My child, we allowed this one the privilege of communicating with you. She has been truthful, so far as I know she has. I could not persuade her to let it pass for you to discover alone, but she would give it you herself so you may depend upon it. You may ask her mother whether there is any truth in it and she will know. You will discover it from herself, as to her intention in regard to the circle. This is what I received from the daughter who wrote for you now. You will find that she is right, but do not continue to urge the mother to attend when she is unwilling. The child is waiting to write more. We let her have her desire."

Here came the following: "I don't want to make you sad about this, but I wish you would talk to mamma. I want her to come to the circle, but she doesn't want to. Please see to it that she will come again. You will, won't you? She must come. We are

anxious to have the circle continue, so we can talk to you. It's not one of the others, just mamma don't want to come. Won't you please talk to her, and tell her Myrtie does not like to hear them say that she is not with them, and say to mamma, when she comes that Ethel (sister) ought not to say I am dead and gone when I am right with her. She should depend on the proof I give you here that I am still living.

MYRTIE MINGER."

After receiving the communication from the spirit girl I was very much cast down, not because I thought for a moment that Mrs. Minger was growing discouraged with the circle work, but because, as I afterwards thought, the feeling of the spirit girl remained with me. Also I grieved to think that my writing was now after months growing untrustworthy. Surely this was a false statement if there ever was one! for Mrs. Minger was the light of the circle; she it was upon whom the others depended to supply the humorous element of our circle that qualification so necessary to success and she could so naturally furnish it.

I said nothing about having received the message, and read it to no one. The next day I asked my mother what she thought of Mrs. M. as a member; "Do you think she is growing weary of the circle, and doesn't care to attend any longer?" I ventured. "Why, Anna," said my mother, looking at me in amazement, "What makes you ask such a question? Mrs. Minger is as eager to keep on with the circle as you are, and would never think of quitting it. Why do you ask such a question, child?" "O, I just wondered," I said carelessly. However, I continued to feel as tho a cloud hung over me, till that Saturday evening—a cloud of depression that I could not shake off. Of course I associated my depression with the message; vaguely I realized that as its source.

When the members had all arrived, and before the opening of the séance, I turned to Mrs. Minger, and in the hearing of all the members said playfully, "Mrs. Minger, I have got a joke on you! I dreamed—well, I dreamed—that you were thinking of giving up the circle! How is it—" "No!" she interrupted in an unusually and unnaturally brusque manner and turning her face away from me, "no, I'm just as firm as I ever was!"

That settled it! No one should ever know what sort of a message I received that day. I decided never to write again for my spirit friends. They had no right to give me such nonsense, such falsehood, when I had been so diligently searching the truth. In that cheerless mental attitude I joined the circle.

Immediately upon conclusion of the seance, and before the assembled members Mrs. Minger asked, "Now, Anna, what was it you said before the circle begun—about me giving up the circle?" I said laughing "O, Mrs. M. I just got it into my silly head that you were weary and discouraged with this work, and that you want to give it up. Did you ever harbor such intentions?" I was really ashamed at thus having to confess! She laughed heartily. "Well, Anna," she said, "I think I shall make a clean breast of it. I didn't want to *excite* anyone by telling it *before* the seance." "Then", I said delightedly, "I shall read to the circle what I received from your daughter, Myrtie. I intended to keep it to myself if you said nothing. Now what was it, please tell us before I read the writing. So she said, "Well, Monday I was washing. Washday is always a dark day for some of us, and I suppose I had the blues. Anyway, towards evening, I went into the room where Esther (the ten year old daughter) was, and she said Myrtie (her spirit sister) was present. I said, all right, if Myrtie is here, I want to talk to her. Myrtie, I said, if you don't go down and write me a message through Anna Stockinger, I shall never attend the circle any more, and shall never think there is any truth in the whole business. The writing she gets from others sounds pretty nice, but I want something from you. Now, Myrtie, if you don't do this for me I shall have nothing more to do with the circle, and shall not go again. I shall think it is all nonsense!"

These were her words as near as I can recall them, and the other members will say the same if questioned.

Then I read Myrtie's message as given on pages 347-48 and the cloud lifted from us all. Mr. Minger said his wife had told him of her threat, and he said if she had not confessed he would have done so for her. Mr. K. expressed vexation at such attitude of a circle member, while I was angry at the effect the message had had on me—the dull gloom that had hung over me from that Wednesday P. M. to the Saturday evening seance, to say nothing of the

doubt I had entertained in regard to all my writing received from my teachers! I said she had no right to make the girl feel as I had felt, that I didn't thank her for such work!

She laughed and said in order to get at the truth we could not spare feelings, said she didn't care how I felt, since now it meant so much to her. Then, we fell to discussing telepathy, subconscious mind, etc. till we adjourned. We continued our circle with the same members for a year and a half longer.

ANNA STOCKINGER,
CHRISTINA STOCKINGER,
JOHN MINGER,
SOPHIA MINGER.

Perhaps it would be in order here to copy a lengthy communication received at that time together with all the remarks of writer parenthetically inclosed exactly as given.

"Yes, dear child, many I had mourned in my former earth life as dead. When I made the change, *dead* was what the doctors said, dead, the preacher said, dead all said! How could I be dead and yet be alive? I now could not understand the meaning of that word, dead. I could not bring myself to understand its import, for I was not dead! Here I was among the living, as much alive as they, tho they declared me dead. Ah, well for me, however, that others came and released me from these conflicting thoughts. They took me to a farther precinct in life's habitat, than that in which I had been living and in which I had my being. They took me away from sight and sound of those who confirmed the Dr.'s statement that that body which was once the home for this soul, this ego, this *I*, was dead! We remained away till it was finally given to my poor dazed understanding that I was only transplanted from the physical to the spiritual world; from the temporal to the permanent. So we remained till I became greatly strengthened and I do not now recollect just how long it took for the thought to be inculcated that this was myself, gone to another home on another shore along the highway of life. I look at it now as all quite natural; in fact, it is very natural, as I have since studied the natural sciences here, and I have been taught by wiser teachers here than

were there from whom I received my earthly instruction. (Continue to write calmly.) [18]

I was concerned about myself no longer, but those whom I had left, those for whom I still felt my affection so strongly as I did before leaving them. I cannot now recall the work that I had to do before I was allowed to go to see them and to impress them as I do now for you, that I still lived. My sole object now in life was to so impress them with the truth of the error that I was forever gone.

They were materialistic in belief and little did they know as much alive as ever, but in a different manner. So you see it was rather a difficult matter for me to so impress them successfully that I was as alive as their fondest hopes could wish. That they hoped, as a materialist does in his innermost heart, these people of mine did for my salvation. My safety they prayed for as something foreign to them. I cannot tell you how all this affected me, because I have since forgotten it, but you seem to be conscious of how it was, and hence it is sufficiently explained. My concern for them was not so great. I realized now that they too would sometime soon come to learn that there was no end of life at death of the human body. They would learn it through experience as I had done, and as all must do! I did not try much longer to impress them of the futility of their thoughts and their prayers for my safety. I did not discern any great aid their newly formed prayers did for me. However, if it gave them peace, and a feeling as of duty well done, all right and good! You see, I gave up most philosophically. Why grieve? Why waste thoughts when it would be futile in the extreme? (Continue.) Finally, as I continued to rise higher and to grow stronger and more discerning, my force brought to me new action. I was solicited by others above me to preach this doctrine of future existence through mortals wherever I found an avenue open to do so. Hence I come to you, and I wish to say as a parting, that you are quite promising, which

18. This passage remarking the existence of mental confusion after death coincides with statements from other quarters, and tho it is not said to be general, but only applicable to the particular communicator, it represents a statement that is often made of certain persons. Compare *Journal Am. S. P. R.*, Vol. IX, pp. 256-281.

means that you are not yet so competent for this work as you shall yet learn to be. Now let me also say, that you meet my heartiest approval in that you have not once asked my name! This is desirable. I was informed that you were most curious and would probably desire my name, but I found you better than they reported. You have an alluring manner; that is, you do not easily allow one to take his departure after he has finished the communication, but would have more! Well, don't wear us out, much less yourself, at this time, and I promise to be at your service at some later date. At present, I thank you for your time and attention, as well as your pains to record accurately what I have given."

This was a short communication. Next day not a line came from this one, but the day after came the following which I shall copy for what light it may throw on the subject of controlling power, etc.

"When my transition was made you may imagine the surprise I felt when those I had deemed dead, came before my surprised vision. It has been a life of surprises to me ever since, and I now realize what a probationary term of life is physical life after all. Only I did not see it in that light then, and there are many mortals who could see it in its proper significance now, if they would allow their reason to hold sway over their more physical aspect of things supposedly supernatural. I cannot condemn the action of any mortal because all are on the earth plane to grow and to learn, and learn they will in time to come, some sooner, some later.

Opposed to all sectarianism is the truth of spiritualism. No dogma or creed serves to bind down any single individual. But all are capable, by thoroughly mastering the principles of spiritual science to so progress that there may remain but few doubtful points in their curriculum of training in the physical, to be cleared. As it is, the dominating principle which holds sway over the earth plane as we see it, is a great animosity for the opinions of those who have made a study of the mental acquirements which possess them, because man is not possessor of his ideas, on the contrary, his ideas possess him. If they did not he would not be the better for that in many instances, spiritually considered. It can in no event be said that the truths of spirit return bind down individual thought. But the narrow selfish individual who has contracted thoughts in

direct reversal of nature's laws possesses a dire faculty for leaving the persons afflicted with the same malady, in the midst of controversial qualms. Thus is brought about that conflict which pervades all so-called beliefs. (Rest up a bit. Force is weakening. Continue now and cease not.)

When the human race as a whole awakens to the fact that there should be one universal belief, one universal religion, as it is understood by you, then can you be a united race, working unitedly, and in harmony for good instead of so much contrariety of action, which is now made perceptible through the bigotry of a heterogeneity of beliefs, the truth of which is not very apparent. I shall now tell how I came to write for you. We cannot remain strangers and apart, but must be brought together by the stronger ties of friendship, which has been grown through the ties of personal acquaintance. To do this, I shall have to begin at the beginning of this work. When I was first called to give you this exercise as we shall call it, I was engaged in totally different work, but yet it was work of a similar nature. I was trying to impress the worldly minded against too much worldliness, and especially striving to correct through ways which I found intolerant and not at all conducive to spiritual growth in mortals. Then I was given this work for you because I had outgrown the other which I had also been engaged in for a long time, and now I am glad that this promotion has put me in touch with you as I can the sooner be promoted again. You see, with us, after we attain some degree of success with one special line of work we are given another, and thus we progress. You have to do the same only you do not see it as we do here. Well then, I have now to work for you through this former success, and I am confident that if you do all I require of you, both you and I shall progress, something our hearts yearn for in perfect harmony. This desire for progress on your part holds me to you almost constantly. There is nothing that so greatly aids one to the attainment of his highest ambition as to write for, and with another goaded on by the same desires. So it is here. Like affiliates with like. Now, then, I have brought the subject back again to you, and I am sure that when you read this you will see the reasons clearer than I may have expressed them. It requires a master mind to so instill thought to another so that it is perfectly interpreted, just as it requires a

master musician to give an interpretation of exactly the precise feeling the composer felt when composing the production for others. No, we have but a clumsy mode of communication, but let it be hoped that we will get the best possible of that. It ill befits anyone to complain of the best he may have or yet attain, do you not think so? (Pause now, and write more consciously.)

I have been but a short time on this shore of life, as you term time. My birthplace was at no very great distance from your home. My name is unimportant now. No attention is paid to earthly names here. Those names were only tribal, they bound us, so to speak with ties for family and relations, but in themselves indicated nothing. While there I was a teacher, as I am now, so it seems. I never did suspect that I would be teaching now, and that probably teaching will be my vocation throughout all time! You may not know the relief I felt on coming here, to know that I would not have any more subjects to handle professionally. I thought I should be at peace here. So you see, I did not fully appreciate my earthly vocation as I have since learned to do here. Teaching is not the worst work one can engage to follow for a life pursuit. It is desirable work and necessary in the extreme. I am a pruner of the mind force, just as another is a pruner of the morals, to such latter vocation belong the ministers and the moralists generally, but you will have to graduate before you can see the distinctions as I now see them of the different professions. [19] (Cease now as your force is leaving.)" Later he wrote:

"I can now give something in regard to our homes over here. Naturally you will desire to know how we live, how we are housed, etc. We have homes here, not that many require them, but then there are times in our lives here when we feel the necessity of some sort of seclusion, and then, also, the seclusion of a home is most acceptable at times. Generally, pleasant memories are bred in the home

19. The allusion to the unimportance of names is a common one in this literature and it is all the more paradoxical in that names are given in evidence of personal identity. A little earlier in the message the communicator thanked the automatist and sitters for not requesting his name and thereby implied that it was difficult to give, as we always find it in this work, at least it is usually difficult. But the difficulty agrees with the view that they are unimportant in a spiritual world. Why it should be so is not clear.

that we get no where else. I can appreciate ever the humblest home, for therein lies the heart's most desired objects, pleasant rest and quiet solicitude by loved ones dear to the soul. Nearly always this home as it was on earth plane is inhabited by others who share our troubles and our joys and help thus gently and appreciably to bear life's burdens, that we may appreciate such dwellings none the less, however small and humble they may be. We still feel that that little abode is our home, sweet home, and after life's fitful toils we naturally seek the quiet and repose of our home. We gravitate to the home as a child does to its mother, not from force of habit but from love,—love to be with the dear ones, and to be lulled to repose by their sympathy. So we have our homes. I have described the spiritual or interior, but have failed to give you an idea of the exterior. To an outsider, an alien, the appearance of our individual home means nothing. We alone are to inhabit it. *We* therefore see the beautiful exterior, so to speak, not *another!* Others pass our home with indifference, not so us. We see beauty for the very exterior. Thus I can depict no stronger to you my explanation of our homes here. Where one is interested and has had friendly relations within a mansion, the exterior of that ever after claims one's attention, just as you may have experienced it in earth life. A lover might have felt the force of the exterior of the abode wherein dwelt his lady-love,—he can speak, another not. [20]

Now when I have finished this work with you I return to my home. Therein, I find my loved ones, who have also returned from their separate vocations, and I claim a kindred feeling with them. For we have all been tried, and have striven to do our utmost in the different works assigned us. How well we have succeeded, only our

20. The remarks about "homes" in the spiritual world are interesting in that they are said to be necessary for all spirits. The communications from that world on this point are not all in agreement about it, but they do agree in the fact that some affirm their existence and some deny it, and some agree in the view here taken; namely, that not all have homes.

If we consider that it is a mental world or that mental activities determine it more than in the physical world, this apparent contradiction will not hold. Those whose mental habits are expressed in home life on the earth must live in those memories and mental conditions until they outgrow it, until their progress makes them independent of earthly memories and ideas. Hence the fact that some "live in homes" and some do not.

joys can tell! If we are depressed upon entering our home, there are others to sympathize. If we are happy there are others to share our joy. In no instance is it best to have no home. In no instance is it best to have our loved ones scattered and away from one when the needs for their presence is most urgent. I cannot tell you how I feel sometimes when I enter my home and find it unoccupied. It is as tho all were void. By this, you may perceive that I am quite domestic, so to speak, I must have my dear ones about me. I cannot endure without their presence sometimes. I shall state that I have a wife and children who are my all next to my work. I deem them as great as myself and dearer. You may know how we appreciate our work, knowing that home and loved ones are before us. My dear ones engage in their several pursuits, music and performing on various instruments placing their talents before the throng that most requires such exhilarating gratification. My wife is a nurse in the hospital and I am at present your humble servant. [21]

Now, while on this subject of domestic felicitation I shall tell you that we each and all derive much pleasure from our work. We do not remain indolent, but follow the bent of our inclinations; I after having finished my work, and have rested at home, if I do, generally attend the school where I hear lectures giving forth sound and necessary advice in regard to various pursuits, chief of which is on the advocacy of our aiding struggling mortals to gain more spiritual growth and to see that they do not neglect the tenets of spiritual culture. We are all infatuated with this work, you may be sure, and that we are diligent may be imagined. (Pause now, or cease if weary.) * * * *

21. This allusion to a hospital in the spiritual world is so preposterous to most people that it requires notice. Readers should notice, however, that the same idea has been referred to in two other independent cases when speaking of conditions in the spiritual world. Cf. *Journal*, Vol. IX, pp. 267, 269. I know of a fourth case also in which it is stated. But when we assume that the term is symbolical of a center in which abnormal mental conditions are helped we can understand that the term "hospital" is the best symbolical term to use. It may not imply a building at all, tho with most people that is the main suggestion of the term. I refer to it both for its really or apparently paradoxical nature and for the reference to other instances in which the same thing is affirmed, making it a cross reference of some interest.

When a new arrival comes to these shores, we hail him with delight. If he shows no *response*, we know immediately that he was either a materialist in belief or else an orthodox follower of some creed. We can tell a man's former teaching by his peculiarities of action when he arrives. We do not concern ourselves about his belief, but usher him as early as possible to the hospital where he is strengthened. Then he is given a chance to look round for himself, and when he has done this to his satisfaction, we leave him to his thoughts, and later give him a guide who takes him around that he may grow acquainted as soon as possible with the various attributes of this life. When he goes about his guide accompanies him, showing and explaining to him all the things he may not comprehend alone. Thus he is being strengthened, which also gaining wisdom in regard to his new possibilities in life since his change from the earth plane. When he comprehends the possibilities that life has in store for him, he does not tarry long, he does not harbor continuous thoughts on his old religious belief, nor does he pursue his old thoughts, once he fairly understands all he may in the short time he is being schooled to his new condition of life. True, there are those who never gain any thorough understanding. About all these do is to drift, till by some possible chance, they too, grow to a possible comprehension of the duties and requirements of this life. And some continue to drift forever; unlike driftwood they are never wafted by the waves of thought upon dry land. They simply continue to drift, and drifting, remain forever drifting! It is as they wish, probably as it is to be. They must be all grades, so it seems, even on this side. [22]

Now then I have a broader field to enter. It is in regard to the work that is done by those whose desires are for progress. The work varies, naturally with the individual's propensities or talents. If he is musically inclined, music, then is his work; if he is to be a leader or teacher, a guide he is then, and finally outgrowing that work is given a broader field as a teacher of others just entering

22. Readers will note that here the doctrine of "earthbound" conditions is affirmed. It means simply living in the old ideas of earthly life and that time and perhaps in some cases "hospital" work is necessary to redeem a personality from them. The doctrine here is but another coincidence in the many that point in the same direction.

the work from which he has been promoted. Thus, in progressive ratio do we work, ever one lower to take our place when we have been given work above. We shall soon have that work we have just spoken of, but first we must accomplish what is expected of us in this line. Then too, we must be given experience and through this practical work we get that. This experience aids us later in advising others who are to do the work we are at present doing. The work here is just as you have it on earth, but not so varied. There is not the variety here that you have. In all places here we have similar work which cannot be said of your earth life. In localities not far removed, you have directly opposite work to that you do at your present location. In one locality here, the work is typical of all. We shall remain with you, telling you thus, in simple style, all about life over here, and you may rest assured that we shall succeed in convincing you that life here is most desirable, provided one is endowed with that latent spark—desire of progress! Curiosity is not very common here. Thus far, we have seen no curiosity seekers! The instant existence is realized, that minute an earnest manner is exhibited. *All changes for the best, in the individual.*" [23]

Early in the year 1903 uncle H. wrote that I was to have a new teacher who would give me instructions, so I could see the spirit friends, etc. The name of this teacher was Mr. Concrat, a name I still feel inclined to think I did not get correctly, but I let it go, and the name was ever after given the same. He wrote at first lesson; "Is there anyone whom you can recall mentally who has ever impressed you with his voice and appearance? If there is such a one either in your plane or ours, do you persistently as stated hours daily, practice trying to recall voice and appearance of said person. Do this in an easy way, so as not to frustrate your powers. By doing as here advised you will be strengthening that part of your mental powers that we must have strengthened before we can give you any

23. All this about the occupations in the spiritual world and their resemblance should or can be read in mental rather than physical terms. The statement that the occupations in that world are less various than in the physical favors this distinction and interpretation of the phenomena. In a mental or spiritual world the occupations would probably be less various than in a world combining the physical and spiritual.

actual work. So you see, it lies with you now, as to whether you succeed or fail." Following this advice I practiced trying to recall to my mental vision my recollection of the form and features of a judge of the circuit court for whom I had about a year before done some shorthand work at his dictation. I could fairly well recall the tones of his voice, but in all the exercises of the next month could not picture to my mental vision the entire form of the man. In a way, I could see one feature at a time but never the entire combination, as I did later with the spirits. And also, I have tried many times since to recall the form and features and voice of others living and dead, but try as I will, can never see them as actually, as I do those without effort from the spirit world. I can "see" them only as a *recollection*, as one can in a sense see again a spot in *nature* that has at one time appealed to one in a particular way.

Every few days Mr. C. would write. The following is a sample of what he stated along at first; beginning like this: "You may write now for Mr. C. He is present and wishes to give you something on Clairvoyance. Mr. C. is now writing; Commence. I shall not give you anything in Clairvoyance till you have begun to practice systematically and until you have begun to practice of your own accord. First condition yourself by practicing as I advised you before, then I can come to you. We are going to have you see us, that you may be convinced that all we have been stating is true. I am aware that you can't bring yourself to be systematic in this work, but time will help you. Exert the desire to see, and practice daily, as I advised, and success will follow," etc.

After a month or so had passed, I began to see the faint outlines of persons, one at a time. Gradually as time elapsed, they grew more visible, and when looking intently at one part, say waist line, form would seem to go apart there, when looking intently at chest, form would seem to be simply air and I would be looking through chest at the wall, and even now when I can see more clearly, form seems to dissolve when I look at it keenly, tho the weakness may be in my own powers to see—I don't know!

Finally, after several more weeks, I could see forms distinctly, but the face was veiled! A light fleecy cloud seemed to hang before the faces and in vain I strove to look through or over same at face

behind. Mr. C. and uncle H. urged patience in the writing, and encouraged continued practice to strengthen my powers, etc. [24]

In the course of weeks, cloud appeared less dense, more like a veil in appearance, (a perpendicular hanging veil, instead of a horizontal cloud as it were) and now I could see the face more distinctly, but not sufficiently clear to describe features and color of hair and eyes, etc. Again, I tried to peer over or under veil, and felt like tearing it away but, as before, patience was urged. After this, I assumed a careless attitude, and in due time the "veil" was removed. Then Mr. C. cautioned me not to dictate who I wished to see and not to ask for names, not to be eager, etc. At first, I always saw a stout man, not tall and very positive, and this one it was whose arms had made the passes over me, for later I saw him make the passes in front of me and I felt he was the same man. He looked like the picture of Prof. J. R. Buchanan, and I feel sure he is the one who called himself Mr. Concrat, and who gave the instructions, still I may be mistaken. They reproached me so often about my asking of questions, that I refrained from so doing.

I used often to ask childish questions. Uncle H. would invariably reply, "Do as you think best." "We are not here to dictate; use your judgment, etc."

All this time I was writing on an average a half hour a day for my teachers who were still instructing me to work up my power so as to be ready for "Mr. Browning's Book!" and writing for our Saturday evening circle meetings, for which latter, Mr. Ward never failed to write.

Sometimes I would grow weary of continuous written instructions for my procedure and would ask whether Mr. B. intended to give up his book, that he said from the first that he was training me to be able to write, etc. This reply came, "Say to her that I cannot, so long as I find her still unprepared. She must ever continue to build up her spiritual perception of truth. No, I have not

24. This transparency of apparitions is a characteristic often remarked by percipients in their reports of them. The fact is of some interest in the study of the nature of their reality. If apparitions are, in most instances at least, telepathic phantasms induced by the dead, it is easy to understand their apparent transparency as the same phenomenon is noticeable in normal experience when we see a reflected image from a glass surface through which we also see objects beyond.

given up my intention to write a book through her powers at all. Why should I give up thoughts of writing my book?" Then I said: "I meant only whether you thought of giving me up as your amanuensis!" "Yes, I understood," he wrote, "You must not allow yourself to develop such ideas. I have no intention of giving you up as an amanuensis, but I shall have to postpone the work till you have worked up to the requisite condition, else I shall have to give you up and employ some other writer," etc.

At our circle meetings, I finally mustered up courage to describe the spirits I saw, and I always made a point to describe them as minutely as possible; those that were indistinct I let go. Always, the sitters or some of them, recognized the description and acknowledged the presence. Often I saw only a part of the spirit. Once only a fine white hand grasped trumpet.

It was sometime after this, in 1904, that I saw the wonderful spirit man who gave off light from his interior. See account of this sent to you last year.

EXHIBIT D.

Versailles, Ind., Feb. 4th, '07.

Mr. Jas. Hyslop, N. Y.

Dear Sir,—

Here are several experiences that have come to me. You are welcome to them and similar ones, if you can use them. They are all true incidents, many of the people are living and will *know*, if they ever see them.

All these experiences came to me unsought. And they are *not* creations of fancy, or of a sickly, diseased mind! They have made me believe in *spite* of myself. You may use my name to whatever I know is true!

Respect.,

ANNA STOCKINGER.

One evening five years ago I saw what I knew to be the spirit of a young man about twenty-one. It was dusk. I was waiting for the electric light to come on. Suddenly, I saw the full form of a young man standing, as it seemed, on the air, two feet from the

floor. His dress was of dark material, shirt, trousers, all in one, with wide sleeves and trousers, and belt around waist.

He stood with his hands to his mouth, blowing into what I supposed to be a French harp, (an instrument I detest). Possibly the music was worth listening to, but I did not hear any of it; only saw him standing with cheeks puffed out by the exertion of earnest work upon the harp, or whatever it was. I looked at him indifferently for several minutes, when lo, he began to give out *light!* Continuing his occupation, never ceasing till he disappeared, he continued to grow luminous to an alarming extent. I was dazzled. Rays of light *poured* from him, his face and hair which before contained little color, were now all light, and all the time he stood on the air, *all light!* I saw him for fully five minutes.

Can the sub-conscious mind of the materialist create such "visions"? Think I can truthfully say, only such occurrences as I positively know are true as having occurred to me, have led me from the highroad of Materialism!

ANNA STOCKINGER.

Very frequently a young woman appeared to me. I knew her before she died. Of a family always in destitute circumstances, this young woman necessarily dressed very poorly, a fact I must mention.

Emboldened by her frequent appearances in spirit form, I asked why she always came in such a pitiful dress. "Well, Anna," she said, "I have to come this way so you will recognize me. Sometime I shall come dressed as I am in this world, and you will see you won't know me!"

Several years ago, I sat on the porch of a hotel in a city, a strange lady sat at my left, one whom I had never seen and whose name I knew not. I had not even spoken to her. At my right, I heard a voice say, "Tell her her husband is here!" Seeing no one, I know what it was. To myself I said, "Hello, first I'll see if her husband is *dead!*" This fact I mention to show my eternal skepticism to what I cannot see and hear, and feel with my fingers!

She said her husband was dead. So I said, "he asked me to tell you he was here." Then I described him, for I saw him distinctly, also a little child that she recognized. She said nothing, and soon we parted. Next day another lady said I had described Mrs.

— husband perfectly, that Mrs. — told her I had described her "first husband to a T."

My mother and I had the grip. Our recovery was slow. One day she said, "we will stop medicine and try whiskey after each meal." I was indifferent, did not care whether we would lay down the fiddle and the bow or not. I sat up on the couch reading a book. As I finished one page and went to turn over for the next page, I looked up and saw a woman whom I recognized instantly standing before me, looking sorrowfully down at me. She smiled and said, "Anna, please don't do that." "Do what"? I asked, and she pointed to the bottle as it stood on the side-board of same room. "What do you mean?" "O, don't drink any whiskey, don't do it." "Don't you think I have any *will power*?" for I was piqued. "The idea of your coming to warn me like this!" She looked so distressed that I felt sorry. "I shall only take a little in water after meals." "O, but you know that's just the way I started, too. O, don't, promise me you will not." For my own peace and hers I promised, and she disappeared.

When this woman was living she lived in the East and on visiting us we discovered that she drank to excess. Last year her daughter visited us. She said the priest said the dead could return, but that it was wrong to have them come. That made me "*mad*." I said "How are you going to prevent them?" And then possibly from a wicked spirit of revenge I related the story of how her mother had come to plead that I let whiskey out of my drug list!

Once on the porch of a rooming house, I met a lady whose name I never learned. I saw her only that evening, and once the next day. There were several others seated upon the porch, some of these I knew. Directly, a spirit form appeared before the lady and I described her. She looked demented, a fact I kept to myself. A description of her here is unnecessary, but what I wish to tell was this: she stood erect, tall, her arms hanging at her sides. Around the wrist of her right hand was tied a strong hempen string to which was suspended an upright, black object that hung within several inches of the floor. I looked particularly at the black object. It was about two feet long and possibly one foot in circumference at its widest point. The hempen string ended somewhere at the top of the object. I couldn't tell what it was. I begun to feel queer in my head. I thought she passed away by sunstroke or some trouble

about the head. "Don't let her affect you, dismiss her," said the lady. "I don't want you to feel as she did." Later she told me that it was her sister who hung herself together with her 5 weeks' old baby.

A. S.

Versailles, Ind., Feb. 12th, '07.

Mr. J. H. Hyslop, New York.

Dear Sir,—

In answer to your questions in regard to experiences sent you some time ago, shall strive to send more and fuller details.

1. There was no known reason why the luminous spirit should appear to me. Spirit teacher was instructing me, and I was not to demand *names*, nor to ask unnecessary questions. Didn't suspect such one to appear, nor do I nor my parents have any idea who he was, nor why he played harp. Decided it was given me to see him in all his luminosity, in order to prove to me there are more mysteries to be probed! In this way I was ever urged on in the pursuit of my investigations.

2. Something was wrong with the electric light plant, and the light didn't come on. It was dusk and I was waiting for the light. It was six o'clock in the early winter, about five years ago. Think I would have seen him had there been light, as I saw one later by lamplight, but not so luminous as this young man.

Words are weak to describe his brilliancy. Mr. A. J. Davis alludes to the "beauty and brilliancy of the *Aroma* [Aura] encompassing the superior spirit." It *was* like an "aroma", this light that poured from him, as he *gave* it off! Hitherto I had been rather indifferent to the stories told about "bright angels", etc., regarding all such as myths, and their believers as sectarian—puddle victims!

Particularly I observed and marvelled at the *size* of the light rays. They were not far-reaching, only perhaps 2 ft. from him *all around*, but, these rays were *materially thick*, as thick around as a man's forearm. I could almost have grasped them, so tangible they seemed. There were many such rays but I only examined one intently. I never saw anything like it!

3. I concluded he was given me to see as a *study*, and I let it go at that.

4. Possibly I might have recognized him at first, before he grew light, but he held the harp to his mouth and puffed out his cheeks to such an extent that recognition was an impossibility.

5. *Then*, 5 years ago, I could not *hear*. Now I would have heard his music. All the information I received then was through writing. The spirit friends who arranged these "visions", were not the ones who wrote. I could not ask the ones who wrote to explain. When I did, they referred me to the others. At this time I must not have been persistent enough to get information, but jumped to the conclusion that it was to be a "lesson" or "study" and let it pass. Didn't think of "Scientific Research Society" then as I shall hereafter!

Unfortunately only my mother knows of this incident and she has only my word for it! Don't think anyone here doubts my word unless it is the M. E. parson.

As I have seen innumerable spirits when alone, many of whom I failed to recognize, can't say whether the poorly dressed young lady ever appeared or not in any other dress than the one necessary to her identification.

Am investigating, experimenting, practicing along spiritual lines for my own satisfaction, and possibly am not sufficiently systematical to obtain good results. It is less alluring to the mind to deal with the abstract than the tangible worldly things. Have often thought I may not be sufficiently advanced to see them clothed in purely "spiritual garb."

My investigations are prosecuted alone, and there are all sorts of obstacles to be overcome.

Sometimes I feel that it is not *honest* to say the messages are *vocal*; again I think it is. I can *always* discern the very voice, can describe it satisfactorily to others, but, the words seem to fall on my consciousness so, at times, that it seems impressional. I am always urged to "listen," being of a fidgety nature don't always do so, then the words seem to be echoed upon my consciousness. Listen to a man reading or speaking and note what a part the words (as words) play upon your mind. You seem like a piano which vibrates in unison to certain sounds. Now in these messages, words play more *intensely* on one's consciousness than they do when you listen to a man read. I can't say the messages are either vocal or impressional. This I do know, the spirit laughs, moves his lips and

shows his teeth, gesticulates. I don't seem to *see* them talk, just *hear* them, but I saw one man talk and could see the gold filling in his teeth. Is this plain?

I cannot give name of the woman whose deceased first husband I heard. Neither do I know anyone who might enlighten me. Hereafter shall get names, addresses and dates. At first I heard his voice and not waiting to *see*, I asked her whether she had a husband dead. When she said she had, then I paid attention and looked at him as he came from my right side to the front of me.

The woman who advised against whiskey was a step sister of my mother's. She visited us several times and then we became aware of her habit. She had, in life, cared much for me, but I was always indulgent toward her, and never gave her a thought after her visits were over. I have seen her several times since, but she was on no particular errand, and I paid little heed to these other visits of hers in spirit form.

Later I shall send other experiences with names, addresses and all details. Heretofore have been selfish enough to care only for my own enlightenment. Hereafter, shall heed dates, details, etc., with a view to the enlightenment of others.

Would like to have this matter settled once for all whether it is our sub-conscious mind playing all these freaks, or what!

Best wishes for your success,

ANNA STOCKINGER.

(Continued in July Journal.)

INTRODUCTION.

We have several times published incidents taken from biographies for the purpose of putting on record with other incidents experiences which should have some weight in the final verdict on the phenomena which is the object of this Society to study. The following narrative, as the title indicates, is taken from the life of Harriet Beecher Stowe, and regards her husband who was a clergyman of high standing. It is a rare piece of good fortune that the author of the life should have recorded the facts, especially as it was done at a time when it was not so respectable to notice the like. But it is probable that their significance was not clearly seen either by Mr. Stowe or the biographer. At any rate psychic researchers will recognize the phenomena and the record of them here may draw out similar accounts from others.—Editor.

EXCERPT FROM

THE LIFE OF HARRIET BEECHER STOWE

BY CHARLES EDWARD STOWE, her son. Chapter XVIII.

This biography would be signally incomplete without some mention of the birth, childhood, early associations, and very peculiar and abnormal psychological experiences of Professor Stowe. Aside from the fact of Dr. Stowe's being Mrs. Stowe's husband, and for this reason entitled to notice in any sketch of her life, however meagre, he is the original of the "visionary boy" in "Oldtown Folks"; and "Oldtown Fireside Stories" embody the experiences of his childhood and youth among the grotesque and original characters of his native town.

March 26, 1882, Professor Stowe wrote the following characteristic letter to Mrs. Lewes:—

"Mrs. Lewes,—I fully sympathize with you in your disgust with Hume and the professing mediums generally.

"Hume spent his boyhood in my father's native town, among

my relatives and acquaintances. He certainly has qualities which science has not yet explained, and some of his doings are as real as they are strange. My interest in the subject of spiritualism arises from the fact of my own experience, more than sixty years ago, in my early childhood. I then never thought of questioning the objective reality of all I saw, and supposed that everybody else had the same experience. Of what this experience was you may gain some idea from certain passages in "Oldtown Folks".

"The same experiences continue yet, but with serious doubts as to the objectivity of the scenes exhibited. I have noticed that people who have remarkable and minute answers to prayer, such as Stilling, Franke, Lavater, are for the most part of this peculiar temperament. Is it absurd to suppose that some peculiarity in the nervous system, in the connecting link between soul and body, may bring some, more than others, into an almost abnormal contact with the spirit-world (for example, Jacob Boehme and Swedenborg), and that, too, without correcting their faults, or making them morally better than others? Allow me to say that I have always admired the working of your mind, there is about it such a perfect uprightness and uncalculating honesty. I think you are a better Christian without church or theology than most people are with both, though I am, and always have been, in the main, a Calvinist of the Jonathan Edwards school. God bless you. I have a warm side for Mr. Lewes on account of his Goethe labors.

"Goethe has been my admiration for more than forty years. In 1830 I got hold of his 'Faust', and for two gloomy, dreary November days, while riding through the woods of New Hampshire in an old-fashioned stage-coach, to enter upon a professorship in Dartmouth College, I was perfectly dissolved by it.

Sincerely yours,

C. E. Stowe."

In a letter to Mrs. Stowe, written June 24, 1882, Mrs. Lewes alludes to Professor Stowe's letter as follows:

" * * * Perhaps I am inclined, under the influence of the facts, physiological and psychological, which have been gathered of late years, to give larger place to the interpretation of vision-seeing as subjective than the professor would approve. It seems difficult to limit—at least to limit with any precision—the possibility of con-

founding sense by impressions derived from inward conditions with those which are directly dependent on external stimulus. In fact, the division between within and without in this sense seems to become every year a more subtle and bewildering problem."

In 1834, while Mr. Stowe was a professor in Lane Theological Seminary at Cincinnati, Ohio, he wrote out a history of his youthful adventures in the spirit world, from which the following extracts are taken:—

"I have often thought I would communicate to some scientific physician a particular account of a most singular delusion under which I lived from my earliest infancy till the fifteenth or sixteenth year of my age, and the effects of which remain very distinctly now that I am past thirty.

"The facts are of such a nature as to be indelibly impressed upon my mind. They appear to me to be curious, and well worth the attention of the psychologist. I regard the occurrence in question as the more remarkable because I cannot discover that I possess either taste or talent for fiction or poetry. I have barely imagination enough to enjoy, with a high degree of relish, the works of others in this department of literature, but have never felt able or disposed to engage in that sort of writing myself. On the contrary, my style has always been remarkable for its dry, matter-of-fact plainness; my mind has been distinguished for its quickness and adaptedness to historical and literary investigations, for ardor and perseverance in pursuit of the knowledge of facts,—*eine verstandige Richtung*, as the Germans would say,—rather than for any other quality; and the only talent of a higher kind which I am conscious of possessing is a turn for accurate observation of men and things, and a certain broad humor and drollery.

"From the hour of my birth I have been constitutionally feeble, as were my parents before me, and my nervous system easily excitable. With care, however, I have kept myself in tolerable health, and my life has been an industrious one, for my parents were poor and I have always been obliged to labor for my livelihood.

"With these preliminary remarks, I proceed to the curious details of my psychological history. As early as I can remember anything, I can remember observing a multitude of animated and active objects, which I could see with perfect distinctness, moving about me, and could sometimes, though seldom, hear them make a rustling

noise, or other articulate sounds; but I could never touch them. They were in all respects independent of the sense of touch, and incapable of being obstructed in any way by the intervention of material objects; I could see them at any distance, and through any intervening object, with as much ease and distinctness as if they were in the room with me, and directly before my eyes. I could see them passing through the floors, and the ceilings, and the walls of the house, from one apartment to another, in all directions, without a door, or a keyhole, or crevice being open to admit them. I could follow them with my eyes to any distance, or directly through or just beneath the surface, or up and down, in the midst of boards and timbers and bricks, or whatever else would stop the motion or intercept the visibleness of all other objects. These appearances occasioned neither surprise nor alarm, except when they assumed some hideous and frightful form, or exhibited some menacing gesture, for I became acquainted with them as soon as with any of the objects of sense. As to the reality of their existence and the harmlessness of their character, I knew no difference between them and any other of the objects which met my eye. They were as familiar to me as the forms of my parents and my brother; they made up a part of my daily existence, and were as really the subjects of my consciousness as the little bench on which I sat in the corner by my mother's knee, or the wheels and sticks and strings with which I amused myself upon the floor. I indeed recognized a striking difference between them and the things which I could feel and handle, but to me this difference was no more a matter of surprise than that which I observed between my mother and the black woman who so often came to work for her; or between my infant brother and the little spotted dog Brutus of which I was so fond. There was no time, or place, or circumstance, in which they did not occasionally make their appearance. Solitude and silence, however, were more favorable to their appearance than company and conversation. They were more pleased with candle-light than the daylight. They were most numerous, distinct, and active when I was alone and in the dark, especially when my mother had laid me in bed and returned to her own room with the candle. At such times, I always expected the company of my aerial visitors, and counted upon it to amuse me till I dropped asleep. Whenever they failed to make their appearance, as was sometimes the case, I felt

lonely and discontented. I kept up a lively conversation with them,—not by language or by signs, for the attempt on my part to speak or move would at once break the charm and drive them away in a fret,—but by a peculiar sort of spiritual intercommunion.

“When their attention was directed towards me, I could feel and respond to all their thoughts and feelings, and was conscious that they could in the same manner feel and respond to mine. Sometimes they would take no notice of me, but carry on a brisk conversation among themselves, principally by looks and gestures, with now and then an audible word. In fact, there were but few with whom I was very familiar. These few were much more constant and uniform in their visits than the great multitude, who were frequently changing, and too much absorbed in their own concerns to think much of me. I scarcely know how I can give an idea of their form and general appearance, for there are no objects in the material world with which I can compare them, and no language adapted to an accurate description of their peculiarities. They exhibited all possible combinations of size, shape, proportion, and color, but their usual appearance was with the human form and proportion, but under a shadowy outline that seemed just ready to melt into the invisible air, and sometimes liable to the most sudden and grotesque changes, and with a uniform darkly bluish color spotted with brown or brownish white. This was the general appearance of the multitude; but there were many exceptions to this description, particularly among my more welcome and familiar visitors, as will be seen in the sequel.

“Besides these rational and generally harmless beings, there was another set of objects which never varied in their form or qualities, and were always mischievous and terrible. The fact of their appearance depended very much on the state of my health and feelings. If I was well and cheerful they seldom troubled me; but when sick or depressed they were sure to obtrude their hateful presence upon me. These were a sort of heavy clouds floating about overhead, of a black color, spotted with brown, in the shape of a very flaring inverted tunnel without a nozzle, and from ten to thirty or forty feet in diameter. They floated from place to place in great numbers, and in all directions, with a strong and steady progress, but with a tremulous, quivering, internal motion that agitated them in every part.

"Whenever they approached, the rational phantoms were thrown into great consternation; and well it might be, for if a cloud touched any part of one of the rational phantoms it immediately communicated its own color and tremulous motion to the part it touched.

"In spite of all the efforts and convulsive struggles of the unhappy victim, this color and motion slowly, but steadily and uninterruptedly, proceeded to diffuse itself over every part of the body, and as fast as it did so the body was drawn into the cloud and became a part of its substance. It was indeed a fearful sight to see the contortions, the agonizing efforts, of the poor creatures who had been touched by one of these awful clouds, and were dissolving and melting into it by inches without the possibility of escape or resistance.

"This was the only visible object that had the least power over the phantoms, and this was evidently composed of the same material as themselves. The forms and actions of all these phantoms varied very much with the state of my health and animal spirits, but I never could discover that the surrounding material objects had any influence upon them, except in this one particular, namely, if I saw them in a neat, well furnished room, there was a neatness and polish in their form and motions; and, on the contrary, if I was in an unfinished, rough apartment, there was a corresponding rudeness and roughness in my aerial visitors. A corresponding difference was visible when I saw them in the woods or in the meadows, upon the water or upon the ground, in the air or among the stars.

"Every different apartment which I occupied had a different set of phantoms, and they always had a degree of correspondence to the circumstances in which they were seen. (It should be noted, however, that it was not so much the place where the phantoms themselves appeared to me to be, that affected their forms and movements, as the place in which I myself actually was while observing them. The apparent locality of the phantoms, it is true, had some influence, but my own actual locality had much more.)

"Thus far I have attempted only a general outline of these curious experiences. I will now proceed to a detailed account of several particular incidents, for the sake of illustrating the general statements already made. I select a few from manifestations without number. I am able to ascertain dates from the following circumstances:—

"I was born in April, 1802, and my father died in July, 1808, after suffering for more than a year from a lingering organic disease. Between two and three years before his death he removed from the house in which I was born to another at a little distance from it. What occurred, therefore, before my father's last sickness, must have taken place during the first five years of my life, and whatever took place before the removal of the family must have taken place during the first three years of my life. Before the removal of the family I slept in a small upper chamber in the front part of the house, where I was generally alone for several hours in the evening and morning. Adjoining this room, and opening into it by a very small door, was a low, dark, narrow, unfinished closet, which was open on the other side into a ruinous old chaise-house. This closet was a famous place for the gambols of the phantoms, but of their forms and actions I do not now retain any very distinct recollection. I only remember that I was very careful not to do anything that I thought would be likely to offend them; yet otherwise their presence caused me no uneasiness, and was not at all disagreeable to me.

"The first incident of which I have a distinct recollection was the following:—

"One night, as I was lying alone in my chamber with my little dog Brutus snoring beside my bed, there came out of the closet a very large Indian woman and a very small Indian man, with a huge bass-viol between them. The woman was dressed in a large, loose, black gown, secured around her waist by a belt of the same material, and on her head she wore a high, dark grey fur cap, shaped somewhat like a lady's muff, ornamented with a row of covered buttons in front, and open towards the bottom, showing a red lining. The man was dressed in a shabby, black-colored overcoat, and a little round black hat that fitted closely to his head. They took no notice of me, but were rather ill-natured towards each other, and seemed to be disputing for the possession of the bass-viol. The man snatched it away and struck upon it a few harsh, hollow notes, which I distinctly heard, and which seemed to vibrate through my whole body, with a strange, stinging sensation. The woman then took it and appeared to play very intently and much to her own satisfaction, but without producing any sound that was perceptible by me. They soon left the chamber, and I saw them go down into the back

kitchen, where they sat and played and talked with my mother. It was only when the man took the bow that I could hear the harsh, abrupt, disagreeable sounds of the instrument. At length they arose, went out of the back door, and sprang upon a large heap of straw and unthreshed beans, and disappeared with a strange, rumbling sound. This vision was repeated night after night with scarcely any variation while we lived in that house, and once, and once only, after the family had removed to the other house. The only thing that seemed to me unaccountable and that excited my curiosity was that there should be such a large heap of straw and beans before the door every night, when I could see nothing of it in the daytime. I frequently crept out of bed and stole softly down into the kitchen, and peeped out of the door to see if it was there very early in the morning.

"I attempted to make some inquiries of my mother, but as I was not as yet very skilful in the use of language, I could get no satisfaction out of her answers, and could see that my questions seemed to distress her. At first she took little notice of what I said, regarding it no doubt as the meaningless prattle of a thoughtless child. My persistence, however, seemed to alarm her, and I suppose that she feared for my sanity. I soon desisted from asking anything further, and shut myself more and more within myself. One night, very soon after the removal, when the house was still, and all the family were in bed, these unearthly musicians once made their appearance in the kitchen of the new house, and after looking around peevishly, and sitting with a discontented frown and in silence, they arose and went out of the back door, and sprang on a pile of cornstalks, and I saw them no more.

"Our new dwelling was a low-studded house of only one story, and, instead of an upper chamber, I now occupied a bedroom that opened into the kitchen. Within this bedroom, directly on the left hand of the door as you entered from the kitchen, was the staircase which led to the garret; and, as the room was unfinished, some of the boards which inclosed the staircase were too short, and left a considerable space between them and the ceiling. One of these open spaces was directly in front of my bed, so that when I lay upon my pillow my face was opposite to it. Every night, after I had gone to bed and the candle was removed, a very pleasant-looking human face would peer at me over the top of that board, and gradually press

forward his head, neck, shoulders, and finally his whole body as far as the waist, through the opening, and then, smiling upon me with great good-nature, would withdraw in the same manner in which he had entered. He was a great favorite of mine; for though we neither of us spoke, we perfectly understood, and were entirely devoted to, each other. It is a singular fact that the features of this favorite phantom bore a very close resemblance to those of a boy older than myself whom I feared and hated; still the resemblance was so strong that I called him by the same name, Harvey.

"Harvey's visits were always expected and always pleasant; but sometimes there were visitations of another sort, odious and frightful. One of these I will relate as a specimen of the rest.

"One night, after I had retired to bed and was looking for Harvey, I observed an unusual number of the tunnel-shaped tremulous clouds already described, and they seemed intensely black and strongly agitated. This alarmed me exceedingly, and I had a terrible feeling that something awful was going to happen. It was not long before I saw Harvey at his accustomed place, cautiously peeping at me through the aperture, with an expression of pain and terror on his countenance. He seemed to warn me to be on my guard, but was afraid to put his head into the room lest he should be touched by one of the clouds, which were every moment growing thicker and more numerous. Harvey soon withdrew and left me alone. On turning my eyes towards the left-hand wall of the room, I thought I saw, at an immense distance below me, the regions of the damned, as I had heard them pictured in sermons. From this awful world of horror the tunnel-shaped clouds were ascending, and I perceived that they were the principal instruments of torture in these gloomy abodes. These regions were at such an immense distance below me that I could obtain but a very indistinct view of the inhabitants, who were very numerous and exceedingly active. Near the surface of the earth, and as it seemed to me but a little distance from my bed, I saw four or five sturdy, resolute devils endeavoring to carry off an unprincipled and dissipated man in the neighborhood, by the name of Brown, of whom I had stood in terror for years. These devils I saw were very different from the common representations. They had neither red faces, nor horns, nor hoofs, nor tails. They were in all respects stoutly built and well-dressed gentlemen. The only peculiarity that I noted in their appearance was

as to their heads. Their faces and necks were perfectly bare, without hair or flesh, and of a uniform sky-blue color, like the ashes of burnt paper before it falls to pieces, and of a certain glossy smoothness.

"As I looked on, full of eagerness, the devils struggled to force Brown down with them, and Brown struggled with the energy of desperation to save himself from their grip, and it seemed that the human was likely to prove too strong for the infernal. In this emergency, one of the devils, panting for breath and covered with perspiration, beckoned to a strong, thick cloud that seemed to understand him perfectly, and, whirling up to Brown, touched his hand. Brown resisted stoutly, and struck out right and left at the cloud most furiously, but the usual effect was produced,—the hand grew black, quivered, and seemed to be melting into the cloud; then the arm, by slow degrees, and then the head and shoulders. At this instant Brown, collecting all his energies for one desperate effort, sprang at once into the centre of the cloud, tore it asunder, and descended to the ground, exclaiming, with a hoarse, furious voice that grated on my ear, 'There, I've got you; dam'me if I haven't!'" This was the first word that had been spoken through the whole horrible scene. It was the first time I had ever seen a cloud fail to produce its appropriate result, and it terrified me so that I trembled from head to foot. The devils, however, did not seem to be in the least discouraged. One of them, who seemed to be the leader, went away and quickly returned bringing with him an enormous pair of rollers fixed in an iron frame, such as are used in iron mills for the purpose of rolling out and slitting bars of iron, except instead of being turned by machinery, each roller was turned by an immense crank. Three of the devils now seized Brown and put his feet to the rollers, while two others stood, one at each crank, and began to roll him in with a steady strain that was entirely irresistible. Not a word was spoken, not a sound was heard; but the fearful struggles and terrified, agonizing looks of Brown were more than I could endure. I sprang from my bed and ran through the kitchen into the room where my parents slept, and entreated that they would permit me to spend the remainder of the night with them. After considerable parleying they assured me that nothing could hurt me, and advised me to go back to bed. I replied that I was not afraid of their hurting me, but I couldn't bear to see them acting so with C. Brown.

"Poh! poh! you foolish boy," replied my father, sternly. "You've only been dreaming; go right back to bed, or I shall have to whip you." Knowing that there was no other alternative, I trudged back through the kitchen with all the courage I could muster, cautiously entered my room, where I found everything quiet, there being neither cloud nor devil, nor anything of the kind to be seen, and getting into bed I slept quietly till morning. The next day I was rather sad and melancholy, but kept all my troubles to myself, through fear of Brown. This happened before my father's sickness, and consequently between the fourth and sixth years of my age.

"During my father's sickness, and after his death I lived with my grandmother; and when I had removed to her house I forever lost sight of Harvey. I still continued to sleep alone for the most part, but in a neatly furnished upper chamber. Across the corner of the chamber, opposite to and at a little distance from the head of my bed, there was a closet in the form of an old-fashioned buffet. After going to bed, on looking at the door of this closet, I could see at a great distance from it a pleasant meadow, terminated by a beautiful little grove. Out of this grove, and across this meadow, a charming little female figure would advance, about eight inches high and exquisitely proportioned, dressed in a loose black silk robe, with long, smooth black hair parted up her head and hanging loose over her shoulders. She would come forward with a slow and regular step, becoming more distinctly visible as she approached nearer, till she came even with the surface of the closet door, when she would smile upon me, raise her hands to her head and draw them down on each side of her face, suddenly turn round, and go off at a rapid trot. The moment she turned I could see a good-looking mulatto man, rather smaller than herself, following directly in her wake and trotting off after her. This was generally repeated two or three times before I went to sleep. The features of the mulatto bore some resemblance to those of the Indian man with the bass-viol, but were much more mild and agreeable.

* * * * *

"I awoke one bright, moonlight night, and found a large, full-length human skeleton of an ashy-blue color in bed with me! I screamed out with fright, and soon summoned the family around me. I refused to tell the cause of my alarm, but begged permission to occupy another bed, which was granted.

"For the remainder of the night I slept but little; but I saw upon the window-stools companies of little fairies, about six inches high, in white robes, gamboling and dancing with incessant merriment. Two of them, a male and female, rather taller than the rest, were dignified with a crown and sceptre. They took the kindest notice of me, smiled upon me with great benignity, and seemed to assure me of their protection. I was soothed and cheered by their presence, though after all there was a sort of sinister and selfish expression in their countenances which prevented my placing implicit confidence in them.

"Up to this time I had never doubted the real existence of these phantoms, nor had I ever suspected that other people had not seen them as distinctly as myself. I now, however, began to discover with no little anxiety that my friends had little or no knowledge of the aerial beings among whom I have spent my whole life; that my allusions to them were not understood, and all complaints respecting them were laughed at. I had never been disposed to say much about them, and this discovery confirmed me in my silence. It did not, however, affect my own belief, or lead me to suspect that my imaginations were not realities.

"During the whole of this period I took great pleasure in walking out alone, particularly in the evening. The most lonely fields, the woods, and the banks of the river, and other places most completely secluded, were my favorite resorts, for there I could enjoy the sight of innumerable aerial beings of all sorts, without interruption. Every object, even every shaking leaf, seemed to me to be animated by some living soul, whose nature in some degree corresponded to its habitation. I spent much of my life in these solitary rambles; there were particular places to which I gave names, and visited them at regular intervals. Moonlight was particularly agreeable to me; but most of all I enjoyed a thick, foggy night. At times, during these walks, I would be excessively oppressed by an indefinite and deep feeling of melancholy. Without knowing why, I would be so unhappy as to wish myself annihilated, and suddenly it would occur to me that my friends at home were suffering some dreadful calamity, and so vivid would be the impression, that I would hasten home with all speed to see what had taken place. At such seasons I felt a morbid love for my friends that would almost burn up my soul, and yet, at the least provocation from them, I

would fly into an uncontrollable passion and foam like a little fury. I was called a dreadful-tempered boy; but the Lord knows that I never occasioned pain to any animal, whether human or brutal, without suffering untold agonies in consequence of it. I cannot, even now, without feelings of deep sorrow, call to mind the alternate fits of corroding melancholy, irritation, and bitter remorse which I then endured. These fits of melancholy were most constant and oppressive during the autumnal months.

* * * * *

"One other remark it seems proper to make before I proceed further to details. The appearance, and especially the motions of my aerial visitors were intimately connected, either as cause or effect, I cannot determine which, with certain sensations of my own. Their countenances generally expressed pleasure or pain, complaisance or anger, according to the mood of my own mind: if they moved from place to place without moving their limbs, with that gliding motion appropriate to spirits, I felt in my stomach that peculiar tickling sensation which accompanies a rapid, progressive movement through the air; and if they went off with an uneasy trot, I felt an unpleasant jarring through my frame. Their appearance was always attended with considerable effort and fatigue on my part: the more distinct and vivid they were, the more would my fatigue be increased; and at such times my face was always pale, and my eyes unusually sparkling and wild. This continued to be the case after I became satisfied that it was all a delusion of the imagination, and it so continues to the present day."

BOOK REVIEW.

Telepathy of the Celestial World. By HORACE C. STANTON. Fleming H. Revell Company. New York. 1913.

This book is a sign of the times and especially a sign of what the religious mind is going to do when it overcomes its prejudices in regard to psychic research. The book is written by an orthodox clergyman and defends the view that telepathy is the universal endowment of man and is especially the means by which the Divine mind communicates with living people as well as the means by which spirits communicate with each other. The author has no evidence for such a view, but accepting the literal statements of the Bible he presses telepathy into service to explain them, and while he quotes very freely from the records of psychic research in regard to telepathy, he extends the hypothesis far beyond what any but the most credulous of psychic researchers would do.

It is not necessary to review this work at length. It is but a sign of what the lay mind within the field of religion is going to do when it once breaks loose from its sceptical attitude on this question. It is going to defy all boundaries and overlap every caution which science has established for our guidance. There is much that is conceivable in what the author contends for, but he has no evidence for his views. Besides he illustrates the claim that the orthodox mind is going to appropriate the facts of psychic research without going over to the Spiritualists. The religious imagination will delight in the book, but the critical mind will not find much pleasure in it. Nevertheless it is interesting to the student of psychology and of religion.

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THE DORIS FISCHER CASE OF MULTIPLE PERSONALITY.

BY JAMES H. HYSLOP AND DR. WALTER F. PRINCE.*

I.

Some years ago my attention was called to the present case by the clergyman who had it in charge and who had adopted the child to save her from her brutal father. Dr. Walter F. Prince, the clergyman mentioned, referred in his letter to me to drawings which the girl was making and as I was in the midst of the Thompson-Gifford phenomena

* This case is published in full in the Proceedings. The present articles are composed of my own remarks on it summarized and the abridged account of it by Dr. Prince.

The abbreviations for the various personalities should be given here for the reader. M. stands for *Margaret*, S. M. for *Sleeping Margaret*, D. for *Doris*, the name of the girl, R. D. for *Real Doris*, the normal personality, S. R. D. for *Sleeping Real Doris* and S. D. for *Sick Doris*. For more definite conceptions of these terms and personalities readers will have to go to the Glossary in the *Proceedings*, Vol. IX.

(*Proceedings Am. S. P. R.*, Vol. III.), the possibility of obsession suggested itself to my mind at once, not as a probability, but as a possibility to be investigated. This whole problem was forced on my mind by the phenomena of Mr. Thompson and the outcome of the investigation into them. I had found that "secondary personality" was not a final account of certain superficial phenomena and as the report on the present case resembled that one in some respects it was but natural to raise the same question. The result was that I took the first opportunity to visit Dr. Prince and to see the case. He had stoutly questioned the possibility that I had suggested and my examination confirmed me in the hypothesis that there was no superficial evidence at least of spiritistic influences in the case analogous with the Thompson-Gifford phenomena. There were two personalities manifested when I saw the case, those known in the record as Margaret and Sleeping Margaret. I also saw Margaret asleep, which is different from Sleeping Margaret, tho I did not know it or was not told the fact at the time. But in none of them could I obtain any reason to believe that obsession was the correct diagnosis.

The present case of multiple personality is of unusual interest. The one nearest like it is that of Dr. Morton Prince, the celebrated Miss Beauchamp Case, in which Sally was a mischievous character. It is the mischief-making character of one of the personalities in the case of Doris Fischer that helps to give it interest and importance, tho that interest may be no more scientific than in regard to the other more common-place personalities. The public, however, always attaches an interest to personalities that go counter to the instinct of self-preservation or threaten the subject with various forms of discomfort and injury. The explanation of such personalities is no easier or more difficult than that of the others, but simply because the human element of mischief enters into them they invoke attention more distinctly. They may prompt to investigations that offer an explanation throughout the entire field, but there is no more reason for making a fuss about them scientifically than about the more prosaic cases.

In the present account of the case we are interested now only in the facts which were important in the cause of the malady and in the personalities which illustrate its development. When the child, Doris Fischer, was three years of age her drunken father picked her up and threw her down on the floor so violently that she suffered from some mental shock and was never a well person after that until Dr. Prince cured her or, as some might suppose, nature had cured the injury. Very soon afterward there began to appear evidences of dissociation and double personality, tho these did not come under the direct observation of Dr. Prince until many years afterward when he was persuaded to examine her phenomena and finally to adopt her in the family for the purpose of saving her from the brutalities of her father, after the death of the mother.

It was during this intervening period, between the action of her father and the death of her mother, that the main secondary personality developed, but its history did not come directly under the observation of Dr. Prince. He had to learn the facts by careful and critical inquiry of the personalities themselves. This history is presented in Chapter III. The chief and only known secondary personality during this period, so far as can be ascertained was called Margaret. This personality gave many names and chiefly Bridget until late in the case. The mother and Doris herself were both exceedingly fond of the name Margaret, but the name was proposed by Dr. Prince, as Doris disliked Bridget which the personality called herself. It is important to keep this fact in view because of the final explanation of the phenomena. This Margaret was the result of the first dissociating shock to the girl, the injury caused by the father. She was a mischievous impish character and involved the girl in all sorts of escapades very like those of Sally in Dr. Morton Prince's case. She cherished a special dislike or hatred toward one of the other personalities known as Sick Doris. The normal Doris had no memories of hers. The Margaret phase would suddenly come on in various emergencies and the child would be off in a new and capricious life, wholly unadjusted to the rational needs of the normal personality. Doris in her normal state never knew what the Margaret

personality did, tho the mother, her sisters or her playmates would tell the normal self what had been done and she finally came to learn or to infer that she had done certain things unconsciously, but of course had no understanding of what it meant.

The death of the mother when the child was seventeen years of age was the cause of another shock which brought a personality which Margaret named Sick Doris. The child had depended on the mother for a shield against the cruelties of the father, and at the mother's death, besides the loss of the special affection and care of the mother she had to face the mortal fear of her father. The effect was the production of a personality which, at first, had not the most elementary knowledge of anything, either of surrounding objects or of what was necessary to sustain life. The situation was almost precisely like that of the Rev. Thomas C. Hanna, reported by Dr. Boris Sidis, who lost all his knowledge and became an infant in this respect from the accident of being thrown from a buggy. (Cf. Sidis and Goodhart: *Multiple Personality*.) In the present case Margaret had to teach Sick Doris how to care for herself and in the course of this education imbibed a bitter hatred against her, doing all that she could to make life uncomfortable for her and the normal Doris had to pay the penalty quite as much as Sick Doris.

The next personality is that of Sleeping Margaret, whose title Dr. Prince regards as a misnomer, since it implies that she was Margaret asleep. She was not this, but was an independent personality. Her history is not known beyond her own statements about herself; namely, that she came a few moments earlier than Margaret who came at the time of the father's shocking act in throwing the child on the floor when he was in a drunken fit. Her chief distinguishing characteristic, in so far as external appearance is concerned, is the fact that she appears only when Doris is asleep. At any time when the girl was asleep you could find Sleeping Margaret on tap and could carry on conversation with her, the normal Doris never knowing anything about her existence until after we had brought the girl on to the East in 1914 for experiment. Sleeping Margaret had written a note to Dr.

Prince while Doris was asleep and the latter found it the next morning, and inferred that she was not cured. She had supposed that all the personalities had disappeared. But until this time Real Doris, the normal self, knew absolutely nothing about the existence of Sleeping Margaret. But the latter knew all about Real Doris.

Sleeping Margaret claimed to be one of the "guards" of the child and in this represented the same function which is known in Spiritualistic circles and beliefs as that of "guides." It was her business to watch over the girl and to prevent any harm coming to her. In the course of the girl's cure she was helpful in supplying Dr. Prince with knowledge about the other personalities and advice as to how he should proceed. At first she disclaimed being a spirit, but later she resolutely insisted that she was a spirit.

These with Real Doris—Doris and Real Doris are not the same—make four personalities, Doris being the girl's name. But there was still another secondary personality, that of Sleeping Real Doris. She seems to have been the result of a fall by Doris at eighteen years of age in which she received an injury to her head and back. She seems to have made her appearance infrequently and only after Doris had gone to sleep. The normal self or Real Doris was not conscious of her existence, tho this would be true if we simply treated Sleeping Real Doris as the somnambulant state of the normal self.*

*The terms "supraliminal" and "subliminal" are always definitely used in this Report by Dr. Prince in relative senses. In the usual parlance of psychic research "supraliminal" has meant the normal consciousness and so the real personality of interest in normal life. In this view the "subliminal" is the mental activity lying below the threshold and not perceived or known by the normal or supraliminal consciousness. But Dr. Prince uses the term "supraliminal" to denote the mental states that are "out" or manifest to him at any given time. That is, it denotes the personality manifest while other personalities are not manifest. Hence "subliminal" means with him the suppressed personalities and activities not evident when any one personality is manifest. Thus it denotes the mental action that is "under" as opposed to "out". In the change of personality what is "subliminal" at one time becomes "supraliminal" at another, and the personality that is now "supraliminal" may become the "subliminal" one, when the other personality comes to the front.

There now follows the account of Dr. Prince. There are two main divisions of it. The first is Explanatory of its general character and the second is a summary of the facts which are recorded in the *Proceedings*. It is given here for readers of the *Journal* who do not see the larger Report. Besides it may serve for those who have no time to consider the more detailed account.

A. Explanatory.

The case of Doris Fischer is probably the only one on record in which a secondary personality, not only existing as a subliminal co-consciousness during the periods when the primary personality was conscious and in control, but also alternating as the consciousness in control during the periods when the primary personality was submerged and unconscious, appeared as early as the third year of the subject's life.

It is certainly the only one permitted by circumstances to be under scientific observation daily and almost hourly from a period when psychical disintegration was at its extremest stage up to and well past the date when continuity and integrity of consciousness were restored to the primary personality, a duration in this case of three and a half years. Unremitting scrutiny was made practicable by the adoption of the subject into the investigator's family. Thus was it possible, also, to guard her from most of the shocks and strains to which she would otherwise have been subjected, to make constant the application of an experimentally developed system of therapeutics, and to reach so astonishingly swift a cure. It is, indeed, not so much of a marvel that she was restored to psychical integrity in but three and a half years as that this result was attained at all. For when the case was taken in hand two of the personalities (one anomalous, to be sure, in that she did not seem to subtract anything from the mentality or sensory powers of the primary personality) had been in existence for nineteen years, a third had been dominant for five years, a fourth had led her shadowy existence for four years, and the original or primary personality had not in five years summed up as much as three days of

conscious living. Besides all this, at the time of the discovery of the central fact of dissociation a complication of grave and distressing symptoms were in full play. The alternations from one personality to another were sometimes as many as forty in one day. One of the characters in the drama—one might term it tragedy—(Margaret) was at war with another (Sick Doris), attempting to afflict her by bodily tortures, destroying her possessions, undoing her tasks and irritating her with impish derision, though there were brief truces when pity replaced malice. Normal sleep was almost unknown, and night was a phantasmagoria of strange experiences. There were protracted periods of labor in an abnormal condition wherein productivity was more than doubled and brief spaces of catalepsy furnished the only rest. An unusual natural endowment of vitality was almost exhausted, and death was evidently approaching. No wonder that the primary personality (Real Doris), only dimly aware of the sorrows of a life almost wholly shut out from her direct view yet fearing that her own conscious emergences would wholly, as they had already nearly, come to an end, fell upon her knees in thankfulness when she read a note from two of the personalities (Sick Doris and Margaret) informing her that she was to die. And when, even after the encouragement of the next following months, Prof. Walker declared that it was unlikely that an almost lifelong condition of such gravity could ever be completely rectified and the patient be restored to entire continuity of consciousness, he said that which was obviously true in the light of psychological science.

As an easy introduction to the Doris Case I will ask the reader to put himself in my place in the late fall of 1910, when I still supposed that it was one of hysteria only. You are talking with a somewhat stolid looking young woman, with apprehensive manner and nervous laugh (Sick Doris), when suddenly you note what seems to be an odd change of mood (Sick Doris sinks into the depths, and Margaret "comes out"). Though not startling in its abruptness and antithesis (the personalities are on their guard, more or less, to preserve

their secret), yet she now has an air of restrained mischievousness, her demeanor is in some indefinable way more childish, her laugh is freer and her remarks often naïve. Presently the stolid look comes back but with a difference, there is a tendency to chuckle, the signs of nervousness are increased, and in the eyes is a peculiar fixity of regard (S. D. has returned, but M is now more intently watching underneath, and is amused, disturbing the consciousness of S. D.).* Later you begin to talk about books or pictures, and suddenly note that the girl is no longer stolid or childishly gay but is following what is said with lips parted in a happy smile and face fairly luminous with interest (Real Doris has taken Sick Doris's place), and you congratulate yourself upon the choice of a subject which has evoked such intelligent appreciation. At another time the transition from reserve and stolidity to the rollicking and humorous "mood" is more pronounced (M. is somewhat off her guard, and is acting more according to her real nature). Gradually you begin to note oddities and contradictions. You expect her to partake of a dish for which she expressed and evidenced fondness yesterday, and she cannot be induced to touch it, but declares that it is not agreeable to her. At the very next meal she devours a quantity of it (S. D. did not know that M. had said she liked the article of food and had eaten it, and M., while aware of S. D.'s refusal and remark, was herself too fond of her favorite dishes to decline them on account of the risk of discovery). Often she repeats a story within a few hours of the first relation, and seems confused when reminded of the fact that she told it before, saying, "O, I forgot that I told *you* that—I thought it was someone else." Not infrequently she contradicts a statement lately made by her, or expresses an opinion at variance with one previously uttered. Sometimes

*The following initials will be used throughout the Report for the various personalities. R. D. stands for Real Doris, the primary personality; S. D. for the secondary personality Sick Doris, M. for Margaret, S. M. for Sleeping Margaret, and S. R. D. for Sleeping Real Doris. When the girl is referred to without distinction of personalities, as the individual in which all these inhere, she is called simply Doris or D. The Glossary in the *Proceedings*, Vol. IX, will give a fuller explanation.

at a "change of mood" there seems to be a hitch in her part of the conversation, she seems for a few moments to be talking somewhat at random. You have not noticed that the moods succeed each other in a certain order when followed by this momentary conversational obscuration. On the whole, she impresses you as being a very mercurial young lady of unsettled mental habits and not uniformly veracious character.

Similar impressions prevail among her acquaintances and even her relatives. Intuitively, as seems to be the rule in these cases, she has felt that she is different from other people, and the group of her personalities has guarded the secret, all except the primary one more or less masking their peculiarities, in proportion as the demeanor of persons with whom she is in company gives token that caution is necessary. Paradoxically, she is in least danger of discovery by those who have known her all her life. They are wholly ignorant of the literature of abnormal psychology, and have been so familiar with her oddities that nothing about her can now surprise them. It is the new acquaintance, known to be well-read and noted to be observant, of whom the group of personalities stands in awe, and with whom they take the most pains, not uniformly maintained nor always successful, to dissemble their individual differences.

When Margaret followed Sick Doris or Real Doris, she came with the knowledge of all the sensory impressions and thoughts of the previous state. The same was true when Sick Doris supplanted Real Doris. But it was otherwise when the alternations occurred in the reverse order. If Real Doris came directly after a Sick Doris or Margaret period, or if Sick Doris followed Margaret, the present personality was utterly ignorant of what had previously taken place. Whatever had been done, said, heard or thought by her predecessor was to her absolutely unknown, except as she could make shrewd inferences from her situation at the moment she "came out." Of course, when the transition was in the order that did not break the mnemonic chain, a conversation, for example, could be carried on across the barrier with perfect ease. But what was the personality to do that came on deck

by a sequence that involved amnesia, and found herself engaged in a conversation of whose nature she had no idea whatever? She would do what is always done in cases of this kind, "fish," pretend that she did not hear the last remark of her fellow-interlocutor, appear to have her attention attracted by an object of enough interest to cause her to begin to talk about that, and by various other devices to mark time until with shrewdness developed by practice she was able to get her bearings.

Two of the personalities, the miscalled Sleeping Margaret and Sleeping Real Doris, have not been mentioned hitherto, because they did not figure in the psychical manifestations witnessed and misapprehended by the girl's circle of acquaintances. Previously to my discovery of her as the most singular phenomenon in the case, Sleeping Margaret (who must not be confounded with Margaret asleep) had spoken to a human being but twice, and then with such discomfiting results, in each case frightening the auditor out of her wits and causing her precipitate flight, that she had not been encouraged to repeat the experiment. And Sleeping Real Doris (who was by no means equivalent to Real Doris sleeping) was a purely somnambulant personality (corresponding somewhat to the personalities developed in hypnosis by Dr. Morton Prince in the Beauchamp case), and if any of her marvelous "conversation-recitals" were ever attended to by members of the family they doubtless thought that Doris was simply talking, in some weird fashion, in her sleep, and the incident was added to the list of her incomprehensible oddities.

B. Cursory Description of the Five Personalities.

And now it may be well for the reader to have an outline portrait of each of the personalities, ere he enters upon the Record, which will gradually develop them in wealth of detail. Of the Real Doris, indeed, the original and primary personality, from which the others, theoretically, were derived by processes of "mental fissure" consequent upon catastrophic psychoneurotic shocks, I need here say nothing

except indirectly by way of contrasting the others with her, as her portraiture is given in the opening pages of the main narrative. But it will be of advantage to enter upon the reading of that with a fairly clear initial conception of the characteristics and peculiarities of the respective secondary members of the group.

The anæsthesias will later be described in a separate paragraph.

It will be understood that the description presents them as they appeared after they were brought to light, confidence had been established and all masks withdrawn, since each felt free to act according to the real promptings of her nature; but also before therapeutic measures had altered and reduced them.

1. Margaret.

Margaret, who resulted from the first dissociating shock experienced by Doris, which there are consentient reasons to believe took place when she was about three years old, had been in existence for nineteen years, both as an alternating and as a subliminal personality, when the scientific study of the case began. She was mentally and emotionally a child of not more than ten years, with some extraordinarily naive notions not usually carried beyond the age of five or six. Her facial expression was strikingly child-like, her voice in speech or laughter that of a young tomboy, her point of view, mental habits and tastes in every way juvenile. When alone with friends who knew her secret so that she acted as she felt, her speech and whole demeanor were such that one almost forgot that the bodily size did not comport with all else which so consistently constituted the make-up of a child. She was mischievous, roguish, witty, a consummate mimic, ingratiating, winsome and altogether lovable, as a rule. She delighted to sit cross-legged on the floor and show her dolls and the trumpery contents of "her drawer" to grave doctors and other professionals who had been initiated, and by her delightful drollery would send them into gales of irresistible laughter. She alone of the group was slangy, and mispronounced or misspelled many a word which offered no dif-

faculties to R. D., S. M. or even S. D. Although she had direct access to all the thoughts of the primary personality, many of these thoughts were as incomprehensible to her as is the political and scientific conversation which a normal child may daily hear but let pass idly by. She devoutly believed in fairies, and was amazed that I had not learned that doctors find babies on river-banks and take them to expectant mothers in their satchels. She fibbed and romanced for the fun of it, but could not avoid a betraying twinkle of the eye while doing so. Though amiable as a rule, she had occasional fits of sullenness and even of rage, which when once begun seemed to run an automatic course, sometimes ending in strange states in which she lost recognition of her friends and was in deadly fear of them. These became fewer in the course of therapeutic progress, and finally passed away. All three, R. D., S. D., and M., were suggestible, but M. the most of all; besides which, she was subject to a variety of motor and verbal automatisms, which once started carried her along helplessly until her attention was powerfully diverted or the automatisms had spent their force. It was a mystery to her why R. D. and S. D. cared for church or Bible-study. It was not that she was opposed to religion, she simply could not comprehend it—it was all "dumm stuff" to her. She was demonstrative and affectionate, the antithesis of S. D. in this respect. When one reads of her efforts to torture and harrass S. D., he will be inclined to think that she was a fiend incarnate, but it must be remembered that these were essentially automatic reactions, and ceased with the cessation of overwork. There was nothing really bad about Margaret, her very conceptions of badness were those of a small child. Turning to physical characteristics we note that she amply made up for S. D.'s deficient appetite. She was childishly fond of eating, and some of her gastronomic feats were noteworthy. Her senses of taste and smell seemed to be up to normal, and she had little if any tactile anæsthesia though subnormal as to the deeper sensations of cuts and bruises, but conversely to S. D. she felt internal pains and aches but slightly if at all. She possessed a form of visual hyperæsthesia which enabled her to make her way with ease about an almost

completely strange room so dark that I could not have moved three steps without getting into difficulties. Her auditory hyperæsthesia was still more extraordinary, as many incidents will show. She could hear at thirty-one feet the ticking of a watch which was audible to the ordinary person less than five feet away. One is almost tempted to say that she could hear the grass grow. Her declension, much slower than that of S. D., brought no impairment of this faculty, but it did dull taste and smell, produce almost absolute tactile and muscular anæsthesia, in turn narrow and shorten her field of vision, and at length reduce her to blindness. Her mentality also diminished, she seemed to retrace the path of her past development, actually picking up pronunciations and mannerisms of earlier childhood as she went, until she reached the intellectual age of about five, in which stage, without particular warning, she disappeared.

2. Sick Doris.

Sick Doris was the product of the second dissociating shock, experienced by Real Doris at the age of seventeen and resulting from the sudden death of her idolized mother. Sick Doris, coming with no memory of events or even language, no recognition of persons or knowledge of the use of objects—in fact with mind as void of factual and verbal content as that of a newborn infant—, but developing in mental acquirement under the tuition of Margaret with amazing rapidity, had been in existence for nearly five years at the time when the real study of the case began. She was characterized by woodenness of expression, her face, probably from relaxation of the muscles, was broader and more flabby than that of M. in particular, her eye was dull, lacking in the glee and mischief of M.'s and the wide-open intelligence of R. D.'s. Her glances were apt to be somewhat furtive, while both R. D. and M. always looked you directly in the face. Her voice had a quality hard to define, lacking the soft, womanly modulations of R. D.'s voice, and the infinite variety of tone-color in that of M.; it was somewhat monotonous and metallic. In manner she was reserved, half independent—half depreca-

tory, and nervous. Having no capacity for affection, she was nevertheless capable of a dog-like friendship, which never manifested itself by caresses, but only by a disposition to seek the society of its object, to perform tasks for her and to make her presents. Thus, for many months during which both she and M. were endeavoring to avoid meeting me for fear that I would discover their secret, and were even resolving to stay away altogether, she was yet brought back to sit and talk with Mrs. Prince, as by a hypnotic spell. She was a slave to her narrow conceptions of duty. Her chief joy was to make and present gifts to her friends, and she did this to an extent which exasperated M., and which the calm judgment of R. D. would not have approved. She was religiously inclined without R. D.'s well-defined reasons for being so, while M. was frankly pagan. Her sense of humor was not keen. A joke about a man who had a wooden leg which sprouted under the stimulus of a powerful linament would only puzzle her—she would wonder how it could be. Nor would M. see the humor of it, since to her childish fancy almost anything was possible. R. D. and S. M., on the other hand, would compass the grotesqueness of the conceit in a moment and laugh heartily. S. D. thought in terms of the literal and the concrete, and was usually at a loss when she encountered abstract and figurative expressions in her reading. While she never learned certain elementary manual operations which were easy even to M., such as the proper way to set the hands of a clock, in other directions her manual skill was the greatest found in the circle of the group. Embroidery, for instance, M. could do in rather clumsy fashion, while R. D. had some degree of skill, but S. D.'s work was exquisite. Not only did she embroider with artistic dexterity, but this and some other species of work she was capable of performing at phenomenal speed with no impairment of quality; though it must be added that in such cases she enlisted, by some obscure process of compulsion, the co-operation of M., and consequently brought upon herself revengeful reprisals. Suggestible to a degree, she was also subject to that narrowing of the field of attention which results in so-called fixed ideas. Hence came the examples of hysterical or automatic fabri-

cation found in the case, all of which centered in the Sick Doris complex, R. D. being totally ignorant of them, and M. and S. M. fully aware that they had no adequate foundations of fact. If affronted, she made no protest or defense, but bore all silently until she could weep in solitude. Sick Doris received her name from M. and S. M. because of the general state of her health. I do not think she could be termed neurasthenic in the strict sense of the term. She appeared habitually worn and weary, but that was because the accumulated results of spasmodic and prolonged exertion, insufficient sleep, improper food, persecution at the hands of M., and other factors of a life which would have taxed the fullest nervous resources, fell chiefly upon her. She suffered a large part of the time from pains in the hip and internal organs. She was in parts very subnormal to tactile sensations, and the deeper sensations of cuts, pinches and the like. Her senses of taste and smell were dull and her thermal anæsthesia was so profound that on a cold winter day, when others warmly wrapped were complaining, she felt no discomfort in summer garb. Certain articles of food which M. or R. D., one or both, disliked, she liked, and some of which they were fond she never touched. But the table had not much attraction for her and she ate little. She had individual tastes as to hair-dressing, clothes, and many other matters, which will be set forth in the Record. Such in brief was Sick Doris, at the height of her development. During the process of her dissolution in 1911, while her memories were rapidly departing from her own consciousness and emerging in the consciousness of R. D., the portrait was subjected to many shadings. Her various anæsthesias deepened, until she could neither feel (except internal pains), taste nor smell. The prick of a pin caused no movement, the strongest peppersauce was swallowed as though it were water. Her vision gradually narrowed and then shortened until she could see, as it were, only the interior of a hollow cone fourteen inches long and less than six inches in diameter at its farther extremity. As her memory decayed until she failed to recognize her adoptive parents, her manner became more cold and reserved, until, as one turns a corner and faces a new view, she suddenly

reached mental infancy and the unsuspecting and happy confidence of infancy, in which stage she made her occasional appearances until her extinction in June, 1911.

3. Sleeping Margaret.

Sleeping Margaret, whose title is a misnomer, in that she was neither Margaret asleep nor in any respect like Margaret, probably adopted her name because she came at practically the same time as Margaret (a few moments earlier, according to her statement) and because in some obscure fashion she stood in what might be called local proximity to Margaret. She was the especial riddle of the case. From appearances one would say that she always slept, since she practically never talked except when the eyes were closed, but she professed never to sleep, and in fact was never known to wander in her speech or to oscillate in the clearness of her understanding. We have seen that R. D., S. D. and M. each part of the time reigned supraliminally, and each part of the time became subliminal, the latter two consciously so. But it is hard to fix S. M.'s status, whether it was ever strictly supraliminal or strictly subliminal. When M. was "out," to use a quasi-technical term employed by the personalities, meaning supraliminal, R. D. and S. D. were "in," that is, subliminal. Likewise when S. D. or R. D. was out, the remaining two members of the trio sunk into the interior depths. But, up to a late stage, S. M. talked only when M. was out, though asleep. There was no question that M. was supraliminally there and sleeping in her curious fashion, for, though mysteriously inhibited from hearing S. M. talking with the same lips, she often made remarks in her own very different tones, sometimes cutting a sentence or even word of S. M.'s in half, and performed her characteristic acts unconscious that she was interfering with another. The expressions of the two flitted across the face in turn, or were sometimes momentarily blended, and many illustrations will be given of the two consciousnesses acting at the same time, now in unison, but more frequently at cross-purposes. S. M. seemed to be as truly "out" as was M. sleeping, and yet is it

possible for two mental complexes to be operative not only at the same time but at the same psychological level? S. M. herself would say, "I am *never out or in*; I am always *here*." It was held that subliminal M. was nearly always conscious, ranging through three degrees of awareness, from intense to obscure. But S. M. professed to be always conscious, *somewhere*, without distinctions of degree. And a system of signals was devised without the knowledge of M., who indeed, like the other personalities had no knowledge even of S. M.'s existence, by which S. M. and I might hold intercourse while M. was awake. I never knew intelligent response to fail when I began to use the code, manifesting a consciousness fully alert and at work underneath a consciousness engrossed in its own affairs and unobservant of what was going on. Never, that is to say, save in a few instances where S. M. professed to have been out of the body and yet not less conscious wherever she was. And certainly at such times some profound change took place, some internal displacement, powerfully evidencing itself in the feelings of M., and particularly those of R. D. As M. approached her end S. M. acquired, or at least first exercised the power to talk during the sleep of R. D., a practice which she kept up after R. D. had been restored to full continuity of consciousness. In case of emergency she would latterly warn or advise R. D. while the latter was awake, by what is technically known as automatic speaking, with her vocal organs. Even as M. disclaimed proprietorship over parts of the body, S. M. uniformly disclaimed ownership of any part of it, yet she had limited and intermittent control, during the sleep of M., or at a later stage of R. D., of the facial muscles, the instrumentalities of speech, and of the limbs. She went so far as to sit up at times, but never to walk or stand, giving the reason, however, that this would endanger waking and frightening the personality sleeping. She had her characteristic voice, pitched a little lower than that of R. D., though most resembling hers, more musical than that of S. D., lacking the kaleidoscopic intonations of M.'s. Her facial expression was usually that of philosophical calmness, though she would often smile sedately, or even break out into laughter, especially at some odd

speech or antic interpolated by M. Mentally, she seemed the maturest of all, in fact impressed me as if she were a woman of forty. She was my chief coadjutor in the cure, though M. was also generally anxious to help, studied the progress of R. D., and gave valuable information. But Sleeping Margaret studied the interior situation unremittingly, watched the result of my experiments and reported thereon, suggested measures which often proved of great importance, and made predictions as to the development of the case which were nearly, not quite, always justified by the event. She appeared to be, judging by her utterances respecting interior relations and psychological mechanics, etc., of a highly analytical and philosophical mind, but she herself uniformly disclaimed having reasoned out her dicta, saying, "I only tell what I see." Her memory in a general way seemed to embrace that of the other three, with additions of her own, and yet occasional details recollected by one or another, R. D., S. D., or M., she admitted having forgotten. But as the cure of the case became well advanced she herself notified me that she was forgetting many incidents of D.'s childhood and I discovered that the complicated schemes of psychological mechanics which she had formerly recited so smoothly, with no essential discrepancies appearing on subsequent cross-examinations, were fading from her memory. Her own explanation was that she no longer reviewed the events of D.'s childhood or a system of psychological relations which had mostly passed away, because there was no longer any use in so doing, her own office as guardian was becoming a sinecure, and she was now giving the most of her attention to her "own affairs." But with this exception thus plausibly accounted for, she underwent no mental alteration whatever, being in this as in certain other particulars a contrast to the other secondary members of the group. In general, she claimed to feel, see, taste, etc., only through the sensations of the others, nevertheless there were articles of food for which she entertained a preference. She was the only one of the four thus far described who showed not a trace of suggestibility. If anyone became strenuous in his attempts to foist his views upon her by argument or suggestion, she might respond "Oh, certainly!"

or "Yes, of course!" with intonations which expressed irony so subtly that they might and sometimes did deceive a comparative stranger. Still, though firm in her opinions, she was amenable to reasoning, as any sensible person is. But when she thought that the data were within her purlieu and that her opponent did not know what he was talking about, she did not hesitate to say so. Very rarely she took offense, in which case she usually relapsed into silence. Further traits and claims of this singular psychical entity must be gathered from the Record.

[To be Continued.]

INCIDENTS.

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MY SPIRITUALISTIC EXPERIENCES TO DATE.

By ANNA STOCKINGER.

III.

Up to 1905, a year after I practiced clairvoyance, I could see but not *hear*. Now, through the practice of writing (conscious) I developed clairaudience. I could speak out, instead of writing. The words simply came, after I dismissed my own thoughts. Often, however, I seemed actually to hear. Once, I felt ill, but prepared to go down in town, anyway. Before starting, I sat down and rested. I thought, "O, why do I go. I am feeling sick and something may happen!" I never once thought of my spirit friends, but here the voice of an Indian (Bright Star) that I shall describe soon, said, or seemed to say very cheerfully, "You must go! Nothing will happen. I will *go with you!*" I can't say I heard the voice as we hear oral words spoken, but immediately after, the words and soft tones of voice *lingered* with me, as the sound of a dying musical note fades and dies away when one is listening to actual performance on a musical instrument. Later I could even describe the tones of voice, and can yet, tho I can't tell how I do this, myself, and others, often strange mortals, declare that I have accurately described the voice of their deceased friend, etc. I seem actually to hear sometimes. Then at other times the thoughts and often the words just come to me. When condition is good I speak out and do not realize what I am saying, tho I can hear and understand, too. I don't always remember what is said. Often I am made to mimic voice and gesture of the spirit and in this way friends are aided in recognizing the communicating spirit. Once, in our circle, Mr. B., one

of sitters, expressed some desire to know whether spirits retained any of their earthly deficiencies, mental or physical. Some of the members discussed this, and from what followed I was inclined to think one of them was strongly of the opinion that they do. Scarcely had they finished the discussion than my head rolled from side to side on back of my chair, and I laughed the silliest most perfect laugh of an idiot, and commenced earnestly yet rationally denying the statement of Mr. B. (which I did not consciously hear) in language such as I never use. I seemed to grow hot, literally and otherwise, and emphatically denied the statement which Mr. B. seemed to hold (for I seemed only talking for and to Mr. B.) and I recollect only the last statement in earnest refutation of any contrary opinion. "We are new beings, whole people! It's a lie to say we are not! and the man who says so is a *liar!*" Two of the sitters, one the boy's mother and the other his uncle, recognized the laugh immediately as that of the idiot son of the former. Then I said something about having my right arm up and needed help to get it down, and I grew impatient that no one took my arm, and said, "I will break it, etc." (His right side was paralyzed) all of which proved positively, so the two sisters declared, that it was the imbecile son. I shuddered after the experience and was never controlled again by this one. Once a wit took control. This set the circle "in a roar," and brought required conditions for our trumpet development. All knew I could not alone have played this part, as I am not naturally witty.

But our trumpet development did not go so rapidly as we wished, tho we heeded Mr. Ward's instructions always. I announced one evening that I intended to write to Mr. Hudson Tuttle in regard to our work, perhaps he could tell us how to get on faster. I wrote the letter and read it to circle members and next writing Mr. W. surprised me in this wise: "We intend to divulge nothing for your benefit that you may derive through your own persistent endeavor. It is not good for a mortal to be forever aided, in all that he does, unless his own persistent endeavors prove futile. We are sorry that your mind has been agitated to such a degree that you must forget to ask our advice. Now consider what it means to us when you disregard the value and importance of that which we give you in lieu of our own much desired work. It is quite well that you consult other authorities, but it were unwise to consult authority

which is in no way familiar with each of your members as we are, and we shall refer you to another who shall ever keep you informed, if you only continue to consult him alone, and not another upon such questions as circle and other work pertaining to spiritual manifestation. Now you may write for him, as he is ever at hand, if you wish advice. You may mail that letter if you think best, after you receive the information this one has to give. He will give better information than any stranger who cannot know you or your work. It is not consistent with demands that you override our authority in such manner nor is it our desire that you should. When you might, by a word, have considered us as authority, etc., etc." After this one giving the name of "Smith" wrote, and, I must confess, he did give far better information than did Hudson Tuttle, for the latter scoffed at the idea of *any honest trumpet work!*

While we sat two years regularly very Saturday evening we got no trumpet manifestations, but we were advised to sit patiently in order to develop what phases we had. In 1907-8 I sat alone twice a week in dark room for trumpet development, and I often heard whispers from trumpet and raps, the latter my mother also heard when she sat with me once. The feeling when sitting for this phase is so different from that of clairvoyant or any of the mental phases. Unlike the feeling of semi-consciousness is that of this phase; one feels as tho growing gradually and rapidly large and larger, till one is one with the atmosphere or the world, so far as the body is concerned, it is now a part of the surrounding atmosphere, or of nature, but the bit of consciousness of life remains yet in the head, just a tiny bit, seemingly enough to hold the spirit to the body. When conditions are good this condition comes and if I had the right sort of circle members, the teacher tells me, the rest would come. Through training one grows up to the required condition. I shall resume this work this spring, as I feel confident myself that trumpet mediumship is a fact, from what little I have had.

Now I shall have to go back to 1903 when my mother and I were at the Chesterfield Camp in Indiana. We visited two trumpet mediums there and certainly received good tests as we were strangers. The one I have already sent you was with a Mr. Hinderer, trumpet medium, and should be read here. The other was with a Mr. Jessup.

A TRUMPET SEANCE.

"The medium, his wife, my mother and I constituted the sitters. Among other wonders came one which has ever puzzled us. What is it and how produced? A voice cried through the trumpet in dialect German: "Help me, Heinrich! Help me, I am drowning!" These words were loudly and wildly gurgled forth, and we could all but see a man, with his mouth and throat filled with water struggling for life in a body of water. Words are inadequate for a perfect description, and only a genuine experience with a drowning man can convey any idea of what this was like. As neither of us could think of a relative who had lost his life by drowning, my mother wondered who it could be, when the voice gurgled out plainly enough: "I am John S." It was a brother to my father's father, of course. We had heard of the circumstances from my grandfather and had forgotten. "Heinrich" was grandfather's name and as he was on board the same boat, it is likely he was called upon for assistance, as he stood gazing at his unfortunate brother drowning in the Mississippi." [25]

A. STOCKINGER.

[This was published in the *Progressive Thinker*, and sent to me on the date of October 6th, 1906. I made some inquiries and the following letter came in reply—Editor.]

Versailles, Ind., Oct. 8th, 1906.

Prof. James H. Hyslop, New York.

Dear Sir,—

In reply to your inquiries, shall state that the medium referred to in my article in the *Progressive Thinker* was Mr. J. G. Hinderer, of Anderson, Ind. The incident referred to occurred some five years ago. My mother and I, total strangers to the medium, called upon him at his cottage in Chesterfield Park, where after discussing

25. The actual words of the dying man are very interesting, not merely as evidence of personal identity, but more especially for the suggestion which they make either as to the condition of the communicator at the time of the message or of the accuracy of the memory regarding incidents that we might not readily think we were an object of attention at the time that the man was drowned.

topics foreign to spiritualism, he cheerfully held an informal seance tho it was late at night. He refused the pay we offered him, and was without a doubt a square man. During the meeting he talked at the same time we did to the voices, also he chewed tobacco! It was all so carelessly done. During the communication referred to Mrs. Hinderer pitied the spirit, and her husband insisted that we let him alone, (the spirit), to see what he would do, or what say, etc. All the time we heard this gurgling, splashing, struggling and crying "Heinrich! Hilf mich, Ich versauf!" It never occurred to us as to who it might be. Surprise and pity bewildered us. My mother said that if we had his name we might know him, when immediately he cried loudly and very distinctly, "I, my name ist John Stockinger!" (name in full). I asked in what body of water he had lost his life and he gurgled something of four syllables, but I could not say it was the Mississippi.

The story was this: My grandfather and his brother started down the Mississippi 75 years ago in the same boat. After they had gone half way from St. Louis to New Orleans grandfather's brother with some others left the boat and went on to a smaller one, which was no sooner well out than it capsized; all were lost. Grandfather witnessed this incident, and it is highly probable that the drowning brother called to him in his despair to save him. The medium was a fine German scholar and teacher. I say *was*, for the poor man had a stroke of paralysis some there years ago, and perhaps is helpless for aught I know. Last year he was still giving public seances.

You ask whether I have had other experiences, etc. For years I have been a close student of so-called occult sciences, and have had a number of surprising experiences through my own powers and through that of others. I am a great student, am not given to sensationalism or anything of the kind. Have often thought I would give to the world my experience while in training through years of doubt, given in writing from my spirit teachers, writings which my father, a hardheaded lawyer and materialist has decided is from those of whom it purports to be. I can give references as to character and mediumship if necessary. Have had circles only with *intelligent* and *thinking* people and not for *pay*, but for my own private *experience*.

If there is anything I can contribute to the Society just inform me and I shall not write it up so hastily or carelessly as I have this.

Yours respectfully,

ANNA STOCKINGER.

Versailles, Ind., Oct. 16th, 1906.

Mr. Jas. H. Hyslop, New York.

Dear Sir,—

I see my account of the trumpet seance was not sufficiently thorough to be of any strength and I hasten to reply to your questions regarding same.

We have always lived in Versailles, Indiana. In August of 1903, we decided to visit the Chesterfield Spiritualist Camp. My mother, Christina Stockinger, of this place, accompanied me. To get to Chesterfield, Ind. we had to go by train to North Vernon and from there to Anderson by train. At Anderson we took the electric car for Chesterfield.

Mr. Hinderer's home is in Anderson, though he spends the summer months at camp each year. We saw him there. No one really induced us to try his mediumship. He learned that I was a short hand writer, and he asked me whether I would report a message from his control. Said if I would come to his cottage on the camp-ground at five o'clock, before dark, that he would be ready. For some reason I did not go, and he hunted me up and seemed displeased because it was dark. I told him I could write in the dark, so I went. Only he and I sat in a small back room with trumpet on floor so I could have the table to write on, he said. There were only he and I in the house. He extinguished the light from an ordinary oil lamp, and we sat in utter darkness. In short order there came a loud bass voice unlike the medium's soft tones, through the trumpet close up above me. It claimed to be from spirit Dr. Henry Sheffield, late of Nashville, Tenn. I have the notes and they are dated August 14, 1903. It was a message to mankind, and didn't particularly concern me. When I saw the medium's apparent delight that the words had been preserved, and how he called in a friend and made him remain during the reading of them, and what a very childish delight he evinced over the matter, I was convinced of his honesty and sincerity. If anything induced me to try his mediumship, that did.

He begged me to send copies of the message to the spiritualist papers, which I did, the *Progressive Thinker* alone publishing it.

No, he did not know our name; don't think he paid the least attention to names. We did not register, had no occasion for names and gave none. We were investigating and kept our names quiet.

On the evening of the 15th, I took my mother around to see him. That evening his wife came from Anderson. They had no séance but we sat on his porch till 10 o'clock and he told us how he had been persecuted and prosecuted. Ministers of the different churches had denounced him in the papers of Anderson, and he had given "hot-headed" characteristic replies. Of this he talked, and we listened.

We arose to go and I said I regretted it that mother had not been able to attend one of his seances. He urged us in. He arranged the covering on the door to darken the room, extinguished the light and it was very dark. Probably owing to my favor with the shorthand, he refused pay. Whether he is living yet I cannot say. August and also July, 1905 he was giving public seances at the camp, but we did not attend. We pitied him because of his physical condition. Mr. John Minger of this place had a daylight séance with him that he said was very convincing. Mr. Minger may volunteer a few lines for himself.

The other experiences I shall write at my leisure, as I want to give them fully next time. If there is anything more, just inform me.

Respectfully,

ANNA STOCKINGER.

[Note on the "Sheffield" message.]

"How do you do? This is Dr. Henry Sheffield, late of Nashville, Tennessee.

I am very glad indeed to meet you, not for notoriety's sake, but I wish and desire to aid you in any way that it is possible for me to do. I trust and hope that all this good and grand, and noble work for the benefit of humanity's sake, and for the welfare of all humans yet to be, may reach earth's plane that all may become interested in the great work of spiritual salvation! There is no one who more requires this supreme power than the living ones, and all the

loved ones who have come from the earth plane to the spheres of this side now may feel more freedom than the present generation who are now hearing the truths of the great future of life beyond the grave. I feel that it is the duty of all those who are interested in the great, good and noble work, that may feel it is their duty to aid those who are not at this present time interested in the welfare of those whom they once have loved; they believe that they have laid them away under the sod where the wild briars twine; they believe them dead. No! there is no death! There is nothing but joy and happiness; remember the good words of the great man, Jesus, who said the kingdom of heaven is within you, around you, and about you. You should always feel that those words are true from one of God's best mediums yet sent upon the earth plane to bring great joy and happiness to his people.

No one knows the joy that those on this side have. They feel happy to come and bring messages to their dear ones on the earth plane, and when you once pass away your friends will always remain, as the good Lord says that heaven and earth shall pass away, but my words shall remain forever.

I feel it my duty to cry aloud as a spirit to the earth, Joy and Peace and Good Will to men.

There is nothing grander than to know that you do not die. That has been a problem that has been in solving the last centuries, and especially in the last fifty years. A test for all mankind should be the one great religion from spirit return. They are with their friends all the time.

Nothing could please me better than for the whole world to hear my voice at the same time, and to you, my dear friend, I wish you now all the joy and happiness the world can afford. I feel it my duty to say a few words to you. I hope that you will always remain a true and tried worker for the cause of spiritualism. That knowledge now obtained, will bring you prominently before the admirers of our good religion. I thank you for your kind attention, and trust that many good and happy days will be allotted to you, is my wish and desire.

May you pass to the great ruler who is higher than the whole universe and bring joy and glad tidings and loving messages to other dear ones on earth. I thank you kindly for your attention; I bow in humble submission by saying, good-day."

The foregoing message was dictated through the trumpet by spirit Dr. Henry Sheffield to Anna Stockinger, stenographer, through the mediumship of Mr. J. G. Hinderer, of Anderson, Ind., August 14, 1903.

ANNA STOCKINGER,
CHRISTINA STOCKINGER,
J. G. HINDERER.

Anderson, Ind., Oct. 24th, 1906.

Anna Stockinger,
Versailles, Ind.

Kind Lady,—

Your pleasing letter with a message from Dr. Sheffield, was received this 6:30 P. M.

I take great pleasure in signing it. I am not ashamed of the truth; may it do great good to inquiring friends.

I am still holding public seances, and am having a developing school. My health is much better than it was at the time you saw me last, although not so strong as I once was. Am still nervous but not much. With best of wishes for you success, I remain as ever,

J. G. HINDERER.

Here I forgot to state that Mr. K., one of our circle members was also in attendance. Mr. K. is an honest man and conscientious. He traveled 5 miles every Saturday evening to be in attendance at our circles, and scarcely missed an evening during the two years. He seemed to be less inspired by *doubt* all the time I knew him, than I was, and whatever his dealings with others were, he was always very good and intelligent and kind in our meetings, and above all, *honest!* Whatever he said to Mr. Jessup in regard to us and our circle, if he said anything at all, must remain unknown. But, I, knowing him as as keen a circle investigator and as anxious of development in the different phases (not for any possible pecuniary gain, but for the riddle of the future life that our developed phases must solve) as *myself*, cannot to this day harbor the suspicion that he made the facts known to Mr. J. which led to the communications we received that evening. First an aunt of mine spoke through trumpet. She spoke German (medium was English). She spoke

exactly as my mother's sister did and as mother is hard of hearing she addressed me, principally. Among other things she said, "Anna, I wish you would write to my girls and tell the youngest one I was here." I said they would tell the priest, and he would say she was an "evil spirit"! Then as if in fright she cried, "O, don't tell Annie, don't tell Annie!" A. was the eldest of the three girls and very strict with her religious belief, etc., and while aunt lived she seemed to fear this daughter, and they had religious difficulties as Annie was Catholic and her mother a Christian without any creed or profession. Then my mother's father came and told my mother in German that she was feverish. Now no one in the room but mother herself knew she was feverish! I knew she was not feeling well, but she never was feverish as a usual symptom. He said more, and the medium said "Please ask him to speak English so all can understand." Then he spoke the best English and came to me. When this grandfather was living, he always spoke such poor English that I would often tell him to speak German to me as I could understand it better than his English but he seemed to be proud of the English he knew, and spoke that always. Now his miserable English was the *same*, and he said a great deal that neither of us could understand, because of that.

Then in the course of the seance one addressed Mr. K. as an acquaintance. "My name is Will," he said. Mr. K. said he hoped he had something good to communicate, etc., etc. At last he said, "I don't think I know you, Will! Can you not give me your full name?" Immediately he exclaimed through trumpet, "My name is *Will H. Ward*, and I am your circle *control*. I come to you because you are spokesman of circle at home, (our circle). When the name, Will H. Ward, was given I pricked up my ears and listened intently. He gave about a ten minute talk on the necessity of mortals continuing the good work of circle meetings, where the grand truths of spiritualism can be made public to all," etc., etc., and of the value of the work on both sides, etc., but what struck me the most vividly was the voice. It seemed to be the voice of a young man, a voice between bass and tenor, and to me it was like music in that it seemed overflowing with tenderness, patience, mercy, love and all the good qualities of man. I marvelled at this, more than the words he uttered. My mother as well as Mr. K. declared that they, too, had distinctly observed this peculiarity

of the voice. Every one of the 12 or more sitters were as silent as possible while Mr. W. was speaking. After he had about finished his talk Mr. K. asked, "How about the circle writings; does Annie give satisfaction?" "O," he replied, "now and then she gets some statement written that we don't *want*, but she's doing *all right*, just let her *go on!*" His was the most *remarkable* voice I have ever heard in my life. The next day the medium, Mr. J., asked Mr. K. about Ward. Mr. K. later told us that Jessup had said he was the *finest* control he had ever heard, and that he had complimented Mr. K. for such a rare possession. Mr. K. laughed as he told us he had to explain that said control belonged to *me*, that he had always acted as our spokesman at Mr. Ward's instructions at our circle and that is how he came to be spoken to by Mr. W. there. Mr. Kitts' address is Osgood, Ind. and he will give any information whatever on this point.

When I wrote again after returning home from Camp, a new control was introduced—an Indian woman, "Bright Star," by name. This one never ceased after she began till I had her whole "story". I should like to give it here, but since it is so long, shall send it later, if desired. Suffice it to say, she began with her early history on the earth plane, then that of her own family and their trials here, and later their life in the beyond, and life in general there together with a description of the spirit world and the work of the denizens there. After she wrote several times, the following came:

"Stockinger [Uncle H.] will write now. Well, Anna, do you remain as inconsistent as ever, and doubt that which this new writer has been giving you? Do you? Well, you ought not do so any more. I cannot inform you as to the truth of the statement you received through her, but then I do know that she is reliable in her work here, and upon the earth plane where she goes in the interests of her profession. She was a mid-wife and as usual naturally inclines still to that work. You may rely upon her, as I think she will do what is right by you as she admires you greatly and great ambitions have arisen within her, since you commenced to write for her. You should not continue to doubt what you get through this source. I told you this so often. My child, you will be doubting my existence next! I cannot complain about myself, but for you to doubt others who would only do you a benefit is not right at all. Don't do it, I repeat. When you do as I tell you then you may

receive only good, and always good, and nothing fraudulent can possibly come to you when you remain in such an attitude!" Here, I held the pencil down on paper and "Bright Star" went on with her narrative. At this time, in 1903, I could not *see* my spirit friends, and could not see this Indian woman, and in fact, have *never* seen her, tho I often wished to do so. She is a "healer" and came to me for a purpose, as her narrative shows. While at the Camp I asked my uncle H. why he did not talk to me at the Jessup seance. He wrote that I could not know how it is, and he could not then explain but went on to say, as near as I can remember his words, (I lost the actual writing, really thought it of no *importance then*) that he had to remain right near me with others of my teachers all the *while*, as others, undesirable, were pushing to communicate through me and to control me, which would have done such injury that they could never have remedied it, that I had no *idea*, how they worked for me in that way, etc."

The next time we were at Chesterfield Camp was in 1906. Then I could see clairvoyantly and was clairaudient. I shall only relate an instance or two that I have heretofore not written out. One evening there, a crowd had collected on the porch of a rooming house. It was raining heavily, and they were waiting for it to cease, so they could take the car for home. I stood idly watching the rain and listening to the conversation of others. A young man in front of me said, "My but those test medium have *phenomenal memories!*" This amused me a little. I touched his shoulder as he sat with a lady on a seat in front of me, and asked "Look here, if any stranger medium was ever to give you the names of people only you *yourself knew*, would you be *honest* enough to *acknowledge* it?" He said, "Yes, yes, I would." Immediately I said, "Well, there's a man here who tells me to say to you that he is here, and his name is Jack Foster! Know Jack Foster?" I asked. "No, I don't," he said. "Honest?" I laughed! "Yes, honest!" he said. Then the lady, either his mother or wife or some relative I fancied, said, "O, I know Jack Foster. He was a very old man living at ——— and he moved to ——— and I can't say whether he is living or not!" At this point the crowd began to disperse, and I heard nothing more. I have forgotten the cities she named, I remember they were in Indiana.

In '96, when in Mo. I was taken ill, and my nurse called in an

osteopath physician. At his first treatment I felt a thrill as if from an electric battery pass through me. The next time, I took treatment, I began to gasp and pant finally to fight for my breath. He asked me what was the matter. His question irritated me. I replied irritably, that nothing was the matter! That if he would not think me crazy I would tell him the cause of my feeling so queerly. Then I said, "there is the spirit of a man here with you, and because I have been refusing to acknowledge his presence and to inform you what he wishes he is trying to force me into unconsciousness so I shall have to do as he wishes!" "Who is it?" inquired the doctor. The name sounded like "Nlitt," and I told the doctor I thought it was "Ulitt," but I hastened to describe the spirit most minutely. I saw him very distinctly and described him, his voice and his gestures, etc., to the doctor's apparent satisfaction. He said, "Why yes, it is Prof. Hewitt!" Then I repeated what the spirit wished. He said, "I am often with you in your work. I like your work very much; you do good work, but I want you to do as you have been advised, nay, urged by *Someone*. Lose no time now, but enter some good medical college and get a diploma, for you must not stop where you are, but continue. In time you will make an excellent surgeon! etc." The doctor was all excited over this. He said, "You described the Professor all right, all right!" and asked, "How in the world do you do it, does it take long to learn," etc. I forgot to state that the spirit said he had passed out a year and a half before—of typhoid fever, that he some times still lingers at the osteopathic school where the doctor said he had been a Professor.

Dr. F. C. Sweezey passed away in 1894. As before stated he had frequently given us personal messages through table-tipping. Up to this time he had not written for me. Three years after his death, his mother a very modest and refined lady, came to see me. I had never seen her before. She was timid, and after we had conversed on ordinary subjects for a while, she departed. She did not mention the name of her son, that I remember, and as she apologized for the visit, I vaguely wondered what could have been the object of her call.

Since I have undertaken to write an account of these experiences, she has written me in reply to questions on the subject, and among other things she stated that she would never have called upon me had not her spirit son (whom she has often seen clairvoyantly.)

so persistently desired it, and he told her that he could communicate with her through me. I quote from her letter as follows:

"I was directed by my son, Dr. F. G. Sweezy, to make the acquaintance of Miss Anna Stockinger. He wanted to communicate with me through her mediumship, and in calling upon her I was forced to do what I did not care to do. I felt I could not visit a stranger without offering her some excuse. Finally I did call upon her in 1897.

While with Miss S. neither of us spoke of my son, or mediumship, or anything pertaining to the subject. No one besides my son told me she would write messages, there was no one in my vicinity who knew anything about this subject, so far as I knew. I dared not venture upon a topic so little understood by my friends. I never explained the object of my visit to Miss S. and none could have told her.

Several months after my visit, Miss S. wrote me, inclosing a message from my son. Since I explained parts of the message to her and tried to prove that her doubts were misplaced, she has continued to send me all the messages received from my son. I live about ten miles from Miss S. and am absolutely certain that my son was the author of the messages. There were many statements in the messages that she could not have known, and a detailed account could be given if necessary. My son informed me personally that he was her teacher in the "Soul Journey." Miss S. corroborated his statement, not knowing he had already told me this fact.

In conclusion I will say that I have seen my son since he passed out of the physical and know positively that it is he.

Miss Stockinger's reputation for honesty and truth is not questioned by those who know her."

MRS. DELIA J. SWEEZEY.

April 20, 1909.

Along in the early writings a discussion on the training of mediums was given by Browning, and among other statements came the following: "Malebran, whose departure from the world of matter was an unexpected tho natural event, was a conscious working medium of the order of professional. Malebran was an ancient philosopher who strove like Paracelsus to convince the world of matter that there was no element but that was and is allied to spirit.

The duality of the conceivable whole was to him apparent. To another there was only that which appealed strongly to the senses. It is as we have stated throughout these writings that when there is one such as was Malebran, then the spiritual appeals more strongly to him than the material. Of all existing philosophers, he alone of all, during his mortal life found no explanation satisfactory in itself other than that he derived from his own soul, tho at the time he was but dimly aware of the fact. Very trying it was to such an one that there were no kindred mortal souls, such as you may enjoy contact with to-day, etc." I discovered when I looked in the encyclopedia that I had mis-spelled the name of Malebranche. I had never before heard or read the name, to my knowledge. [26]

Very early after the first writings my spirit teachers began to train me for the *conscious* order of work. They insisted that the conscious mode was the most satisfactory to both the controls and the medium, and that the unconscious mode of control was not *sanctioned* by the most *progressive of spirits*, etc.

Once I inquired of them as to whether music would strengthen one's spiritual force and assist conditions to be more desirable, etc. They answered in the affirmative, and heartily advised me not to neglect my music, that music's influence upon me was toward the correct mode of conditioning, etc. I have not the record here, but what I wished to state was that some time after this I forgot that I had asked this question, and made a very similar inquiry, which seemed to so incense the control that he scolded earnestly. He reminded me that he had made this plain once before and that their mission was not to reply to questions once made clear, that if the preceding lessons were not reviewed, as always directed, I should cease, and no longer waste time.

In 1904 the members of our circle sent me a costly rug as a present. I felt very much embarrassed at sight of the costly present,

26. The identification of Malebranche is not clear enough tho reasonable. Miss Stockinger has inferred it from the mere imperfection of the name in her message. He was hardly an "ancient", unless we interpret his being a contemporary of Descartes as "ancient". His general view as stated is correct, in as much as he explained all phenomena as "seeing things in God." Berkeley closely followed him. He is strongly suggested by the message and the approximation of the name, tho not conclusive, is strong enough to prevent the denial of the inference.

and felt that I could do nothing else than refuse it. I felt, too, that I was being paid in this way for the little work I did in the way of delivering messages, and their token was painful to me. I worried about it all day. When next I sat down to write, the usual information in regard to my tuition was given; then followed the most surprising information which I read at next session of our meeting to the great amusement of all the members. I can't find the record of this, but will quote from memory so near as I can. The writer, Mr. Ward, said something like this: "In regard to the question that has so concerned you all this day, I wish to state that you are flattering yourself by far too much, when you think that present was intended for you alone. Indeed where do we come in; we who have constantly labored to an extent you know not, to make your every meeting a success? Such selfishness as yours, my child, seems to know no bounds. This weakness you will have to see to, along with those other lesser ones we are trying to help you correct! Take the present and don't forget that there are others besides yourself. We heartily thank the members for their kind thoughtfulness in this matter, while promising to continue worthy of their best regards, etc." Mr. Ward, of course had it in better shape and style than I have here, but it meant the same, only I fancied I could fairly read the laughter between the lines as he had it. Frequently when I had been worrying about some matter, at the very next writing they would try to quiet my mind by giving some advice or consolation. In fact they said they could not employ a medium whose mind was freighted with his own thoughts. Then they had to work toward right conditions instead of giving something really worth while, and that is the reason a medium unless she attends to no other work than her training along this line, in short, her work, can never progress, and in time the teachers themselves tire and leave.

Sitting about two years ago for trumpet demonstration I saw a spirit standing at the opposite end of our long narrow table. I sat at the other end and as I looked, the shirt sleeves of spirit were so puffed out as tho spirit was in a great wind, then by degrees I saw very distinctly, the entire form of a man below medium size. He was amazingly *stout*, in fact, his arms were so *large* that his shirt *sleeves* were *filled* by them. I described his features and complexion all very minutely and Mr. Beverlin and his wife, of this place, (Ver-

sailles, Ind.) both immediately declared that the spirit was Dr. Taylor whom they once knew and who was their family physician when they lived in Wayne Co., Ind. The spirit said nothing, but stood looking at the trumpet and Mr. B. when I gave him this information said, "Well, doctor, I wish you would talk to us through that trumpet; if you can't do anything else, kick it off the table!" Instantly the spirit lifted his right leg and gave such a tremendous kick, that I saw his foot go through the table and through the trumpet which stood upright at his end of the table and it landed seemingly perpendicular to his shoulder. Then throwing his head back he laughed as heartily as I ever saw a man laugh. I was astonished that so stout a man could be so agile; and described his extraordinary feat to the members. The Beverlins both declared that the agility of this stout doctor was the comment of all who knew him; that he laughed just the way I described, that he was a sort of practical joker, always laughing immoderately at his own jokes. Upon examination our trumpet was found to be on the spot we had marked. The kick did not affect it. After this event he always came to our circle giving us messages and instructions in regard to life "over there". I have never since seen him so distinctly as when he appeared that night in that frolicsome mood. Many, many others came to me in the course of our meetings but I am telling only of those that impressed me in some unusual manner. Tho we did not succeed in our trumpet development (probably from having given it up too soon) I always saw and heard spirits, sometimes they talked through me for my own personal instruction. But most generally they came to my mother or to some member of circle, and what I observed as curious was that no one member was slighted.

Once again when sitting with mother and the Beverlins I saw a woman who gave the name of Mrs. Price. I described her carefully, but Mrs. B., to whom she came, could not place her. She said she once lived near to Mrs. B. and she seemed to try to make her identity known. Finally, Mrs. B. who at times is also clairvoyant, said, "I see her now." "Where", I asked, to see if she really could locate the spirit. "At my right" she replied, which was correct. After a bit she said, "Now she has moved"! "Where?" "Directly in front of me!" Which was also correct. Then Mrs. B. asked, "Where did you live when you lived near us?"

Here I saw spirit stoop slightly to the right and with left hand point *over* and *up* as to a nearby hill to her left, and with the right hand point downward and to the right as tho to a low place. When I told Mrs. B. about her gestures she exclaimed, "Why, yes it is ——— (I forgot the name she gave; it wasn't Price) "I know her only as a girl," she continued, "and I recollect now that she was married to a Mr. Price. Of course!" "How did you recall that fact?" I asked. "O," she replied, "we lived up on a hillside, high up, and her folks lived away down in a very low place, just as you say she indicated!"

Another time when these people were present, a spirit came and spoke to my mother. He gave his name as John Fromer, and after I had described him, he said he wanted my mother to write to her brother in Colorado who was a friend of his in earth life, that he should quit prospecting, for he will not succeed at it. Mother did not know this man, but knew his brother Charles, at one time. I write a description of John F. and his message which I sent to my aunt in Colorado. (The wife of John, my uncle.) She replied that uncle J. who is also clairvoyant, had several times seen this spirit Fromer, and that my description was accurate. My uncle is not clairaudient, so this spirit seems to have come to us to make his wishes known to my uncle. I never saw this one again, nor has he ever returned since. My aunt's name is Mrs. Catherine Schwartz, Basalt, Colorado.

A young woman spirit came to our meeting once. I described her and gave her name, but the woman sitter said, "I never saw her, never knew her, but my daughter did." Later I saw the daughter, and described the spirit as I saw it there, and she said my description was exact. It must be remembered that not one of the spirits here mentioned had I ever seen before. At another time a woman spirit came to this same sitter and again she said, "My daughter was acquainted with this spirit, but I was not." I think she gave a message for the daughter who was not present.

Often I am made to "take on" the same feelings of spirit, and have noticed myself possessed with a great desire to laugh, to cry or to use language obnoxious to me. Once a sitter asked her spirit husband about one of his sons then living in Chicago. I knew nothing of this son, but after that question, I felt an intense desire to tear or break something. If I could have got a curtain, should

have torn it, or had anything breakable been near, might have smashed it. This feeling was intense. I said to the sitters that he was exceedingly angry! They looked with white faces from one to the other and said nothing. The sitters were the Chicago son's mother, wife and mother-in-law, and later I learned that he was a "rake", who had deserted his wife, etc. (They said, too, that the father was noted for his quick temper.)

Once, when a sitter interrupted me, (when a spirit woman was speaking through me, I could scarcely refrain from crying, and had the sitter been near, I might have slapped her. This feeling is not natural to me, at any time. I have good command over my emotions, and am always rather lenient toward the failings of others. On account of the interruption, the spirit was not recognized by any one, and I would pay no more attention to her.

Recently, when I sat down to reply to the letter of some stranger correspondent often it happens that a spirit friend comes before me, and insists on me informing my correspondent of the fact, giving at the same time, messages for me to deliver to the same. I herewith enclose a few lines in evidence from Mrs. Averill, of Virginia, which speaks for itself.

Somehow I feel that I have not done justice to my spirit friends in this brief and scrappy account of their work for my training as a writing medium. Unless I should copy much that would be tedious for the reader, it cannot be otherwise than that this account is hardly fair brief as it is; yet, I hope it may give a fairly comprehensive idea of the entire work they have been doing in my training.

Also, I feel guilty in giving this account, interesting as it has all been to me, when the truth is known that I have as yet done no definite work for my teachers. Instructions having come from the first writing, that I was to be trained for amanuensis for Mr. Browning who intended to write a book, (whether or not this was simply a ruse to get me to work, I haven't yet decided) and which as yet has not been dictated to me, because, as they say, I am not quite ready, that I must wait for a time when I can continue writing unmolested, etc.

However, for *me*, nothing can come that will interest me so keenly as has all this instruction during the period of my "tuition". Its personal nature having convinced me so thoroughly that invisible ones understood me better than I did myself, etc.

It must also be remembered that the written accounts I sent to you previous to this writing, should be read in connection with this account, and at the places indicated herein.

For any information as to my character, address any man, woman, or child in this town. Address the Judge, or clerk, or banker, jeweler or the attorneys.

Ever for Truth!

ANNA STOCKINGER,
A. STOCKINGER, (Father),
C. STOCKINGER, (Mother).

Versailles, June 7, '08.

Prof. Jas. H. Hyslop, N. Y.

Dear Sir,—

Your letter of June 9th at hand. The last account of experiences I sent to Prof. Crawford, Ohio, for his statement and signature, but you write as though Miss Schwartz and Mrs. Raper's were the only signatures, etc., and do not state whether that of Prof. C. was attached. If his name is not there, I shall write him and inquire as to why it was not signed, as without *his corroboration* the account will be practically valueless. Please drop a line in regard to this on enclosed card. Sometime ago I sent an experience I had, asking you to preserve it till its verification. Now I shall ask you to please *destroy* it, as my friend writes me that it was only *partially* correct. If it isn't all correct, I don't want you to bother with it. There was enough of it correct to encourage me to continue these experiments.

Respectfully,

ANNA STOCKINGER.

Anderson, Ind., Oct. 28th, '08.

Kind friend,—

This morning as I was looking over the *Progressive Thinker* I came across the article headed "A Curious Incident". Now I will answer, yes, Dr. Isaac C. Teague was a practicing physician in Richmond, Ind., for many years. Dr. T. was practicing there as early as 1878, the year that I took up my residence there he was also owner of a drug store. About the month of August, I think 1897, the doctor went to the cellar of his store with a lighted candle and

explosion followed. He was so severely burned that after several weeks of suffering he passed to the border land. Your description is complete. Dr. I. C. Teague was a man of broad charity. He cared little for dress save to always appear neat and clean. My mother that has passed to the other side, and also a sister that lives in Richmond, were intimately acquainted, and since his passing over he has come to my sister many times, she being a clairvoyant.

Now, dear sister this will verify the truth of the statement of the spirit of Dr. I. C. Teague. Yours in truth,

Very truly yours,

ELIZABETH ECKEL.

1927 Fletcher St.

From *Progressive Thinker*, Oct. 31, 1908.

A CURIOUS INCIDENT.

About three years ago, I spent the winter in Missouri. While there, I was alone one day in my room, when the spirit of a man seemed to rush right up to me laughing. He stopped short, told me that he was Dr. Isaac C. Teague, once of Richmond, Ind., also that he had lived in another city, the name of which has since escaped my memory. He seemed to be of medium height, not at all stout, and not thin, either, but looked strong and muscular, with face of perfect shape, eyes sort of gray-blue, somewhat florid complexion, moustache and hair light reddish brown, and well-kept teeth. He seemed to be of about middle age, of very friendly and ambitious nature, and there was no style about him but what was most striking was his quick, abrupt, earnest and businesslike manner, and his apparent cheerfulness which seemed to border on levity; his sprightly earnestness seemed at variance with his demeanor.

He gave me a message of personal interest only, and I had never seen him before, nor has he appeared since.

Now I should be pleased to learn from one who knows whether there was a Dr. Isaac T. Teague, and whether my description answers his as he appeared while in the body. [27]

ANNA STOCKINGER.

27. The incident about Dr. Teague has its interest in the difficulty of

Versailles, Ind., May 17, '09.

Mr. Jas. H. Hyslop, New York.

My dear Sir,—

Your letter of inquiry in regard to Dr. Isaac C. Teague received and I reply as best I can.

1. I was in Missouri in the winter of '05 and '06 and it was in Jan. '06 that I saw the spirit doctor.

2. So far as we know Dr. Teague was no relation to any of our people. We are all German. He, I fancy, (from his looks and actions) was Irish. But am just guessing at that!

3. The letters received in regard to the facts of Teague's identification, I thoughtlessly destroyed, but can give you names and addresses of those who wrote me at the time. Not long ago, Mrs. Swezey mentioned the fact that while in Missouri I had written her about having seen this spirit doctor. I had forgotten that I had ever mentioned the event in any letter to any of my friends. If you wish to address her, Mrs. D. J. Swezey, Cross Plains, Ind., she will prove to you that I wrote her of the event about the time it occurred, etc., or else I can get a written statement from her to send you.

Also, I recollect telling Nellie when we were in Missouri and when she was writing to Mr. Shepman to mention my experience, and to ask him about the facts, whether or not a Dr. I. C. Teague ever lived in his city (Richmond) and what he knew of him, and whether the description I gave of his personal appearance corresponded with the man, etc.

He stated in reply that my description of Dr. T. was perfectly exact, and he emphasized the statement that we were very fortunate indeed to have him come as he was a fine man and an able one. I feel sure, if you inquire of him, he can give you all the information on the question you desire, and advise you of others who also knew Teague.

supposing previous knowledge. We should have to assume the casual reading of an obituary notice in some paper and then having it appear as casually in Miss Stockinger's automatism. But the description of him makes any such hypothesis very improbable.

The man who sent me the Teague picture lives in Cambridge City, Ind. and his name is — Dougherty. I destroyed his letters and forgot his initials. Also Mr. Frank Beverlin, here, knew Teague well, but does not know when he passed out. Says you would better write to the Richmond people. Mr. B. says Dr. T. was a man who was "remarkably quick of action". I saw him running toward me and stop short before me, and he did impress me strongly with his extremely "quick" way. Mr. B. also says my description of Teague is correct. Mrs. B. said Teague wore a long beard; I saw none, only a mustache.

Your 5th question is as to whether I was given full name of Dr. T. in the message. He ran up to me, looking very happy or enthusiastic, told me his name was Dr. Isaac C. Teague, told it over and over again, and spelled the last "T-e-a-g-u-e," and told me *not to forget it!* After that strong impression, I couldn't forget it. Then he looked critically at me an instant as tho examining me inside and out, shook his head and smiled. "You are all right, getting along all right. There is nothing to worry about and you must have patience. I am glad to see you looking so well, etc." and off he went. I was living on raw food diet and was trying to overcome a persistent stomach trouble—catarrh, was using all sorts of desperate treatments myself, and was *not at all despondent*. Somehow, I felt at the time that Dr. T. was sent by others (probably my teachers) on the other side to ascertain my condition. I was not then writing for my teachers. But this is merely guess work on my part.

Yours truly,

A. STOCKINGER.

Richmond, Ind., May 28th, 1909.

Dr. James H. Hyslop, New York City.

Dear Sir,—

Your letter of 5/21 came to hand a few days ago inquiring about Dr. Isaac Teague. I should have answered at once but I wanted to make some inquiries of people who knew him, besides my own knowledge of him. I met one of our old citizens to-day who had been in business deals with him of different kinds, but he says he knew nothing of his past history, or where he came from to Rich-

mond, but knew him about as I knew him. He was at one time my family doctor and had quite a large practice. His family, I believe, have entirely disappeared from here, but I just now thought of the undertaker, Mr. Harry Downing, who buried his body and he tells me by looking up his records that Dr. Teague passed out Oct. 24th, 1897. This is, no doubt, absolutely correct.

With kindest regards, I am most truly,

GEO. W. SHEPMAN.

Versailles, Ind., May 31, '09.

Dr. James H. Hyslop,

519 West 149th Street, N. Y.

Kind Sir,—

Yours of the 21st inst. at hand and will say in reply I knew Dr. I. C. Teague of Richmond, Indiana. I was not to say intimately acquainted with him, but knew him to be a practicing physician of that city, and knew of his medical laboratory where he was preparing some medicine when the chemicals he was using exploded which caused his death by burning him so badly that he never recovered from it. As to the experience I have had with Miss Stockinger is just about this; about fifteen months ago I was in a seance with her and Dr. Teague came to talk to me, and she asked me if I ever knew him as he had come to her some time before while she was in the state of Missouri.

As to the conversation he had with me at that time, I do not recollect at this time.

As to Miss Stockinger, she never knew anything of him in earth life, and I am sure there is no relationship existing between Teague, Stockinger or myself. Will also add, Miss Stockinger gave me a full and complete description of Dr. Teague, and of others I knew that I was satisfied she knew nothing of.

As this is all I can think of that will interest you will close.

Yours,

B. F. BEVERLIN.

Anderson, Ind., Nov. 2nd, '08.

My dear Sister,—

Your letter of Oct. 30th came to hand and in reply will say you

can feel at perfect liberty to use my name in any article you wish to write for the "Progressive Thinker". I would rather you would write the article for publication. I will answer any questions in regard to Dr. I. C. Teague that any one may care to ask, that is, as far as I am able. I can refer you to people in Richmond that knew the doctor even better than myself and husband. I think, as you say, your article would be a good test. Dr. T. gave a lady a good test on the camp grounds at Chesterfield in August. A trumpet medium was holding the trumpet. He told the lady that his wife would soon join him in Spirit Land. About the middle of Oct. his wife passed over.

Now, dear friend, I thank you for your kind letter and if, at any time I can be of any service to you will gladly do so.

Wishing you health and happiness.

I am yours sincerely,

ELIZABETH ECKEL.

From "Progressive Thinker"

Nov. 12, 1908.

BOOK REVIEWS.

The Evidence for Communication with the Dead. By ANNA HUDE, PH. D. T. Fisher Unwin, London: Adelphi Terrace, 1913.

The title to this book would convey the impression to most people, that the author was defending the fact of survival. But the great merit of the book is that it simply states the facts and neither defends nor opposes any conclusion whatever. In one sentence, she rejects certain theories about telepathy and merely insinuates but does not affirm a choice for spiritistic explanation. Even the hypotheses which might be employed as means of objection are not defended; they are simply stated and with them a summary of the facts which their defenders put forward in their defense. So impartial a book is rarely seen and readers interested in psychic research should not fail to have it in their possession. The evidence has been selected with much better honesty and perspicacity than anything Mr. Podmore ever did. Dr. Hude puts the case on the grounds where its defenders always put it. Mr. Podmore never did so. He always or nearly always selected the incidents which believers did not regard as specially important and neglected those on which they laid the stress. You would suppose from his books and discussions that the case was as he stated it. Hardly anything could be farther from the truth. Mrs. Hude has avoided that fatally unscientific method in her summarizing of the evidence, and instead of assaying to propose foolish theories to explain away the facts, she states what others propose as objections and lets the matter stand there. This makes her work infinitely more valuable than Mr. Podmore's, tho perhaps not so welcome to those who wish to quote her work on the side of scepticism. She leaves readers to do their own thinking, and favors neither believers nor unbelievers. The book is invaluable on this account.

The first chapter summarizes the work of Flournoy who has done the best work of analysis in non-evidential reports of mediumistic people about Geneva, which we have reviewed in an earlier number of the *Journal*. (Vol. VII, pp. 254-256.) Mrs. Hude makes clear in the kinds of facts quoted that the subconscious of these mediums simply delivered as messages from the dead—in some cases the persons were still living—what was latent in their subconsciousness, perhaps illustrating Freud's unfulfilled wish.

She then summarizes the evidence and analyses the different types of telepathy assumed, making a distinction between telepathy consciously instigated by the agent and telepathy unconsciously instigated by the same. No conclusion is presented one way or the other. The third chapter states the problem and to some extent the evidence for clairvoyance, and laying stress upon the conceptions of Hartmann. Hartmann rejected spirits as an explanation for anything and believed any amount of telepathy and clairvoyance rather than tolerate such an hypothesis. Mrs. Hude does not decide against him. She then summarizes in successive chapters the work of Mrs. Verrall, Mrs. Holland, Mrs. Piper and makes a brief statement of work done with Mrs. Chenoweth.

We have no special criticisms of importance to make on the book. A few things may be mentioned only by way of elucidating some things which Mrs. Hude seems to have taken as hypotheses opposed to the idea of communicating with the dead, but which, to the present reviewer, are quite identical with it. On page 16, she says: "Hartmann has made his argument against spiritism famous by connecting it with his doctrine of a world soul, or central mind, in which all individual minds have their root. Through it they can get into communication with each other as over the telephone—a simile he has no hesitation in using—and from it they can draw, not only the particulars of the present state in distant places but also the particulars of future events. For in the central or absolute mind the threads of all causal series meet in one single all-seeing; its omniscience embraces implicitly in the present world state the future as well as the past."

There are several things here. (1) The idea of a world soul: (2) The idea that we are parts of it: (3) That it embraces all knowledge past and future, and (4) and that these events are present in one act of "omniscience."

The first two of these are but a statement of the pantheistic conception of the universe, and Hartmann with all others since Spinoza refer to this triumphantly as incompatible with survival after death or the existence of spirits. The consequence is that the moment the idea is mentioned everybody takes fright at it and supposes it contradicts the idea of survival. The illusion is fit only for children. People suppose that if you do not use the word "spirit" you do not believe in the facts which survival means. If you say "world soul" and make us a part of it, they suppose we do not exist after death, tho making us a part of this "*immortal* world soul", of which we are now also a part! They try to attach materialistic implications to a theory which is itself distinctly opposed to materialism. If this world soul takes me up in its embrace now it only does the same after my death. If my personal consciousness is a part or stream in the absolute "world soul" it is or can be the

same hereafter, personal identity and all. It is merely a matter of evidence, not an inference from an *a priori* assumption which was made by men who never studied evidence at all. Spinoza did not deny immortality. He affirmed it. True, he said there was no "personal" immortality and that God was not "personal". But this does not affect the question, because we assume readily that we are using the same conception of "personality" which he was denying, when, in fact, he was not. He emphatically affirmed that God was *thought* or that thought was one of the essential attributes of God and that the rational part of man was immortal. Why then did he deny "personal" survival? Simply because, starting with the Cartesian view that "personality" or the soul was not extended, he denied the Pauline conception of the soul which made it a spiritual body and so had extension. He affirmed the continuance of the personal *stream* of consciousness, only he did not call this "personal" or a "person". In fact, most of the theologians of the prior period conceived conscious personality or intelligence as a stream and not as a thing or "person", so that their conception of God was that of a spiritual being, some thought extended, some thought unextended, and the intelligence or "personality" was itself not extended but a stream of functional activity in this absolute or God. Now make man a part of this and you guarantee his immortality as a necessity, so that your world soul only proves the theory, if your assumptions are to be trusted. The feeling that it is opposed to the spiritistic theory is only taking the phrases of past men uncritically and assuming that their denial of a certain thing by that language goes along with the same terms today when our conceptions have changed. No one but an absolute ignoramus, which I regard Hartmann to be, would ever refer to the world soul as negating survival. Fechner saw that and maintained survival on that very basis. Professor James wrote an Introduction to the little book of Fechner's which was translated and which presented this view, but Professor James never caught the force of the idea because he repeated the "reservoir" theory as opposed to the idea of spirits, tho Dr. Hodgson, in his Report (*Proceedings Eng. S. P. R.*, Vol. XIII, p. 396) definitely accepts the idea that a "large consciousness" may be at the basis of all the phenomena, but that he prefers to call it another world, just to make people see that there is no difference between their real conceptions and those practically implied by the pantheist's way of stating it. There is only one way to escape the possibility of survival and that is to adopt the *atomic*, not the pantheistic doctrine. By putting atoms at the basis of things and regarding them as excluding consciousness from their nature you may try to maintain that the consciousness we know is a functional effect of their *composition* and when their union is dissolved the consciousness disappears. That is perfectly rational and con-

ceivable. But a man who fools himself and others with the idea that a monistic philosophy or pantheism is necessarily opposed to the spiritistic theory knows neither philosophy nor logic, and should be assigned to the dust heap of thought, to say nothing of a place less complimentary.

Now to prove this, just take another statement representing Hartmann's view. Mrs. Hude referring to him says: "Against one thing only he protests—explaining them [the facts] by spirits. That would not be to solve the problem, but to push it one step back and leave it there just as unsolved as before. For, he asks, why should the discarnate any more than the living be able to look into the future?"

This after telling us a little before that human people could read the whole secret of the universe on the "world soul" theory! Then he implies that living people cannot foresee and on that ground asserts that the discarnate cannot do it. Now some of our scientific men—Herbert Spencer, for instance—say that one of the essential features of any real science is prevision; that is, prediction of events, and we actually do it on a large scale where we know the laws of phenomena. There would be nothing to hinder spirits from doing it on a large scale, if they have wider knowledge than we have. As for this "world soul" with its omniscience of all events past, present and future, that may be true, but it does not solve any problems whatever for us, unless we have first solved them in the finite. To assume or assert that we cannot solve finite mental states and then simply set up infinite ones about which we know less or nothing at all, is not solving problems, but only using terms which mystify and silence us, because we know nothing about what an infinite consciousness can or cannot do. The "infinite consciousness" has no meaning at all, unless we know what "consciousness" is to us, the finite, and it is no help in the solution to qualify it by infinite, when it is the consciousness and not the finitude or infinitude that has to be explained. Most of these philosophers who parade about as so learned are quite as subject to illusions and fallacies as the unlearned. They only happen to be freer from them in certain simple matters, and then from feeling that they know more than the plebs suddenly take megalomania and set up as authorities in matters which they do not analyze at all.

Mrs. Hude innocently states these views of Hartmann, assuming, perhaps, that they are not to be questioned. But I give fair notice to all such philosophic minds that I shall attack them with the same unmitigated ferocity which I have displayed here, not because there is any indignation behind it, but because I mean to serve notice that I shall challenge the quiet assumption of such views at every chance I get. There is no excuse for them among intelligent men. The contradiction between them and the survival of personality

does not exist. On the contrary the view can be made to support it as a logical and necessary conclusion, unless men will identify monistic and pluralistic conceptions of the cosmos.

One statement by Mrs. Hude in connection with prevision, made a little later (p. 41) requires notice, not because I should not agree with the perplexity which she mentions, but because its force is diminished by considerations which she, perhaps, has not remarked. She says of prevision in its relation to the spiritistic theory, after quoting one trivial instance of it: "The triviality of previsions such as these is of a special interest, because it speaks loudly against connecting them with spirits, or on the whole believing that they are due to intention. Mrs. Sidgwick justly remarks that we have no reason to suppose 'that premonitions, if they exist, are a species of petty miracles intended to help us in conducting our affairs—temporal or spiritual'."

Mrs. Sidgwick, in the first place, does not distinguish between those premonitions which do not superficially suggest intention and those which do, and moreover she does not recognize the fact that the "intention" may not at all be confined to "helping us in conducting our affairs—temporal or spiritual", but may refer to other "intentions" altogether. Besides, Professor James reports Mrs. Sidgwick somewhere as saying that possibly we may get messages or communications from spirits without any intention on their part. These believers in infinite telepathy, including unintentional tapping of unconscious states of others, ought to have no difficulty in supposing that this tapping process should extend to spirits, so that premonitions might come from spirits without any intention on their part. Indeed, I think there is much evidence that some of our communications from spirits are of messages they did not intend to send while they were working hard to send others. Explanation of this is not a subject of consideration now, tho it is very simple. Hence the triviality of the incidents in prevision will be no objection to the spiritistic hypothesis. It would be such, perhaps, if we knew what the process was like and if it were like our own methods of communication and perfectly under the control of a rational process. The force of Mrs. Hude's objection to the spiritistic interpretation depends wholly upon the question whether we know what the process of connection is, and we certainly do not know that as yet, tho there is evidence in the pictographic process and in the peculiarly fragmentary nature of many messages that we are tapping a mind that does not wholly control the communication at all times, and if that be true, previsionary incidents of a trivial character might slip through unconsciously at favorable moments. Any such theory as the "reservoir" or "world soul" conception would only make the case as puzzling as ever and much more would the tapping of living minds for a knowledge which no materialistic

hypothesis can admit for a moment. No, whether provision is proved or not, it is much more conceivable on the spiritistic theory than on any other, tho these appeals to omniscience please minds that are moved by the respectability of words without meaning rather than words with a clear meaning but not burdened with respectability.

One more fact I must notice, not for criticism, but for correction of what I must regard as an error of representation. I refer to pages 343-346 in her book. She is quoting some alleged communications through Mrs. Smead purporting to come from Mr. Podmore, about psychometry, in which he did not believe when living but seems to believe in these supposed communications. (*Proceedings Am. S. P. R.*, Vol. VI, pp. 837-8.) Evidently Mrs. Hude did not remark an important message or my note explaining that it was not Mr. Podmore communicating for himself but that he was acting as control for Mrs. Holmes, called "Pil" in the communication, and who did believe in psychometry in her life. Dr. Hodgson came in and said: "Podmore is no good as an experimenter", and stopped his procedure, since he delivered Mrs. Holmes's messages as his own and so represented himself as having views which we could prove he did not have. The incident is an immensely important one because it contains evidential hits in spite of the error and shows how a spirit may be false in his statements when interpreted in their superficial connection, but yet conveying facts nevertheless, tho wrongly related. We can easily perceive how impersonation might take place and at the same time how easy it may be for impersonation to reach its limitations. But the point here is that Mrs. Hude has missed the real significance of the episode, as her account of it does not bring out the facts which I have mentioned. No special blame attaches to this, as the incident may be more complex to my readers than to myself, and I may have been remiss in not making it clearer.

One point, perhaps, I should make in the way of suggestion on this thorny subject. Mrs. Hude, along with several others, alludes constantly to powers or "faculties" of the mind in explanation of telepathy, clairvoyant and other phenomena. They have a definition in the habits of the student of psychiatry who extends the powers of the subconscious, and also Mr. Myers and his coadjutors who attributed such wonderful powers to the subliminal. But I must object to this process. Explanation of phenomena never goes in the direction of *faculties*, but of stimuli. The contents or nature of phenomena may be referred to faculties, but never their occurrence. This is a most important distinction, and it is why I defend the spiritistic interpretation where so many others refer to supernormal faculties. I do not believe there are any supernormal faculties, but I believe in supernormal stimuli, tho the nature of the results

be colored by the "faculties" of the subject through which they come.

But the animadversions in which I have engaged do not detract from the merits of the book. It is one of the best, if not the very best that has appeared on the subject and ought to find readers where other and similar books do not.

The Psychology of the Kaiser. By DR. MORTON PRINCE. Richard G. Badger, Boston, 1915.

This book is also published in Toronto by the Copp Clark Co., and in London by Fisher Unwin. It is a revised form of the essay that Dr. Prince published in the *New York Times* and elsewhere since the outbreak of the European war. The book has no special interest for the psychic researcher. The student of abnormal psychology may be interested, but perhaps even he would like to have more specific evidence for the claims made by the author. This is no place to discuss either the merits or demerits of the book. Readers will praise or criticize it according to their prejudices regarding the war. That has no part in the work of this Society, and we notice the work more because it is a part of our duty to the publisher and because readers may desire to see it. It is a small book of 112 pages and small pages at that. It is easily obtainable. Price, 70 cents.

The Interpretation of Dreams. By SIGMUND FREUD. Translated by Dr. Brill. The Macmillan Co., New York, 1912.

This work of the celebrated physician in Vienna has been translated so that it can be studied by English and American readers. Dr. Freud has done an excellent work in the rather new method of psychoanalysis which is exciting so much interest among physicians and in some respects is taking the place of suggestion as a method of therapeutics. It is a little surprising to note that the author does not seem to know that Karl Du Prel anticipated the use of dreams in diagnosis of disease. He insisted on it as early as 1850 probably. Dr. Freud mentions Aristotle and other ancients, but he seems to have been wholly ignorant of Karl Du Prel who is entitled to the reputation of being at least one of the pioneers, if not the first one, in this field. Perhaps his association with what has later been called psychic research has distracted attention from him. But the history of dreams and their relation to disease will be imperfect without recognizing Du Prel's views.

The main point in the work is that dreams are the fulfillment of

a wish, and with this real or supposed clue to their meaning Freud proceeds to diagnose disease, especially neurasthenic trouble, by interrogating the dreams of the patient and endeavoring to find out the normal mental habits of the individual partly from his dreams and partly from normal accounts given by the patient. In his view that a dream is a wish fulfillment he means that the wishes of normal life, especially those unfulfilled normally, are likely to affect the dream life, the subconscious processes of sleep. On this hypothesis he can infer what the normal life of the individual is, especially when that normal life is suppressed either to the subject himself or to others. The volume is devoted to the proof of this view.

Dr. Freud's critics are of two kinds. Those who totally reject his view about dreams and those who, accepting it with limitations, object to its universal application and especially to some of the evidence for it. The present reviewer does not know enough either to reject or accept the theory to the full extent of the author, but would disagree with the radical critics who accept nothing. He thinks that dreams can be used in the diagnosis of disease and that psychoanalysis is a most important contribution to medicine. But he is not prepared to accept all the evidence which the author presents for the wide application of the theory. This may be due to his ignorance, but it seems that some of it is strained in the effort to make the hypothesis more universal than it seems to be. It is that is for the future to decide. In the meantime the work makes an important step in the introduction of psychology into medicine and when the two sides have fought out their battles there will remain a permanent conquest for psychology where it has hitherto been excluded.

True Ghost Stories. By HERWARD CARRINGTON. J. S. Ogilby Publishing Company. New York. 1915.

This book by Mr. Carrington is a collection of ghost stories taken largely from the publications of the English Society. Some are evidential and some are avowedly non-evidential. The introductory chapter tells us what ghosts are. Mr. Carrington tells us that they are telepathic hallucinations, some of them caused by the dead. But Mr. Carrington does not tell us where he got this explanation of them. In Appendix B he tells the story which Mrs. Sir John Mildmay told in the *North American Review*, and seems not to know that the story was a piece of fiction by Mr. Machen, a reporter.

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SURVEY AND COMMENT.

Experimental Fund.

We make another appeal for an experimental fund of \$1400 for another year. The kind contributions last year enabled us to continue experiments during the year which are being published in the *Proceedings* for 1917. They are in reality epoch-making results, tho the inertia of public opinion may prevent the appreciation of this fact for a long time. But by persons who have followed this work they will be understood at their real value. We hope in another year to be free from this annual appeal. It is the plan to start an effective campaign for an endowment that will supply an Assistant for the work and an investigation fund which will be independent of begging appeals. As we have previously remarked, the records which resulted from contributions in the past years make up some seven or eight volumes which are ready for press, but which cannot yet be printed, owing to lack of funds for a project which has been

formed but awaits the endowment for carrying it out. In the meantime we wish to continue experiments along progressive lines of work and it can be done only by having adequate funds for it. It has taken eight years to develop the psychic whom we now employ for this work and it would be a great pity to have to cease the work just when this development has reached its best stage, tho there is yet much to be done to bring it to its highest possibilities.

We stated in an earlier editorial that we expected to begin the publication of past material this year. Two records have been printed, but the summary of some others had to be postponed because of the immediate necessities connected with the Doris Fischer Case, begun in the July number of the *Journal*. This postponed material will come in next year's *Journal*. In the meantime other important material will take its place. But we desire to pursue some important experiments whose nature it is not wise to advertise at present. They have been begun and require continuance next year. In the meantime we shall soon launch the endeavor to secure an adequate endowment for this and all other growing work.

The least sum with which we can prosecute the experiments is \$1400 for the year, an average of \$35 a week for the working year. It is hoped that members can contribute as liberally as they have done in the past. The work will begin in September probably, or not later than the first of October, preferably about the middle of September. It continued last year until near the end of August. It will run to August this year.

An Explanation.

Mrs. Henry Sidgwick, of Cambridge, England, has called our attention to the liability that readers may infer from our statements about the plans of Mr. Edwin W. Friend and Miss Pope, when they started for England on the *Lusitania*, that the English Society was actually co-operating with them in their plans. When we made our statement about them, it did not occur that this inference might be made. We were perfectly aware of the fact that no such arrangement was expected or planned by

the English Society. Knowing what the plans of Mr. Friend and Miss Pope were, we wrote to Sir Oliver Lodge, Sir William F. Barrett, Mr. Piddington, Mr. Feilding, and, if we are not mistaken, to Mrs. Sidgwick, informing them of what they might expect and saying that we would not protest against such a move, but support it, if it would help the cause, and received from them the reply that they knew nothing about such a plan. We were then perfectly aware that the English Society did not contemplate any such move, and as we were merely explaining the plans of Mr. Friend and Miss Pope it did not occur to us that any implicating inferences would be drawn imputing^r interferences with the American work, especially that we had no objections to any course which might help the cause.

THE DORIS FISCHER CASE OF MULTIPLE PERSONALITY.

BY WALTER F. PRINCE.

II.

4. Sleeping Real Doris.

Sleeping Real Doris is the name which M. very properly applied to a somnambulant personality which was created at the age of eighteen, in consequence of a fall and injury to the head and back. She would make her appearance only now and then after Real Doris had fallen asleep, and it is doubtful if she ever rose fully above the threshold or R. D. ever sank completely below it during her manifestations, though the latter was not conscious of her or any more aware of her existence than of the existence of S. M. She was like the fog which exhales from a lake and hangs over its surface. It is doubtful if she had self-consciousness. Yet she had her peculiar facial expression when she was reacting to external stimuli, one of quizzical puzzlement; her characteristic harsh, croaking tones, on the rare occasions in which her utterances were not those of an automatic transmitter; and repeated tests showed that she had memories which were not those of R. D. or of S. D., but were exclusively her own. She passed through three stages. The first continued up to the time when S. D. began to decline, and was marked by two different though similar phenomena: (a) The substantial if not literal (the writer is inclined to think it literal) reproduction of R. D.'s or S. D.'s part in past conversations, which originally took place at any time from the day before back to the days of early childhood. According to the several dates of the conversations, the facial expression and the tones covered the whole range from childhood to young maturity, and sounded nearly the whole gamut of the emotions. It is

easier to suggest these wonderful scenes to the imagination than to describe them. But it was hard to avoid the conviction, when one listened to one side of a conversation, for example, between R. D. and her mother when the former was seven years old, heard the childish tones so charged with adoration, saw the ecstatic juvenile countenance from which all care and sorrow had magically been erased, and noted how as she paused for the loved voice that none other could hear, she laughed and clapped her hands with joy,— it was, I say, hard to avoid believing that one was hearing and beholding a very transcript of the tones, looks and gestures of fifteen years before. Especially was this the case considering that at another time the conversational part reproduced would be one borne by S. D. the very day before, and the exact similitude of her tones and looks and weary manner appeared and her characteristic expressions were heard. (b) Reproductions of soliloquies originally uttered by Real Doris on her brief emergences from psychical incarceration, under various circumstances and at different times during the preceding five years. In the second stage the "conversation-recitals" ceased, but the soliloquies became more frequent. In the third stage, while the soliloquy-rehearsals were gradually decaying, a tendency to respond to external sensory stimuli was first observed. Sleeping Real Doris seemingly was developing, though S. M. said that she was not really doing so. Presumably the internal seismic displacement caused by the obliteration of S. D., which, while it rounded out R. D.'s memories and increased her psychical grasp upon all her bodily machinery, at the same time placed more burden upon both R. D. and M. and produced in them emotional disturbances for a time, also liberated in the flickering consciousness of Sleeping Real Doris a transient breeze of energy. There is no doubt whatever that by experimenting with various types of stimuli S. R. D. could have been educated into self-consciousness and sundry forms and degrees of mental functioning. Indeed, she showed such a disposition to respond to the few tentative essays which were made in this direction that I properly took alarm and wholly abstained from any unnecessary repetition. The sequel was that the

feeble flame, which for a brief space seemed to burn a little brighter, soon faded, and suddenly went out altogether.

The foregoing portraiture of the secondary members of the five-fold Doris group is already too long and yet is inadequate. The reader will later learn that the transitions from one to another were often marked by striking physical signs besides those hitherto mentioned, such as alteration of the pulse, instant resumption of even breath by R. D. coming from S. D. panting convulsively with excitement, water trickling from M.'s blind eyes a few moments after R. D., with eyes not injuriously affected by the lamplight, had departed. He will witness a great variety of incidents occurring in the relations of the personalities to each other. The evolution of the case toward final reintegration will show various psychical cataclysms, shiftings, blendings and shadings. It is believed that the unexampled opportunities for constant observation presented by the Doris case have added something to our knowledge of abnormal mental processes, and, by legitimate inferences, have thrown light upon the workings of the normal mind also. Besides this, certain complicated and symmetrical statements were made by M. and particularly by S. M. bearing upon such problems, which are at least worthy of attention.

5. Intercognition and its Mechanism.

A brief statement of the intercognitive powers of each of the personalities at the time of their widest extension should be added here, leaving minutiae and the many alterations which appeared in the course of the process of reintegration to the Record.

Real Doris.

Real Doris had no direct knowledge of the thoughts or acts of any of the secondary personalities. That is, she could not see into their minds or remember anything that had occurred during their supraliminal periods; no valve of her consciousness opened in the direction of any of them. She learned much from the chance remarks of her associates, in-

ferred much from the situation in which she found herself and from what may be called the after-image of their emotions lingering subsequently to her arrival. Both M. and S. D. left notes for her to read. Habitually, in childhood, subliminal M. conversed orally with her, of course using the same mouth without her volition, but later in life only occasionally uttered ejaculations, as S. M. began to do after M. vanished. Within the period of my observation, not only sporadically unspoken sentences or single words "bubbled up" from a lower personality, conveying a hint or an admonition, but she was often aware of an inward perturbation from which she could correctly infer the sentiments of the subliminally co-conscious M. Besides, the emotionally colored thoughts of M. sometimes figured in the dreams of R. D., but without recognition or identification. All these phenomena are strictly analogous to the varied modes by which a person whose mind I cannot penetrate, conveys to me disclosures and tokens of his thoughts by means of oral statements, letters, shouts from a distance, gestures and so on. So far as R. D.'s own insight was concerned, every secondary personality was separated from her by an opaque wall.

Sick Doris.

Sick Doris knew or was capable of knowing (since like any normal person she did not always pay attention to what was within view) all that R. D. did, said, experienced and thought. The usual assumption would be that she had this knowledge because on each of her successive arrivals following R. D., the memories of the latter were transferred to her *en bloc*, and that they were regarded by her as referring exclusively to the experiences of another than herself. I believe that this assumption is psychologically unsound, that her claim, like the claim of Sally in the Beauchamp case, to be subliminally co-conscious during the periods of the primary personality, was true. In that case, she knew what R. D. had done, said, heard and thought, because she had actually been an observer at the time, so that all these experiences of R. D. were, while they were in actual progress, incorporated

into her own stream of consciousness. She remembered as I remember what Robinson did last night, not because Robinson mysteriously handed over to me his memories on my waking this morning, but because I recall what I myself saw him do. Of course it cannot be absolutely proved that S. D.'s co-consciousness during R. D.'s supraliminal periods was always equally clear any more than it can be absolutely proved that it was continuous. On the analogy of M., it would seem likely that it was subject to certain fluctuations, though I cannot say that I ever found her, when in her prime, to be seriously at fault in her statements regarding R. D. But R. D. was the only one into whose consciousness she had insight. The others were enclosed from her in chambers into which she could not look. When M. was "out," S. D. was as if annihilated for the time being. She knew much about M., but because M. chose that she should know, and by processes almost perfectly coterminal with those by which R. D. became aware of a modicum of acts and sentiments of two of the characters beneath her. M. and S. D. wrote notes to each other, they held frequent oral conversations, and in the consciousness of the latter emerged emotions and unspoken thoughts of which she well recognized the source and the meaning.

Margaret.

Margaret had, or was capable of having (for she also might have her attention absorbed by some matters to the neglect of others) knowledge of the experiences of every sort and the thoughts of both R. D. and S. D. Curious allegations were made to the effect that her knowledge of S. D. was immediate, while that of R. D. was mediate, reflected as it were from S. D.'s consciousness as from a mirror, but I will not complicate this introductory sketch with them. In her prime she was able to tell me all or at least something about every incident that took place during a period when one of her higher colleagues was supraliminal. She too, it was declared, remembered because those incidents took place under her observation, she being subliminally co-conscious during

their occurrence. Indeed, it was claimed that she had a conscious existence absolutely unbroken, waking or sleeping, save for very rare and brief intervals during her periods "out" when she entered, usually voluntarily and because of weariness, what may be called a comatose condition, and for that one of her four subliminal stages known as "away and sleeping", which so long as she was in her prime seems to have been comparatively infrequent and of short duration. But her otherwise uninterrupted consciousness was not always equally clear. Besides fluctuations when she was supraliminal and awake, analogous to those to which the normal person is liable, and the variations of her supraliminal sleeping state, from simple dreaming to the utilization of every sensory connection with the outside world except sight, she was capable, it was declared, of four distinct degrees of awareness when in a subliminal relation. That some such scheme actually existed was evidentially indicated. The situation of M. as respects Sleeping Real Doris fell out of the general order. She heard the utterances of this inchoate personality and followed her acts, but could only infer her independent thoughts, so far as the latter possessed these. And she knew none of the thoughts of Sleeping Margaret, nor even of her existence, until late in the case, when, because of a dramatic exercise of energy by S. M. in an emergency, M. inferred that there must be another personality, much as the existence of the unknown planet Neptune was inferred because of the exercise of its attractive energy. But she was earlier often aware of opposition and even punishment the source of which she could not define.

Sleeping Real Doris.

Sleeping Real Doris was in a class by herself. She had no knowledge, properly speaking, of any of the others, she was simply an automatic phonograph to preserve and from time to time to repeat utterances originally delivered by R. D. or S. D., anywhere from a few hours to many years previously. She did, indeed, a few times repeat a word or short phrase

from M., but seemingly this was because she caught it as it were, in passing, as it was uttered by M. a few moments before her own arrival.

Sleeping Margaret.

Sleeping Margaret completes the series whose uniformity S. R. D. only interrupts. She had insight into all the content of the consciousnesses of R. D., S. D., and M., and that insight was declared, and appeared, to admit of no varying degrees, though she as well as the others might fluctuate in attention. It was, or appeared to be, potentially perfect. She claimed to have an absolutely continuous memory so that her knowledge of the thoughts of the others was not a transference but a part of the content of her own observation. As M. declared that she had direct view of S. D.'s thoughts but saw those of R. D. mediately through S. D., so S. M. alleged that she, in turn, saw M.'s thoughts directly; those of S. D. through, or as she preferred to say, reflected from the consciousness of M., and those of R. D. as reflected from the consciousness of S. D. to M. and again from that of M. to herself. S. M. knew no more what passed in the shadowy mind of S. R. D. than did M., except that she drew shrewder inferences from her few gestures and other acts.

The intercognitive powers of S. M. and M. gradually decayed as the primary personality progressed in reintegration, and the many and striking changes which took place in degree and process are to be found scattered through the pages of the Record, readily to be combined and compared by aid of the analytical index.

6. Conclusion.

The writer has had in mind two classes of readers whose claims and possible demands are somewhat divergent. First a class made up of psychologists, physicians, and students of psychology and the healing art. If to such these records appear unduly voluminous, it should be remembered that it will not take a tithe of the time or energy to peruse them that it would to extract the same amount of illuminative material

from the study of an actual case, and also that it is such faithful daily memoranda made throughout the whole cycle of mental and physical changes from a condition of extreme disintegration to reintegration that the best substitute may be found for first-hand study of a type so rare that the interested investigator may well pass a whole lifetime without having seen or at least recognized a single well-developed case. The importance of the revelations of a complicated instance of dissociation in relation not only to morbid or abnormal psychology but also to the analysis of the normal mind, can hardly be over-estimated. Psychical elements which normally are as it were inextricably commingled are here to a large extent isolated, untwisted like the strands of a rope. The cover is off from the psychical piano, and the working of the levers can be seen. The handwriting of the emotions is registered in large characters. The psycho-chemical reactions from stimuli of every sort may be tested as in a laboratory. The greater and less shocks of life whose results the normally integrated mind glosses over and conceals never fail to ring bells in the personalities—the lower selves whose erewhile submerged sides of an iceberg come to the surface. Such reactions, such psychical mechanics, are not different in kind but only in degree in normal mentality. The same causes which are destructive in the abnormal are destructive in the normal mind; those which are stimulating and upbuilding in the one class are stimulating and upbuilding in the other. The normal mind may steel itself against shocks, but it cannot wholly avoid their effects, or at least it is in their direction that danger lies. And as to various morbid psychological conditions, especially that immense class of cases roughly brought together under the title of hysteria, these lie on the very border-land of Dissociation, and the teachings of the Doris case are eloquent in their behalf. In their behalf, I say, for it is not merely theoretical understanding of such conditions which is forwarded, but the actual pathway of their rectification is indicated. In other words, what treatment worked badly in the Doris case will be mistaken treatment in most cases of hysteria, etc., and in general what was followed

by beneficial results in the Doris case will likewise be productive of benefit in the less grave border maladies.

But, secondly, this work has in view readers who, though not professionals or special students of abnormal psychology, take an intelligent interest in the problems of the human mind. On their account, unfamiliar technical terms are avoided when possible. Such as must be employed are for their convenience defined in a Glossary. It is hoped that many laymen may read these records carefully enough to be confirmed in and spread the gospel of psychical healing. Sufferers from hysteria and allied psychoneurotic disorders are much in need of intelligent sympathy, and are of all patients about the least likely to get it. They are as sensitive as an aneroid barometer, to the subtle alterations of tone, expression and manner by which their associates consciously or unconsciously express a critical attitude. One may determine that he will not show it, but if he inwardly thinks that the patient is "shamming," or "scheming," the hyperæsthetic hysteric will almost surely feel it and the injustice of it. Her own relatives, however they may love her, are often the most censorious and unjust in their misconceptions, and place the most obstacles in the way of recovery. Scolding, reproaches, well-meant intimations that "it is all imagination," etc., produce feelings of being misunderstood, mingled self-reproach and self-justification, resentment, grief, — all psychic poisons. I have known a mildly dissociated patient to reflect the suddenly changed mental attitude of her physician as by magic, and her prognosis to become at once more hopeful, though he had been unaware of betraying his former suspicions. How much more will undisguised and continual nagging in the patient's home, due to ignorance, aggravate her symptoms and block her recovery. To be sure, it is a mistake to "coddle," but unsympathetic treatment is as great a mistake and tenfold more likely to occur. To lead her away from even her hallucinations, one must treat the hallucinations with respect. Morbid thoughts are not to be thrown out by direct assault, but by bringing into the city the Trojan horse replete with sound and healthful thoughts. When she has won self-respect by feeling that she is respected, she will generally be

easy to lead slowly out of the quaking sands to surer and surer ground, not indeed by neglect of physical measures, but with chief reliance upon a proper psychological regime.

Have I not placed too much emphasis upon the psychical factor in the methods of treating such patients as we have been discussing? I reply that there are of course cases where the root of the trouble is more cerebral and neural than mental, and where the treatment must be adjusted accordingly but there are a vast number where it is to be found in morbid, and as it were, dislocated, conditions of the mind itself. But do not all such conditions nevertheless rest upon the physical basis of the cerebro-neural system, and should not treatment in the nature of things be addressed in all cases primarily to the rectification of bodily conditions? I do not propose here to dogmatize or to enter into the controversy as to whether the mind is an entity by itself, or a function of the brain, for it is not necessary. No matter what their formal doctrines may be upon this subject, one by one the leading specialists in the actual treatment of psychopathies have been coming over to the conviction that the most successful way of dealing with these is by methods chiefly psychical. It is usually those whose interest in morbid psychology is mostly intellectual and speculative who distrust these methods most; those whose interest runs in the harness of their actual efforts to relieve their afflicted fellows are coming rapidly into line. Not that there are not plenty left of the old school, who are always doctoring the "nerves," and attempting to overcome "auto-intoxication." I have in mind two specialists in this general class of patients in the same city, both educated and intelligent gentlemen, but one of the old school, the other one of the apostles of "psychic medicine." One looks over the notes of cases reported by the former to a medical journal, and it would be amusing to observe the monotonous reiteration at the close of the most of these, "no improvement," "the patient died," "slight improvement, followed by relapse," etc., if it were not pathetic. The other is having the record which is now building up the reputation of the new

school, many complete successes, a few partial successes and failures. Actual experience is, I say, forcing medical men into the channels of psychical treatment of mental disorders, irrespective of what may be their formal theories as to the ultimate nature of the mind, and its relations to the body. This is curiously illustrated by the valuable little treatise by Dr. Paul Dubois, "The Psychological Origin of Mental Disorders." Dr. Dubois says, "In my view, consequently, the word soul (*âme*) designates, not a special essence distinct from the body, but a special function of the brain, the psychological function," and he retains "the terms mind and soul, not to designate something different from the body, but to indicate clearly the special character of this psychological function: the existence of the phenomena of consciousness." This seems clear enough—the body is the real thing, and the mind but a function; therefore ultimately the malady must reside in the nerve-cells and other somatic elements. But nevertheless, he immediately proceeds to treat consciousness as though it were a thing in itself, talks of *mental causation*, approves Kraepelin in that he "recognizes the *psychological origin* of these disturbances of ideation," decries the tendency on the part of some to seek the cause of psychopathies in somatic and particularly in toxic conditions, declares that "the essential cause" of mental disorders "is still too much sought after in entirely material processes," announces his own conclusion that "the true cause of the psychopathies is therefore to be found in native weakness of the *mentality*," lays the emphasis of treatment on the "reforming of pathological *mentalities*," and finally declares that this "*is the true and only treatment for the psychopathies*" (italics mine). Dubois names other theoretical "monist-materialists" besides himself who in practice are like the young man of the parable, who stated his preference for a station outside of the vineyard and yet was later found laboring with others inside. The writer's opinion is of little consequence, but he may venture to remind the reader that Doris was cured.

As many times as general judgments or opinions are expressed in text or footnotes, it has been intended to keep them in the rear of so much offered evidence as will enable

the reader to form independent judgments and opinions. Yet in general only samples of the evidence can be offered. Back of a dictum often lies not only a certain number of recorded observations to support it, but ten or fifty times as many which had to be omitted because the printed work was not to run to five or ten volumes. Yet some questions arising in the course of the study are left quite open. The testimony is offered, but the time for a verdict has not yet come. Nor is it at all certain that all of the current conclusions of psychological science here concurred in are inerrant. This last sentence is added wholly as a caution to the lay-reader, not as an intimation that psychologists consider that all their present conclusions are fixed and unalterable.

7. Supernormal Incidents or Illusions.

The reader will find in the record incidents of the so-called "occult" order, a few being related to alleged teleesthesia (more commonly named clairvoyance), many to telepathy and a few, mainly involving allegations of Sleeping Margaret, to spiritism. It may be that he will directly be affronted, and demand why these incidents are admitted, unless the writer is credulous and unscientific. A few remarks are necessary here to make my position plain. Formerly I was as prejudiced as anyone could be against all hypotheses admitting what are known as "occult" factors, and as proud of that fact as I am now ashamed of it. For my reason has been sufficiently illuminated so that I now see that, merely as a matter of logic, no hypothesis which comes forward with *prima facie* credentials is forthwith to be expelled as "common or unclean." As a matter of precaution, it is not to be kicked away, with cavalier contempt, without a hearing. The annals of science are too strewn with the skeletons of learned dogmatism not to offer warning to the thoughtful. When one remembers the ridicule and contumely with which what were regarded as the "occult" claims of mesmerism (hypnotism) were treated, he is not inclined to risk adding another skeleton to the desert sands of cocksureness. But I am not in this work advocating any occult theory whatever, but only recording the actual data in the case. There can be no intelligent

question of my duty as a historian of the facts. It makes no difference whether the facts please my intellectual and æsthetic palate or that of my readers; it is none of my business in what direction the facts may seem to point. I am but the witness who is to "tell the truth, the whole truth, and nothing but the truth." It may be that the seemingly "occult" facts have a non-occult signification, but whether or no, they must have *some* significance, and the record would be defective, perhaps fatally so, with them omitted. The useless facts of one generation, which have interest only for the intellect, often become useful ones in the next. Many a "hard-headed" man formerly muttered disdainfully, "What's the use of studying bugs and flies?" but now even the ivory-enclosed intellect is aware that intimate knowledge of flies and bugs is leading to successful war against some of the worst diseases of men. Residual mysterious facts of psychology, which are often omitted or glossed over in scientific reports, will be, judging from the past, the very keys of some citadel of knowledge, — if not of one, then of another. Some day every scientific reporter will add to his litany some such franchise as this: "From the dishonesty that suppresses facts, from the cowardice that will not utter them, from the dogmatism that cannot see them, Good Lord deliver us!" As Dubois has said in another but not irrelevant connection ("Psychological Origin of Mental Disorders," page 54) "To suppress a problem is not to solve it, yet that is what is constantly being done."

On a number of occasions M. obtained information, sometimes of a complex character, which if not acquired by telepathy I confess inability to account for. One instance only will be summarized here, not because it is the best but because it can be given in short compass. On the evening of Nov. 29th, 1911, M., after looking awhile into my eyes with an intent and curious expression, exclaimed, "You wrote to a man named Prince today—to Dr. Prince. . . You wrote about Doris. . . You asked him how someone was getting on." The fact is that I had that afternoon, without acquainting anyone of my intention, written to Dr. Morton Prince for the first time. I did write chiefly about Doris. I did not ask how any-

one was getting on, but I did very distinctly debate in my mind whether to ask him if "Miss Beauchamp" was still mentally stable. I took pains to make it impossible that anyone should see me write either the letter or the address on the envelope, as I did not want the girl to suspect that I was writing about her, mentioned that I had written to no one, and while alone put the letter where no one could possibly get at it. M. told not only to whom I had written, and what I had written about, but also specified a thought which had not been set down in black and white at all. When she made one of these announcements, it was always after she had gazed steadily, with a look of interested amusement, into my eyes. Her own claim was that she saw, not what I was consciously thinking of at the moment, but what was "passing like a parade down underneath." And it was true that what she revealed was always something that I had thought of not long before. She never made an incorrect announcement of the kind. Nor did she ever manifest any desire to "show off" in this or other matters, and appeared to regard them as mere games, in no way remarkable.

When R. D., before her mother's death, was away from the house, she often had a subjective vision of the latter engaged in one way or another, and on her return would inquire and find that the mother had been so engaged at the time. There can be no doubt of her absolute confidence that such were her frequent experiences, nor does she have the feeling of most other people that there is something *outré* and bizarre about them. I leave it to others to say that these are mere hallucinations of memory. Knowing as I do the mentality of the girl, I do not believe that the explanation is here, wherever it may be found. M. also, it was alleged, had clairvoyant and veridical visions, though no such sophisticated terms were employed by the personalities. Similar claims were made in regard to S. D. Should telepathy pass the gauntlet of science there would be no particular difficulty in admitting a visual type of telepathy, though that description would not agree with the views of the personalities. One instance said to have been experienced by S. D. was carefully canvassed, as is set forth in the Record. I am far from

saying that the evidence is sufficient to establish the validity of a claim of this sort, in fact I do not think it much stronger than would be required for the condemnation of a man to the gallows.

In 1912 R. D. had two vivid visual hallucinations of her dead mother. Two facts in connection therewith are of interest. (a) These experiences did not occur when she was in a pronounced psychopathic condition but when she was well on toward recovery, and (b) in the first instance she saw a hallucinatory shadow before she caught sight of the apparitional image.

On one occasion, partly while M. was reading and quite unconscious of what her hand was doing, and partly while she was actually asleep, she produced automatic writing of the usual occult purport. A number of times afterward when conscious of it, but probably not capable of its execution by direct volition, and even after she had ceased being capable of writing from conscious will, automatic writing of the same description was produced by her hand.

In 1914 I twice heard a hallucinatory voice, which was never satisfactorily explained. Never in my life had I experienced anything of the kind, when ill, nervous, overworked, excited, or in any other condition, and on these occasions I was well, free from anxiety, calm, and wholly unexpectant. The only relevance of this mention is that S. M. claimed that in the first instance the voice was her own, supernormally projected. The claim in itself was unconvincing, and I lay no weight upon the incidents other than as psychological phenomena which will generally be regarded as quite explicable and conforming to type. They are added simply in allegiance to the principles of classification.

It may be that the frequent reading of my lips by M. asleep, while no breath was consciously emitted, should be set down in the list of *prima facie* supernormal features of the case. It certainly was not an illusory one.

8. Classification of Readers.

I have hitherto classified readers as professional and un-

professional. But they may also be cross-divided, according as they do this work the honor of perusing it cursorily or with care, in part or in its entirety. The interests of each of the latter-indicated classes have been provided for. (a) Those who wish merely a general knowledge of the Doris case will find it in this introductory chapter so far and in the chronological narrative summary immediately to follow. Their attention is directed to the Glossary and Appendices, as well as to the portraits and diagrams to be found in the body of the work. (b) Those whose patience is equal to a complete reading, or (c) those who are interested in studying some particular phase of the case, will find in the Index an efficient aid in combining and comparing data. The index is analytical and unusually full and explicit, and the attempt has been made to put it into the most convenient form for working purposes, even though that has involved, to a degree, departure from the strict principles of logical classification.

It is not known that cuts from photographs of the personalities in a case of dissociation have ever before been spread before the public. The subject in this case has yielded her natural feeling of reluctance to the claims of science. Consequently there are entered twenty-five portraits, one of which is of Real Doris taken under peculiar circumstances; one of Margaret at the age of five, two of Margaret in later life and two of her asleep; three of Sleeping Margaret; one of Sick Doris in her prime and fifteen of her after she had declined to mental infancy. Only Sleeping Real Doris is left unrepresented, owing to the difficulties of photographing her. There is much in these portraits which is distinctive, and yet it need hardly be remarked that such disparity between the personalities as was depicted on the living, moving countenance, is not to be expected. Facial expression, like consciousness, is a stream, and a photograph is but an instantaneous cross-section, in which the vivid fulness of the individuality is lacking, since the mind of one who looks upon a living countenance receives not simply the image of the moment but also the after-effect of the flitting changes which have just preceded it.

II. Summary of the Facts.

The summary of the facts recorded in detail in the Daily Record is designed to furnish the general reader with a clear and graphic account of the case without finding it necessary to go through the entire account of it from day to day in the course of the many years' observation upon it. The careful scientific man will desire to study the case in detail, and indeed without this feature of it the summarized statement would have no other value than the authority of the reporter. But any reader who does not wish to trust that, has the complete daily record before him and this will sufficiently vindicate the judgment of Dr. Prince in the summary. Many readers will not care to go farther with the case and indeed certain busy professional men will not require to do so, if they place any confidence in the reporter of the facts. It is for them that this summary has been written. Others who wish a more intimate and thorough acquaintance with the facts and who do not wish to take their opinions second hand have the detailed record for their investigations. For them the summary will also be a help, as it will relieve them of the strain of sustaining the memory through so much reading. But the truly scientific story is in the Daily Record. The "bird's eye view" will be found in the summary. This has been wholly compiled by Dr. Prince and follows this introductory note.

1. The First Dissociating Shock, and the Rise of Two Secondary Personalities.

Doris was born March 31, 1889, of good German stock, without known neurotic tendencies on either side. The only ascertained possibly predisposing factors were these: (a) violent temper on the part of her father and his mother, which she did not inherit, (b) her father's intemperate use of intoxicants for many years prior to her birth, (c) her mother's exceedingly imaginative temperament, (d) her mother's thwarted craving for affection and refined surroundings.

When about three years old, her father in a fit of anger dashed her to the floor. It was in the midst of the previous

quarrel, according to her statement, that Sleeping Margaret came into being. It was a few moments after the act of violence, according to both Sleeping Margaret and Margaret, that the existence of the latter began. Consistently, the account of the incident by M., (who had no insight into the mind of S. M.) lacked the earlier details mentioned by S. M.

In the case of "Miss Beauchamp," the child personality, Sally, claimed to have existed, but only as a subliminal co-consciousness, from the early childhood of the subject. Dr. Morton Prince, with scientific caution, debates whether her testimony was to be trusted. But that Margaret existed, not only as a subliminal co-consciousness, but also as a frequently alternating personality in upper control, there can be no question, because of the experiences of the primary personality, Real Doris, reaching back to her earliest recollection. The latter indeed remembers, as is not strange, nothing of the tragic incident which caused the shattering mental shock, but in the course of her recovery, nineteen years afterward, in one of those dreams which revive forgotten experiences of childhood (usually, as in her case, unrecognized), its details were pictured anew.

The evidences of M.'s early existence as a secondary personality that frequently "came out" and assumed control while Real Doris, the primary consciousness, as it were vanished, are of the following character. (a) Real Doris is absolutely veracious. (b) She testifies that there was hardly ever a day within her recollection that she did not have lapses from consciousness. (c) She was never conscious of going to bed or of sleeping by night within her recollection, prior to 1911. (d) In early childhood she had exactly the same types of evidence of the existence of another consciousness in connection with her organism that she had in after years, such as hearing of things said and done by her of which she was ignorant, finding notes written to her by M., becoming conscious and finding herself in all sorts of strange situations, actual carrying on of conversations with M. in which the latter used the vocal organs without her (R. D.'s) volition, experiencing the effects of M.'s approval or indignation, and other experiences in great variety. (e) The testimony of

S. M. and of M. supports that of R. D., and ten-fold the more because it respectively differs in detail and interpretation according to the point of view and the psychical quality of each of the three. No one who reads the variety of proofs in the full record can doubt the extraordinary fact that from about her third year Doris began to lead a divided life, now as R. D., with M. at least part of the time subliminally present, and part of the time as M. reigning supreme. Fortunately, there is still preserved a photograph of M. at the age of five, the expression plainly identifiable by those who knew her in later years.

[To be Continued.]

INCIDENTS.

The Society assumes no responsibility for anything published under this head and no endorsement is implied, except that it has been furnished by an apparently trustworthy contributor whose name is given unless withheld by his own request.

MY SPIRITUALISTIC EXPERIENCES TO DATE.

BY ANNA STOCKINGER.

IV.

A CURIOUS INCIDENT.

A Sequel in Which the Statement is Fully Verified.

In the *Progressive Thinker* of October 31, 1908, under the head of "A Curious Incident", I described the spirit of one claiming to be a Dr. Isaac C. Teague, formerly of Richmond, Ind. Among strangers and alone, the spirit doctor came running up to me, as described, giving me a message of personal interest, and now comes the sequel in the shape of several letters from people who knew the doctor while a resident of Richmond, Ind., and who claim that the description I gave of him was correct.

Of all proofs of the truths of spirit return that have come to my notice, this one incident wherein figured an unknown, but nevertheless real person, as verified by letters now in my possession, from people who are strangers to me, seems the most interesting, the most complete and the most positive of any; while the evident good intention and desire of the spirit doctor and of my disinterestedness at the time, renders the incident quite unique.

I shall quote from one of several letters received by me written by those who claim to have known Dr. Teague.

Mrs. Elizabeth Eckel of Anderson, Ind., writes as follows:

October 28, 1908.

Dear Sister,—

This morning as I was looking over the *Progressive Thinker*, I

came across the article headed "A Curious Incident." In reply to your inquiry I shall state that Dr. Isaac C. Teague was a practicing physician in Richmond, Ind., for many years. He was practicing there as early as 1878, the year that I took up my residence there; he was also the owner of a drug store. About the month of August, I think, 1897, the doctor went to the cellar of his store with a lighted candle; an explosion followed, and he was so severely burned that after several weeks of suffering he passed to the border land.

Your description of him is complete.

Dr. Isaac C. Teague was a man of broad charity; he cared little for dress, save always to appear neat and clean. My mother, who has passed to the other side, and also a sister who lives in Richmond, were intimately acquainted with Dr. Isaac C. Teague, and since his passing over he has come to my sister many times, she being clairvoyant.

Now, dear sister, this will verify the truth of your statement of the spirit of Dr. Isaac C. Teague.

I am yours in truth,

ELIZABETH ECKEL.

The statements written to me by others in regard to my inquiry are conclusively the same in substance as the one given above, and I thank each one who has contributed his quota of information in regard to the doctor.

Personally I bother little about verification of things spiritual that happen my way. I know from past experiences that to the seeker of truth, truth will come, and I waste no time in idle speculation; but for the sake of others, who think the proof of life after death must come with "tests", and also for the benefit of those who think the accounts of spirit manifestations are but the silly twaddle of imaginative or designing mediums, it has at this late date dawned upon me to have this affair verified.

ANNA STOCKINGER.

Versailles, Ind., Feb., 1909.

Dr. J. H. Hyslop, New York.

Dear Sir,—

I shall soon send you the written account of my experiences.

However, before doing so, shall give you here an experience I had in Mo., in the presence of Nellie Schwartz, nurse.

When N. and I were at Chesterfield Camp, in 1905, we saw a Mr. Geo. S——, a German of nearly sixty years. N. had been his nurse at the city hospital (Indianapolis) when his leg was amputated. I know N. was kind to him and not familiar. When we were in Mo. several months later, he wrote N. and they exchanged a few friendly letters. She wrote him that I wasn't well, and he replied that he would try to send me magnetic treatment, that we should make conditions on a certain specified morning at 6 o'clock. This we did, before arising at 5. While we were both lying wide awake and composed, Mr. S. appeared (in substance *exactly* like spirits I see) on N.'s side of the bed, door and window were on my side of bed. We both cried out at once, "O, here is Mr. S——!" To satisfy myself that she saw him, I asked her what that was on his head. She replied correctly, "Why, he's got his hat on the back of his head!" Then I knew she saw him. He left her side and passed around foot of bed to my side. I saw drops of water on his forehead, as tho he had been in the rain; or was perspiring! This astonished me and claimed my attention more than anything else. In a minute he vanished, and I never could tell whether I received treatment or not. For several mornings we composed ourselves, but never saw him again.

N. said she was afraid he was dead, and wrote immediately to learn the truth. In due time his letter in reply came and he stated therein that he often goes into a trance, that his wife often sees him when he is absent.

As this was the only instance of my seeing a spirit yet in the body, and as we both saw him at same time, I feel that you can possibly make use of this information, and if he is honest, he can not do otherwise than acknowledge having received a letter from N. in regard to the experience.

The address is Geo. W. S——, Richmond, Indiana. If you wish to write him you may mention my name.

Yours for the cause,

ANNA STOCKINGER.

New York City, May 21, 1909.

Mrs. D. J. Sweezey,
Cross Plains, Ind.

My dear Madam,—

You will recall an experience of Miss Stockinger regarding a Dr. Isaac Teague, and some correspondence regarding it. Miss Stockinger has reported the facts to me, and I should be very glad to have your corroborative testimony regarding the facts. The answers to the following questions would supply that:

Answer. I do.

1. Who was Dr. Isaac Teague, where did he live at the time, what was his occupation, and what did you know of the man?

Answer. Nothing.

2. Where was Miss Stockinger at the time you received the message?

Answer. Kirksville, Ind.

3. Can you imagine any reason for his appearing to Miss Stockinger?

Answer. I believe he wanted to reach someone through Miss S.

4. Could you please to supply me with the date of his death and to state so far as you can recall how long after his death it was before you received the message from Miss Stockinger?

Answer. I cannot.

Very sincerely,

JAMES H. HYSLOP.

May 24th, 1909.

Dr. J. H. Hyslop.

I have a very sick patient in my family, insane. You can judge how limited my time is and how unfit I am to recall facts or search for Miss Stockinger's letter in regard to Dr. I. Teague. The letter made a lasting impression on my mind as she questioned why he should appear to her as he did, and as she was on the stairs if I remember correctly. Miss S. wrote me since from Versailles of having knowledge verified of Dr. Teague's death and business at Richmond, Ind. I believe. Miss Stockinger is very conscientious and makes no statements that are not true, is reliable in what she

states and experiences. I have had several messages from my son, Dr. Frank C. Sweezey, in spirit life through Miss S., things she had no previous knowledge of and *all were correct*. I trust the investigation you are making will not only be satisfactory to you but bring light and the truth of spirit return to the world and you will feel well paid for your work. When at liberty, any facts I can supply you will be freely given.

Sincerely your friend in this useful work,
(MRS.) D. J. SWEEZEY.

Versailles, Ind., May 5, '08.

Mr. J. H. Hyslop, N. Y.

Dear Sir,—

Inclosed account speaks for itself. I have this day sent same to my friend, Mr. T. in Calif., and as soon as I receive his reply, shall send it you.

You may preserve the account and though there is nothing startling in it, even should it prove correct, it may give me confidence to "try again" and for better results. If incorrect, no harm will be done.

Some time in April I sent you an account of experience my mother had and as yet have received no acknowledgment of its receipt, such as you usually send. I hope it reached you. It is likely you were away or busy. I should have sent this sooner but was waiting to hear from you.

Yours respectfully,

Wishing you success I am as ever,

A. STOCKINGER.

[Received May 8th, 1908. J. H. Hyslop.]

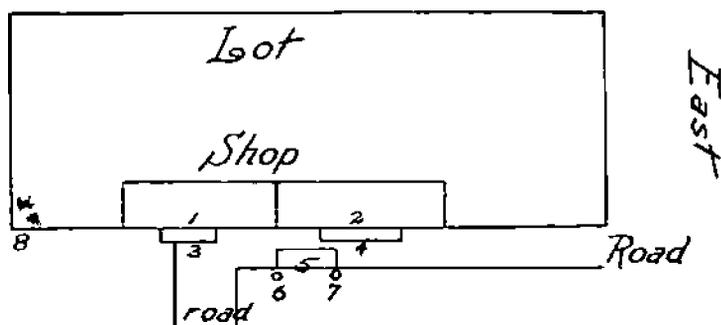
An exact copy of record made in my diary, Monday morning, April 13, 1908, time 9:30.

Concentrating my mind upon a friend with whom I have been exchanging letters at intervals during three years, and whom I have never seen, this is what I saw:

A long, low, wooden building, dark brownish red color open by two large sliding doors that looked like tin, and of same color, (dark red). Doors were open, but I saw them another time shut, with locks like padlocks hanging to them. Then, I thought they

were tin, but they may have been wood as the building. They did not project as in drawing. (3 and 4). At No. 8 I saw shade, the only shade near. I marvelled at the glare of the sun and looked for shade. At 8 was shade that I thought came from trees. It was not so near as in drawing. Can't tell how far. Could see only those things before me. I thought at the time building faced South. Judged solely by sun, therefore, am doubtful about the point, but I let it go as South.

At No. 7, the hind wheel of a wagon, No. 5, my friend, Mr. T. squatted on his feet, doing something to the hub of the wheel, there. Wagon was all new, unpainted, seemed low, long, and not like an ordinary wagon. I never saw one like it, and hence can describe it only as a light, or small wagon, something like a dray, at any rate it was not like a heavy, clumsy farm wagon. I knew it was all new for the wood was fresh and clean and it seemed to



never have been used and so far as I could see, was in repair. I wondered what he was doing to the hub. I couldn't make out what he was doing to it. He seemed to have finished his work before I arrived, for he was passing his hand over the hub, and whistling and humming notes, *no tunes*. He wore a cap and dark apron such as carpenters wear. As he squatted there, I saw a white edge of paper peeping from back trouser pocket. I wondered whether he received the letter I sent 5 days before. I put my left hand on his right shoulder to arouse him. He thought only of his work, the wagon before him and for that I did not care. He did not look up, was absorbed in thoughts of the work he had been doing. I got

a glimpse of another man, not so tall as Mr. T. and less shapely and inclined to be stout. He stood at 3 and looked, then he came around to see the wheel at No. 7, and then both men, after looking at work, returned into shop. Mr. T. stood in door at 4 and surveyed the wagon from there. That he was proud of his work I was *sure*, for while I did not hear any expressions of satisfaction, I *felt distinctly* his feeling of *pride!* The other man seemed to be careless and rather indifferent to the work at wagon. The work seemed to have been done and there was nothing more to *do* to the *wagon*. So, I felt, was the case.

The second man seemed to me, to be a blacksmith, and (No. 1) where he entered at door, No. 3 was his shop. Mr. T. entered at No. 4. No. 2 I then thought to be a wagon shop. There was not the same black look about No. 2 internally, as was the case with No. 1, and shavings and chips lay on the floor of No. 2, as I looked in from door.

With this, I intend to write Mr. T. in Calif. and have him to send verification of this account. When his reply comes I shall send it to you. The reason I send you this is because I had two other experiences which proved true, according to Mr. T.'s verification. This for aught I know, may be all correct or all incorrect. It depends on what Mr. T. writes in reply. I never saw *picture* of *shop* and never was in Calif. Did not know he made or mended wagons! Once he wrote that he did *wood-carving*. This, I thought, was for the inside of houses, etc. He mentioned once of having done some *carpenter work*. I never gave any thought to his work.

A. S.

Healdsburg, Calif., May 20, 1909.

Prof. J. H. Hyslop,

Dear Sir,—

In reply to your question as to the veracity of Miss Stockinger, I do not hesitate to say that I should stake my life on her honesty. If my life depended on her stating the exact truth or what she believed to be such, even in the most trivial affairs, I would have no fear. This, after more than three years of vigorous correspondence on various subjects.

Neither is she a careless observer, easily deceived or mistaken. Truth to tell, your question startled me for the moment, for it was

a new idea to me; I do not mean that it reflects any discredit to you, for I see the necessity of your proceeding carefully, the eyes of the world are on you, and any hasty step might be disastrous to you or work mischief to our beloved cause. I take this opportunity to thank you, dear sir, for the active part you are taking in an unpopular cause which has done so much for humanity; but you are in the best of company, Crookes, Flammarion, Wallace, *et al.* In my hermitage in the Rocky Mountains many years ago I was amused at your enthusiasm and that of your friend, Dr. Hodgson. I had had a similar experience many years before but concluded that Carlyle was right when he said England has so many million inhabitants mostly fools. The same is true of all countries. But, to Miss Stockinger. She has given me some excellent tests of her clairvoyant powers, but in reading sealed questions I don't think she can be excelled. I will give you one of the former given on first acquaintance or soon thereafter. She wrote: "I saw you sitting at a table jam up against a north wall, you look to the right and your eyes are light blue. Over the table in front of you is a brown shelf with various articles on it." This is all I remember, but it is remarkably accurate. The table is screwed on to the north wall, and I look to the right when eating because the window is on that side, and I look out at the trees. My eyes are light blue tho my hair is dark brown. Maude Lord Drake once remarked to me that it is also a peculiarity of her family. Miss Stockinger has often seen me "working on the hind wheel of a wagon" "walking and looking in this direction" going to Fitch Mountain which lies east of this town. It is the favorite resort of all strong enough to climb it. Again she described our front gate with a picture over it and boys shooting at the picture, and here is proof of her absolute honesty and truthfulness. I sent her a photo of the house including said gate, and she said it is not as she saw it. Then we both wonder why, or how she could see what does not exist. But for her confession I would have thought she saw it as it is, for one idle day I painted on an arbor over the gate a lioness and cubs, and some passing boys did shoot at it in passing, with some of their bird killing contrivances. Miss S. wrote to me of her visit to heaven before she had it published. I knew two others who had a similar experience, but of much longer duration. In regard to reading sealed questions and answering them I learned this; the medium does not

read them; her guide who answers them does not read them. I am of a scientific turn, I was going to say; but at least I am an earnest seeker after truth, the exact truth, and one of my questions was: "How do you read these questions?" The reply was that my spirit friends know what the questions are and if of a general character the guide answers them according to his ability, if of a personal nature my friends give him the answer, and he, in turn, impresses it on the medium's mind. Through this question department I have come in touch with Charlie Cox, a man of 60, who fell from my side, or rather behind me, and was killed nearly 30 years ago. I once saw him "materialize" 7 years after the accident, looked as natural as on the day he fell, with his close cropped full beard curly as a negro's head, and of a peculiar gray that I could not describe. Miss S. seeing him clairvoyantly, calls it light.

But it is almost mail time and I must hurry. I had another experience in San Diego soon after with an old couple I had never heard of, but they were the grandparents of a bright young man I knew in Mexico, and they wished me to write him "not to go back to Mo. as there was no gold there as reported." Sure enough it proved to be a "salted" mine. If you care for it I will gladly write the particulars some other time. Let me know through Miss S. if you write her again. I wish to say that spirit (the old man) dematerialized while I held his hand, only a very small cloud of "smoke" remaining when the fingers opened and let go. [28]

Yours in haste,

JOE TROUNSON.

Versailles, Ind., May 22, '09.

Mr. James H. Hyslop, New York City.

Dear Sir,—

In reply to your inquiry in regard to the psychical experiences

28. Tho Miss Stockinger wished me to destroy her record of the experiment with Mr. Trounson because she thought it mostly a failure, I have included it for the successful points in it and more particularly for the additional incidents in Mr. Trounson's letter which Miss Stockinger does not mention, evidently not having recalled them. There was enough true in the experiment to make the coincidences worth recording and all the more for the inaccuracies in it, as both these mistakes and Miss Stockinger's attitude of mind toward them tend to protect her against both illusion and misrepresentation in her narrative.

of Miss Anna Stockinger I shall state that I am personally acquainted with Miss Stockinger and know her to be honest in what she has given us.

My husband, Mr. James Roberts, and I have received what we are sure is positive proof from Miss Stockinger's mediumship that our dead friends can and do return to us. She described my father perfectly and others whom she never knew; she described as satisfactorily, and gave us such messages from them as further proved their identity.

Once she described the spirit of a woman whose name she said was Anderson. She did not give any other name and I could not recollect such a person. Finally I asked if the spirit could tell me anything that would be a clue to her identity, whereupon Miss S. said that the spirit said she had pulled me out of the creek and had saved my life when I was a child. This was all true, and I remembered the girl all right then, but it was a *river* and not a *creek* from whose waters she had rescued me.

I could relate several incidents of the sort, but do not care to go into details. To Mr. Roberts and myself these experiences with Miss S. are very important, but they cannot be so to others; hence I shall give no further accounts of them. You may use my name as what I state is true, and I have no reason to dislike seeing my name in connection with the subject.

Very truly,

(MRS.) JAMES ROBERTS.

Versailles, Ind., May 27, '09.

Prof. J. H. Hyslop, New York.

Dear Prof. Hyslop.

In reply to your letter, I herewith send you Mr. Ward's (spirit) communication just as I got it at the time, in regard to the present of the rug. Altho every opportunity was taken by my spirit teachers to prove to me that the writing came from the source it constantly claimed to, this, in regard to the present, from Mr. Ward, impressed me greatly. I am sending you the original writing.

My sentence "We were satisfied that the sentences were something more than mere words coming from the sources outside ourselves," is expressed just as I meant it, but, as you stated, is not

clear. It could be made to read thus: "We were satisfied that the sentences were something more than mere words, and that they came from sources outside ourselves."

You inquire whether I knew German well when the messages came in that language. I could read and understand German *perfectly* but never spoke it or wrote it, because I could not get the grammar straight or the spelling correct. Since then, I have studied the German grammar and attended to my spelling more particularly; however, I perceive that when a German spirit communicant comes, my teacher stands by and gives me the thought in English and the message is then given in that language.

As to French, I know nothing whatever of that language.

Mr. Frank Beverlin spoke to me about having received a letter of inquiry in regard to Dr. Isaac C. Teague. He tells me he has entirely forgotten my account of that experience I had with the spirit doctor in Missouri, but that Mrs. B. (his wife) recollected having heard me mention that incident. He also mentioned to me the fact that Dr. T. had some two or three years ago communicated through me to him, at one of our meetings. I have a dim recollection of this. However, Dr. Teague has never appeared to me *alone*, since that time in Missouri. I think I stated in my printed account of the spirit doctor, that I had never seen him since that time in Missouri, having forgotten the fact that he came and gave a message to Mr. B. through me. Hereafter, I shall make a careful record of all that occurs at our meetings.

If you see any discrepancy in any of my statements, do not hesitate to inform me, as I wish in all my statements to be accurate.

Truly,

ANNA STOCKINGER.

Automatic writing by Mr. Ward.

Jan., '03.

Commence. You may write now. I have to get you in order before we can begin. We are going to give you more for your circle work at present, so do not cease till we state you may. Concerning the present delivered by the members of your little circle I have this to say; you are to regard that as a token of regard they hold both for you and for our work through you. You must not claim all the honor if indeed you do but allow us a share, at least,

as much as the mere mentioning of it will amount to a great deal to those who would reach members of your circle, and those who are anxious and whom we must teach patient submission till all be in harmony. No, you may accept the gift as a gratuitous expression of regard from the members who confidently hope that through your own work for us, such as we have been giving is to be the salvation of the circle. Not merely the circle but all those who are interested in your progress with the same. Concerning your work now, please have all the members to proceed as heretofore, deferring not the songs, for attractions to the contrary. Nothing should dissuade any mortal from the path of industry and right living and that is to fear and love God. Good is the substitute with many, but you may know how to class this yourself. Such your own understanding of the term I cannot replace your power now, hence cessation will be in order.

Commence. You may write again. Remain calm and do not interrupt by anything. We can recall no instance when we did not control you for the better and you can recall instances where had you heeded us, you would have gained a great deal. I wish you would heed us now. I cannot control any expedient that will allay your fears that we are not doing right by you but you must not continue so doubting. It avails nought to doubt. You have been wondering whether this control would bring you to a bad result. I think you would not do this, at any time. It remains with you to cease these thoughts. Rather think what you can do to assist us. We have a great deal that you do not realize that must be done, ere you can be successful in your work for us. My child you must remember that we work to have you a good tool to be utilized for spreading the grand truths to those yet doubtful of them. In ignorance they conceive our kingdom a falsity urged by equally false mediums. This must be corrected. You have been chosen to correct these doubting minds and first correct your own. You do not and if you don't implicitly put your entire trust in us. It is with great * * that we do this work for you and we would therefore see some issue for our pains. Do not cease. It can come from you now, largely to correct this habit you have of fearing resultant works. You have no need to have such fears. If such direful catastrophe occurs, we predict it will be through causes not at all allied with our work. Through them we may come in better accord

with the force given by all. You are soon ready to receive much good through your persistent endeavors, never fear, and the sooner you commence to expect no demonstrations from us, the sooner will you receive that for which you are at work. While you are seated in the circle let not one member conceive any thought [save] as that of our work. Let our work alone, you merely doing yours, not too consciously as stated before, and all shall be as we hope to have it. Now, when you once get in order, and we have proven to you our assertions that we are ever striving to give you proof of our presence, then will you continue without break at each and all of your sittings, especially so long as you do as we dictate from time to time. You are not to admit others, but encourage those others to do as you are doing, give their guides a chance to prove their existence as well as their identity. No, we can do nothing if you allow others into the circle who have not been trained as we have been training you. Now, you may not clearly see the necessity of this as we do, and it is useless for us to explain. Part of your work consists in pushing this * * of our work. You may deem us unconditional in our requests but we are so only as is necessary for the success of her who would undertake this work. Now we will commence to give you more than mere instructions. You have given us power and we will now give you what we can. U do not have to accede to any of your plans but only as you desire so to do as in case you become weary you may cease and we shall not think wrongly of your procedure. Well now where did we leave off I wonder. I shall not tell you but what I desire this time and you may remain as calm as is convenient. You have remained as controllable of late as was necessary and we deem your eagerness toward success has a great deal to do with it. Do not cease now. You must continue ever eager and all you desire so greatly & work for so persistently shall come to you as a recompense. It can not come otherwise. When one does not strive to attain any desirous object he will never receive it through *himself* alone. First, exert your own ambition and industry and lo it cometh, not like a delayed wanderer over the planes who cannot accustom himself to such a road, but who must in case he wishes to reach his destination cut out his own road. I do not wish you to cease now. You have a great ambition to become a good media, and all for the sake of other benighted mortals, all well and good, and pleasing as this desire is

to us to fulfill, you must needs do your own part also. It lieth not altogether with us to cut the road and to carry you over it too. Do you remember the old saw which says that not one of us shall reach our heavenly home who does not both fear and worship God? Well that was symbolical, meant that not one of us but must follow the road laid out for us by the power above to preclude all our own.

Versailles, Ind., June 21, '09.

Prof. Jas. H. Hyslop, New York.

Dear Sir,—

In reply to yours of 17th inst. shall state that I recollect the account of an experience I sent you before I knew whether it was correct or not. Now, if you have not destroyed my account as I desired you will have the entire experience better than I can give it from memory now. I shall give a brief sketch of same so if it has been destroyed you may see what it was. In the first place, my greatest mistake was in giving what I thought was the correct direction. I said the double shop—composed of blacksmith and wagon shop—opened and faced the south, whereas later I learned it faced north. This threw the entire shop out of the place. Since this experience, I am more cautious in giving directions, if I give them at all. There were two men at work in the different shops, and outside on the edge of street, stood a new wagon, small sized, and as tho unpainted. A tall man, whom I recognized as my friend, came out of the shop in which I saw shavings, chips, and sticks of wood. He walked around this apparently finished wagon and stopped at the hind wheel on side *away* from shop. He worked a long time with the hub or center of wheel, screwing and turning on it as tho it would not fit, tho I could not see *anything* wrong with it. As he squatted down on his feet, I touched his shoulder (or surely thought I did) and I wondered why he was so absorbed that he could not arouse and see me. I seemed like a spirit control, and could feel the difficulty my spirit friends have often explained to me, when mortals are not susceptible, etc. As he sat screwing on the nut of the wheel, I wondered if he had received my letter. All I could gather from his thoughts was the work at hand, the center of the wheel did not seem to work to suit. At last, he got up and whistled no distinguishable tune, and a *stout*, florid looking man whom I judged to be a blacksmith, as he was dressed like one,

strolled over to the wagon and stood looking at that particular hub. I strove to hear what they said, but heard *no words*, (orally) and got the impression that the wheel was all right now, and both were satisfied. They entered the shop, which I had described as a long, low building in two parts, with large double sliding doors fastened with padlock. The doors, my friend wrote later, were moved by a pulley fixture, and were not sliding or padlocked as I had described. Also, my statement as to direction, was incorrect, but the main feature, the work with hub, and the two men, especially the description of the *stout* man was correct, as you will find if you write to Mr. Trounson.

I don't recollect whether I wrote you of the time I saw Mr. T. in his room reading by lamplight. I stood at the threshold of a door opening from inside of house, looking into a north room. Mr. Trounson sat at a table of whose legs I could see only two, and above which I saw what I felt was a bookcase, yet I doubted this for tho there were shelves, there was something dark hanging over books, shelves and all, making a very odd appearance. He sat on what I thought was a piano stool, for when I stood in the door, he immediately turned round to his right, till he faced me, the stool turning with him and showing no *back*. He looked *at me* with great open *blue eyes* as tho surprised. I seemed to be *right there* at the time!

The reason I have been experimenting in this wise with this correspondent, is because he has shown some willingness to be thus *bothered!* Such are rare. If it were possible for me to find some one at a distance as deeply interested in this work as I am, and with time at his disposal, I feel sure excellent results would come. Mr. Trounson does not seem to be of a *positive* mind, nor can he concentrate sufficiently for effective work! I have reference to our experiments in mental telepathy, which we are still continuing. You will understand that I have always to labor under the idea that others may think me a harassing enthusiast, and this state of mind naturally detracts from effective work. If we could arrive at some, mutual understanding and neither of us feel that the recording of all the minor details of experiences are *too much of a task*, we might accomplish something.

I am willing always to do my part, but cannot say to another, "You must do yours!" My attitude is rarely positive.

Hoping I have replied satisfactorily to your inquiries, shall cease.

Very truly,

ANNA STOCKINGER.

Versailles, Ind., April 9th, '08.

Prof. Hyslop, New York.

Dear Sir,—

Enclosed is a recent experience which I have tried to write out for you. I shall send accounts of several interesting experiences as soon as I can typewrite same. Should have sent them long ago, but thought you had plenty similar accounts.

I wish to state that somehow it is difficult to write of these experiences with justice to myself and to those other friends, and while striving to be *exact*, may still neglect to make all the statements necessary.

You inquired about the voices; whether vocal or otherwise. I would refer you to the "Progressive Thinker" of Feb. 15, '03. That experience of mine explains the matter as I understand it, up to the present. I may as well enclose that also. It is *true*, every word of it, but errors were made by the printer. These I marked.

Recently, I have found that I am able to see correspondents of mine in distant states and in foreign countries; am able to describe what I see of them and their surroundings, which later, they verify, to my satisfaction, and to their surprise. I cannot explain this even to myself, my teachers seeming to have no hand in it. The friends I refer to have never seen me nor I them. If such accounts can be used I shall be delighted to send them, and shall experiment on that line in earnest.

Respectfully,

ANNA STOCKINGER.

At 8 o'clock in the evening of March 14, 1908, my parents and I were seated around a large oval table, reading by the electric light. I was reading the second volume of Auerbach's "On the Heights", (German); my father had a law journal, and mother some papers. Several days before this my spirit teacher told me I should see Thomas Paine. I was rather indifferent about it, never thinking

any more about the promise. This evening of the 14th, I happened to look up from my book when without a thought, I saw before me at my left, purple velvet. Instantly I thought; "How beautiful purple velvet is, how very beautiful!" Gradually it developed into an entire coat, then a fine lace waterfall front (where men now display a stiff white bosom shirt), around the neck was wound a soft, white cloth. The whole dress was after the style of the revolutionary heroes. Now I saw the entire form except from a little below the waist down, where he stood against the table, his limbs hidden by the cloth. He stood leaning on his arms, his hands on the edge of the table as a sort of support to his tall, half bowed frame, his flat chest and leanness being thus accentuated. He stood in the half-stooping posture looking down upon me, and smiling. His face was smooth, long, and with a few deep lines and *hollows*. His teeth were not striking, seemed perfect and suitable to such a mouth. While the face was not narrow, exactly, the mouth seemed to belong to a face that is narrow. The forehead was high as though bald, his hair not striking. His eyes were deeply set or "hollow eyed", but they were the most striking features of his face, large, wide open, bluish-gray; more blue than gray in color, and expressive. His entire attitude and expression was of one anxious to help and eager to please. In spite of this, a feeling of sadness crept over me. This I interpreted at the time as due to the lanky, thin figure so entirely different from that of the broad shouldered, stout men of to-day, which moved me to pity. He said he would come to me often if conditions would permit; that he was still here to drive old Error from the earth. I thought of his books, regretful to think I had never given them much attention. I determined to read them all straight through. He moved a little nearer, turned more to his right and smiled encouragingly. Then he said, "They are still good. Read them now and I shall come and write for you." At this moment the door-bell rang and in the confusion, he vanished. Since then he has been present several times, but never visible.

A friend to whom I mentioned the incident thought I had seen a picture of Thomas Paine, hence the image conjured up in my mind, etc. Very few pictures of Paine have I seen, only those printed from time to time in the Truth Seeker, and the best one in our Paine's Complete Works. But the best was simply a picture, while the real, living man I saw, and it seems a breach of manners

on my part to write it up as I have done, especially with my weak descriptive power.

I had never pictured Thomas Paine in my mind; had never *thought* of his *clothes*. The purple velvet coat and all of his costume that I saw, was a complete surprise to me, as was also his presence that evening, for I was not thinking of anything but my book. I told my parents of the incident and they know it is honest, and that I am not one to be fanciful, or mistaken in this. My teacher, from the beginning of his work of instructing me, (some six years ago) corrected my habit of dictating whom I wished to see and to hear, and I have learned to take what comes, without expressing a wish as to my preference, etc. The only reason I assign for his appearance is that my teacher wished to encourage me to continue my development so that such as Paine may find an avenue for communication as time passes.

Very truly,

ANNA STOCKINGER,
CHRISTINA STOCKINGER,
ADAM STOCKINGER.

[Evidently posted at the railway station, Versailles, Ind. Post-mark June 2nd, 1908—J. H. H.] [Box 84.]

In August, 1905, my cousin, Miss Nellie Schwartz, (a trained nurse), and I were visiting in Illinois. One morning there, Nellie told us (my sister, Mrs. Raper and me) that she dreamed that night of a man who advanced towards her and shook hands, telling her he was a doctor, and that he wished she would by no means leave me. She said she promised she would do as he wished, and he seemed to be pleased. She described his personal appearance minutely to us, and said he seemed so real, etc. I casually remarked to my sister that the description of the dream doctor was a perfect one of our old school teacher, (my sister's and mine) whose name was Day, and whom N. never knew. We wondered idly at the dream message, for I was not ill but merely felt depressed by the heat. N. was not thinking of leaving me, but, as a nurse, was liable to be called away, and when called would not refuse to go. She intended to take several weeks' vacation.

Several evenings after said dream, I consented to hold a séance for the benefit of my sister and her husband, who had never had

any experience in this line. As I never "sit" for money, the results we get are never forced, and this evening in the lamplight, many good tests came for us. Among others, I saw and described a spirit that walked up to Nellie. I described him as minutely as possible, and he gave no name nor did anyone ask it. My spirit teachers having long ago insisted that I should not be persistent in demanding names, especially, as they do not signify much, I have overcome that desire to know a man's name as soon as he is present. But in this case I jumped to the conclusion that this man was Mr. Day, our old school teacher. He was the exact image of Mr. Day, and from my description of him at first, even my sister declared it was Mr. Day. So we felt it was Mr. D. and let it go at that. I repeated what he was saying to Nellie. He said: "I ask of you not to leave Annie, please remain with her for a time, and do not leave her. Promise me you will do this." After giving this message he disappeared and my sister expressed disappointment because this spirit spoke to N. whom he never knew in life, and had not a word for her who had always thought much of him as a teacher.

A week after this we were on our way home, N. to Indianapolis, and I to Versailles. We went direct to Kokomo, where we remained a day. While there, we decided to go to the Chesterfield Spiritualist Camp to see what was going on there. When we got there I did not feel strong; the trip and the heat had been very trying. N. was afraid I would break down, and without my knowledge went to see a magnetic healer whose sign she saw on one of the cottages on the ground. He was a perfect stranger to her, of that I am positive. She returned after having inquired into his mode of treatment, etc., and finally persuaded me to visit this man and take several treatments. I did this reluctantly, not because I doubted any one's intentions, but because I didn't worry about my condition at all, and wished to be let alone. I was in a state of indifference concerning my condition, and the kindness of others annoyed me, however, as Nellie had promised to bring me to see this man, I went for her sake. The name on the sign was Prof. Elmer Crawford, Magnetic Healer. No sooner had I seated myself in his private room for the first treatment than I surprised Nellie and myself by telling him that his father was present. He gave some brief message which did not interest me so I did not try to keep it

in memory. It was a sort of greeting, as I remember. Then I saw distinctly a man whose personal appearance I described minutely. Mr. C. did not say much, but requested me to ask his name. Again I thought it was the spirit of my old teacher, Mr. Day, and all the time I was giving the description of him to my listeners I thought it was Mr. D. but did not have time to tell them what I thought, for immediately after Mr. C.'s question the spirit said his name was McCarthy, that he was Dr. McCarthy. Mr. C. straightway declared that it was correct; that it was Dr. McCarthy, his spirit guide or helper. That, then, put an end to my idea that it was the spirit of Mr. Day, and while there I thought no more about it. I did not ask Mr. C. anything about him or his father or anyone else, at that or any other time.

After returning to our lodging house, I thought about the spirit I had seen at my sister's who was so like Mr. Day, and now I knew that, if what the spirit had said in regard to his name and message were true, and that if Prof. Crawford were certain as he seemed to be, as to the identity of this spirit doctor, then, I was mistaken in deciding that the spirit I saw in Ill. was Mr. D. just because it so resembled him. Then the dream of Nellie's occurred to me. She had said in that dream he was a doctor, and his advice to her corresponded to that he gave me later when he appeared at the séance with a message only for her. I knew now that this same spirit had visited us both in Ill. and a week later at the camp, here he was, the same one I saw in Ill. always so much like Mr. D. in appearance; but here he gave the name "Dr. McCarthy", which name was acknowledged by Prof. C. as correct and whose message was understood and appreciated by the Prof. to whom the talk was addressed. After studying about it a few minutes, I sent Nellie back to tell Mr. Crawford that I had seen this same spirit in Illinois. Whether she told him about it and about her dream, I can't say. Perhaps Mr. C. will kindly mention this in his statement. I think I told him later when I went to take treatment of him that I was now fully convinced that this same spirit friend was with us a week before in Ill. and that he was solicitous about my health, and that he did not wish N. to leave me. Right here I shall mention the fact that I saw him nearly every day at the time I took my treatments, and often he renewed his solicitations about having Nellie remain with me. I thought he meant that by her presence she was an

unconscious aid towards assisting the healing process. She did help me!

As my health rapidly improved and I grew steadily stronger, I continued these treatments of Mr. Crawford's for over two weeks, taking daily treatments, and sometimes twice a day, remaining at the camp for that purpose long after strength began to grow. I think that this same spirit, Dr. McCarthy, appeared every time, always with some helpful advice for Mr. C., and on one or two occasions gave advice in regard to the progress of the Professor's other patients, the treatment of one certain man he said might as well be discontinued as they could do nothing for him, etc. The Prof. understood who it was and spoke sorrowfully about it. But I paid no attention to this as it did not concern me. This slight reference is intended to throw more light on the character of work by Dr. McCarthy. Whenever I saw him he always looked the same,—like the twin brother of Mr. Day! I saw him no more after I left the camp, nor have I seen Mr. D. since. If that was Dr. McC. I saw in Ill., then I have yet to see Mr. Day for the very first time.

I must say that I found Prof. Crawford to be as honest, fair and good a man as I have ever met; he was most kind, conscientious and painstaking with his patients, and from his treatment I rapidly grew stronger.

ANNA STOCKINGER.

NELLIE SCHWARTZ.

The above statement is true.

I wish to state the above is correct and true and the patient, Anna Stockinger is a lady of highest esteem and a fine honest medium anxious to do all the good she can in this world, expecting her reward in the spirit life. Many were the experiences received while I was treating her.

Yours resp.

PROF. ELMER CRAWFORD.

Wapakoneta, Ohio.

1. State whether you remember the occasion of Nellie Schwartz's dream, that she related in your presence at your house one morning in August, 1905.

Answer. I remember the dream.

2. Do you remember that reference was made to the description of the man of her dream as answering that of Mr. Day, (deceased).

Answer. Yes, I remember.

3. State whether you recall the sitting at your house several days after the dream incident, when a spirit appeared with the message to Nellie Schwartz that she should not leave (the medium) Anna Stockinger.

Answer. Yes, I recall the sitting.

4. Do you recollect that remarks were made that his description answered that of Mr. Day, (deceased)?

Answer. The description answered that of Mr. Day.

5. Do you recall your remarks at the time?

Answer. I remarked that if it was Mr. Day he would surely speak to me as I was well acquainted with him, and he was not acquainted with Miss Nellie Schwartz, according to my knowledge.

LEONORA RAPER.

Yours truly,

ANNA STOCKINGER.

During the last few months Miss Anna Stockinger, to whom I am personally unknown, has written me accurate descriptions of my father now passed over some 20 years, and messages which I believe could have come from no one but himself, even recalled peculiarities of his speech and manner which I had not thought of for years.

There was no person or means by which she could have obtained this evidence except through spiritual communication and I am convinced that I have received word from my father, and being of agnostic tendency am not easily brought to accept as creditable much of the evidence for the survival of personality; much as for my own comfort I wish to do.

(Mrs.) LOUISE AVERILL,

Howardsville,

Virginia.

Readers will notice from the dates that the present incident is much later than the previous ones. I had Miss Stockinger's

record on file for some years before I was able to edit it for publication. A few points required some correspondence and in it I expressed the desire to have any further incidents that might have occurred since the last report. The following one explains itself and was sent because it had appeared to be unique in the lady's experience so far as one feature of it is concerned, that of seeing the face of a living person whom she did not know. The following is Miss Stockinger's own account—Editor.

May 6th, 1915.

Mr. Jas. H. Hyslop,

My dear Sir:

Mr. Julius A. Wayland, who began the publication of "*The Appeal to Reason*", the Socialist paper of Girard, Kas., was always a friend of ours. He never failed to call on us while he visited his relatives here. He was one of the strong characters, who, as I may have stated in my former account, impressed me that there must be some truth in the idea that men can return and make themselves visible to friends, after death. He was a spiritualist, but never announced that fact, except to people he trusted.

His very last visit with us was in March, 1911, when he came and insisted on my writing for "*The Menace*," a paper which he told us (confidentially) he had financed, in order to offset the antagonism of roman prelates to Socialism.

I wrote for "*The Menace*" from March, 1911 to October, 1913, as may be seen from the enclosed letter from "*The Menace*". The first letters I must have destroyed.

On November 15th, 1912, when I had finished writing my weekly paragraph for "*The Menace*", I turned sidewise on my chair, my head resting on the back of it, in a passive idle way, when I *heard* and *saw* Wayland. He had suicided Nov. 10th, 1912. Wednesday Nov. 14th the funeral was held. Thursday, Nov. 15th, at about 8:30 P. M., he appeared. He seemed weak and his outline was fainter than later on. He pointed to the paper and said: "Please write". I did so and he told in his *characteristic style* why he had shot himself.

He appeared no more till 4:30 P. M. on Nov. 16th. This time I wrote again (always in shorthand). Wayland was a rapid speaker.

(It is difficult for me to write shorthand from the spirit purporting to be Mark Twain whom I never saw, because of his slow way of speaking.) This writing of Wayland's was full of concern over a question of mine. I said: "Can't you give a message for Warren (Editor of *Appeal to Reason* then) or for your children." Also I said: "Perhaps Warren could verify your story as to your rash act, etc." He said: "You know me, Annie, and I know you. Now let me talk in a way you understand. Warren doesn't know *one* thing about me, nor why I hastened off. He doesn't know *one thing*." He, in his positive way, dismissed for the time that subject. But on *every occasion* thereafter I brought it up till at last he said reflectively: "Yes, there is *one man*, you are not acquainted with him; he doesn't live here."

Miss Stockinger was more or less at a loss to know who was possibly meant by the one person who might know something about the reason for the suicide, but she knew of a little booklet published about Mr. Wayland by a friend by the name of Vincent and going to that hit upon a man by the name of Phillips and to him wrote the following letter, which did not reach him, but was returned to her by the postmaster.

Jan. 13th, 1913.

Mr. L. H. Phillips,
Clinton, Mo.,

Dear Sir:

I have just read your letter in the Wayland booklet by Vincent and have decided that I have something to write you.

Wayland, you say, came to you in a dream and spoke. I *believe you*. The Thursday after his funeral he appeared to me, as alive as ever. He told me to write down what he had to say and I did in shorthand. The next evening he appeared again and I wrote at his dictation. Saturday evening he missed. After that he came almost daily, after which I was too busy to pay attention. After several such visits, I said: "Wayland, you have caused your friends grief beyond words; isn't there some way of a proof to them that you can still be near." He shook his head sadly from side to side and said: "Only my children is what I regret." I said: "Give me the names of some near friend to whom I might write in order to verify the

statement you have given me. No one will take my word for it that you talk now to me. I am a stranger to your friends, can't you help me to *prove* that all this you have been telling me is a fact?" He scratched his head and said: "There is one man, Clinton, but tho I had dealings with him last, can't say, you might write to Clinton of Missouri."

He spoke so rapidly I asked for name and address again and understood him to say Clinton, of Phillips, Mo. Instead of waiting till he came again and asking if the address were correct, I addressed a letter to Mr. Clinton, of Phillips, Mo., and after five days it returned. I would send you letter and envelope but burned it, but am sending you the very same stamped self-addressed envelope which the first letter enclosed.

He stated the case of his rash act, said he did not regret it, didn't suffer any remorse, and that, were he in his physical body, would do the very same thing again. Asked if Warren knew why he had done it, he said: "He doesn't know *one thing, not one thing.*"

I threatened at first to write to Warren and he said: "You would only make yourself ridiculous."

I have not told a soul about this but my mother. She knows I wrote the letter to Phillips, Mo., and she read it when it returned. She now asks me to write you explaining this. Wayland was one of the first who got me interested in spirit return. The last time he and his wife were here, we had a long conversation on the subject, and he was much interested in hearing of my experiences.

I tried to get him to tell me more of you but he said you were more of a business man than he, that you knew more of practical business in one day than he would in ten days. Said you were not large, with a full face and a good man, etc. Last March he came and persuaded me to write for "*The Menace.*"

If not asking too much I should like some reply which I shall regard as strictly confidential: please to regard this letter the same. Thanking you in advance,

Yours respectfully,

ANNA STOCKINGER.

Miss Stockinger does not explain how she finally reached Mr. Phillips, but however this may be, he replied to her letter and

the correspondence was dropped as soon as the facts were established. The record then continues.

What I regarded as exceedingly interesting was this: while writing that letter [quoted above] and when I came to the part of the letter where I say, "I tried to get him to tell me more of you, etc." I saw a full life sized face and shoulders of a man I had never before seen. I never knew why I never mentioned this fact in that first letter of mine, but I didn't. Probably I felt unconsciously that it was foreign to this matter. I positively know I never had the slightest idea it was Mr. Phillips' face seen through Wayland's control of me. At such times when I see or write, I am in a dazed condition. I seem to have little power to think. When I try to understand what I have written for spirits [I] cannot do so satisfactorily till the next day. So when I saw the "face" I never realized its importance. The "face" seemed to go down before my eyes like a slowly moving meteor. It started half way up the dining room wall and disappeared as it slowly reached the floor. It was a life sized full face with color more like that of a painting. I could see no imperfections as one can in a live face.

When Mr. Phillips' first letter came his picture was enclosed. I didn't mention a picture or a face as my letter to him shows. The picture he sent, (likely under Wayland's influence) is an exact paper picture of the finely colored full front view face I saw traveling, as it seemed to me, down the wall.*

*The important feature of this whole incident is the apparition of the "face" of Mr. Phillips, taken in connection with other features of the experience. All depends on the identification of the face in the apparition and the cut received from him. But the identification of apparitions has been frequent enough not to insist too rigidly on sceptical queries here and the lady has all along shown herself critical enough to pay at least some respect to her recognition.

The important features of the incident are these. (1) The fact that the apparition was that of a living person, and (2) the fact that it appeared like a painting; that is, flat and without perspective. There have been recorded apparitions of the living before and that fact is not especially anomalous. But I have often raised the question whether apparitions were caused by the personalities who appear in them and there has not been overwhelming evidence that they had a foreign cause. But in this instance the presumptive appearance is of a *tertium quid* as the cause. The very fact that it was ac-

I never mentioned this to Mr. Phillips, but have since been sorry that I did not at the time I wrote that first letter. I cannot expect to be believed now, but I myself regard this as the most striking revelation of a spirit intervention I have ever had. Had it come to me after hearing from Mr. Phillips, I would have construed it as far less striking.

Another thing, this face was like a painting. I saw it was only a bust view. It did not stand up before me as Thomas Paine did or as Wayland did after. It was not the man himself. On the picture [I send you] I just now drew a line showing how much was visible, just head and shoulders exactly in shape of picture, but with

accompanied by communications and an apparition of the deceased Mr. Wayland and that Mr. Phillips was a friend of the deceased makes a very strong claim, if we are to accept any of the facts at all, for the causation of the incident in Mr. Wayland himself, however we may choose to explain his apparition. If the action of a personality himself is not necessary for the production of a phantasm of himself the whole doctrine of apparitions, as suggested in *Phantasms of the Living* will have to be revised. In this instance, the clearest implication is that it was the dead that caused the apparition of Mr. Phillips and not himself and that once conceded third parties may be a requisite for many of the apparitions of the dead. I do not say always, either as a fact or a necessity, but as a possibility. It will be easier to explain "spirit clothes" on the *tertium quid* theory, tho it is conceivable enough that the subject himself might do it by the pictographic process, which means that his own thoughts cause the phantasm. But we need not restrict his thoughts to himself and it would give much more unity to these phenomena, and simplicity also, if we found that a third party was often involved in the phantasm we have reported. In this instance we have the dead involved beyond question, even tho we treat the phenomena as subjective hallucinations. In most cases of apparitions we have not distinct evidence of the complications involved in this one. We have only the percipient and the supposed agent, as the living personality is the only other verifiable agent or possible agent in the case. But in this one we have the dead as the chief agent and the apparition distinctly claims, superficially at least, to be the product of the dead communicator. It is only a question of evidence to determine how far this extends.

The second circumstance is the painting like appearance of the face. It suggests the affiliation of the phenomena with some of the photographs taken by Dr. Ochorivics. Cf. *Journal*, Vol. V, pp. 678-721. But here we do not have the complications of the photograph to create scepticism. We have only the mental picture noticeable representing something without perspective or the third dimension. It may prove an important feature to study in apparitions generally.

pleasant expression more lifelike than this paper picture.

From his letters other points may be interesting. I can't state positively anything about it, except that Wayland did bring other spirits. One I called "The Voluble Lady," and another a "Doctor", if I am not mistaken.

Mr. Phillips proved to be the Attorney employed by the Wayland heirs. If he was employed by Wayland in his will, I do not know. I never asked. If Mr. Phillips is the kind of man I think he is, he will not object to replying to any questions in regard to the matter.

Wayland told me not to write to others of his relatives as they would not reply. I did any way. I wrote to his son Walter and to his sister here, but neither replied.

Yours for Truth always,

ANNA STOCKINGER.

In Mr. Phillips' replies to Miss Stockinger's communications which contained more than is narrated here, it is evident that she had come into connection with personalities that conveyed super-normal information. But they are not pertinent to the incident here recorded, which obtains its chief interest from the incident of the face. That has been the subject of comment in a footnote.

I made further inquiries on certain points of Miss Stockinger and the following details are important.

It was inferrible from Miss Stockinger's account that she had the apparition of Mr. Wayland after she had learned of his death. In reply to inquiry she makes the direct affirmation of the fact. She had learned of his death from Mr. Wayland's relatives a few hours after it occurred. In his message to Miss Stockinger Mr. Wayland stated the reason for his suicide and I have a copy of the message. But the immediate friends and relatives would not reply to inquiries by Miss Stockinger and hence she could obtain no confirmation of the facts. In the message Mr. Wayland stated that no person knew why he did it, tho referring to Mr. Phillips as knowing him best. In the message Mr. Wayland stated that his family would not corroborate the facts and that they would think Miss Stockinger crazy for speaking of it.

This statement seems to have been confirmed: for no one of them replied to her letters.

A most interesting point in Miss Stockinger's reply to me is the appearance of Mr. Phillips' face in the apparition of him. She says:

"Yes, the representation or vision of Mr. Phillips' face was the exact image of the face on the picture [cut of him], only that the vision I saw of the face seemed like a *live face* as to color, like an oil or more like a water color painting. It was the vision of a 'live face', as near as I can explain; tho it appeared *flat* as a picture is, on a flat surface."

It is the flat appearance of the face that is interesting as well as the color, tho the appearance of the face as lifelike is not coincidental with anything else in similar experiences, except perhaps that this might be natural for the subconscious. But the flat appearance of the face coincides with the appearance of faces in certain reported "spirit-photographs" which do not bear evidence of being fraudulent. Cf. *Journal Am. S. P. R.*, Vol IX. p. 45, and Fig. XXIV.

BOOK REVIEWS.

The Bowmen and other Legends of the War. By ARTHUR MACHEN.
G. P. Putnam's Sons, New York. 1915.

This book is a reprint of some stories about the European War that have obtained an unenviable notoriety from the reception of them in certain quarters as real. It was this belief that led the author to reprint them from the London *Evening News*, where they were originally published simply as inventions. As soon as it was evident that the public was taking them seriously he disavowed their character and told how he had come to write them. The Preface explains their origin and the Postscript is a criticism of some allegations of sorties told to contradict the view which the author held about such phenomena generally. The book is especially interesting for the psychic researcher because it illustrates so fully the kind of cautiousness which the scientific man has to maintain in the acceptance of the marvelous. It is true that the story as told bears marks of invention and perhaps those familiar with psychic phenomena that are provable would detect their real spuriousness, tho the variety of psychic phenomena is such as to make even doubt weaker than we should like it to be. But whether any other phenomena occurred or not—they are reported or alleged—this book is a good lesson to the public to encourage critical methods in the acceptance of such stories, and especially to distrust anything told in a newspaper. The book is well written and tho it does not appeal to the scientific man, that is not a fault. It makes clear the error in accepting the story as real.

Ogilvie's Astrological Birthday Book. By LEO BERNART. J. S. Ogilvie, New York. 1915.

This book summarizes what a man will be or do on certain days of the year and then mentions at the close of each summary the name of some celebrated person that was born on that day! What any sane person wants to do with works of this kind no one can understand.

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**THE DORIS FISCHER CASE OF MULTIPLE
 PERSONALITY.**

BY WALTER F. PRINCE.

III.

2. Potent Factors in Environment.

The most unfavorable element, the great depressant, in Doris's life, was her own father. Subconscious horror after conscious memory of his terrible act had ceased, fear, abhorrence of his drunkenness, feelings outraged by his callous treatment especially of her mother, daily did their destructive work. For just one period of perhaps two weeks M.'s activities notably declined and R. D. daily increased in control, and this was when the father was absent, confined in a hospital.

The great stimulant which vivified her first seventeen years was her mother, whom she fairly idolized. There was a peculiar community of tastes and of sympathy between the two, and each found her chief joy in the other. In one way, however, the mother's influence was innocently unfortunate.

Imaginative by nature, she found relief from her constant toil and her sordid surroundings in day-dreams of domestic felicity, luxury and beauty, and by sharing these with D. she encouraged a tendency already inordinately strong. Thus was the parted stream of D.'s consciousness fed, and the ground loosened for possible new channels of dissociation.

Another unfortunate circumstance was that the poverty of the family and her sympathy for the mother caused R. D. to exert herself to the limit of her energies, from the age of seven. Rising hours before a child should in order to assist her mother, going to school during the day, working after school often until late at night, her vacations likewise filled with labor, she was robbed of sleep and kept on the ragged edge of exhaustion. Her school-days ended at fourteen, the variety but not the quantity of her exertion was decreased.

3. The Doings of Margaret.

Only the most general description can be entered upon in this place, of this mercurial and irrepressible psychical entity, who sometimes amused R. D. by her utterances audibly or mentally heard, sometimes terrified her by mental, audible or written threats and by actual punishments inflicted upon her body and possessions, embarrassed her, came to her relief, coaxed and ordered, permitted and prohibited, according to her nature, passing mood and the circumstances. She herself often related (and S. M. endorsed the claim) that the first thing she ever did was to make the crying R. D. play with her fingers and toes. Furthermore she asserted, she used to make the child R. D. "see things that weren't there," cause her to hear "choo-choo," ask her what her name was, etc. Later,—and this R. D. well remembers,—the two would have long conversations together, M.'s replies being made aloud (at times), and with the same lips, but without R. D.'s volition or slightest previous knowledge of what would be said. M. early asserted her own rights to certain property and demanded deference to various personal tastes. One early lesson remembered by R. D. was that of letting M.'s ball alone. She was impelled by a will not hers to pick up the ball with her left hand and to transfer it to her right hand,

then the left hand plowed scratches in her cheeks and eyelids until they bled. From the time that she was four until she was about eight, her face was seldom entirely free from scratches, because she could not learn to keep her hands away from M.'s property. When the lesson had been pretty thoroughly mastered the scratching mostly ceased, to be renewed only when R. D. became rash again.

M. was an *enfant terrible*, cutting up tricks in school and departing so that R. D. received the blame, astonishing employers and strangers by her strange and often witty exclamations, showing no respect for the dignities of rank or riches, daring, pert, protean. Yet she was capable of putting on the brake at any time that she feared that the secret of her own being might be discovered. There was no such danger with the mother, to whom her daughter was, doubtless, simply a bundle of contradictory moods, incomprehensible at times but lovable always. She early learned to respect those moods, and to use strategy rather than punishment or even reproof in dealing with her youngest child. She knew not what moment the girl now so sedately employed might be seized by a gale of mischief, or suddenly dart from the house to be seen no more for hours. The mother's patience never failed, and to the last, with all her perplexities, she was fondest of this strangest of her children.

When R. D. began to go to school at the age of six, she at first had a hard time, for incessantly there emerged in her consciousness the clamors of M., unused to such monotony, "Come on! Let's go out!" It was difficult for R. D. to study, and often M. coming would cut some ridiculous caper, and set the room in a giggle. Sometimes, in hot weather, M. would come and dash from the room without permission, later imperturbably returning, her head and perhaps her garments dripping with water. As M. came to realize that R. D. could not be blamed for going to school her complaints ceased, but not her outbreaks and her astonishing speeches. In spite of all drawbacks, R. D. secured high marks in her studies, but not for conduct—that was quite impossible. Oft-times she came to consciousness to find herself being chided for misbehavior of which she knew nothing. She knew what it

meant, but could not explain, so bore all patiently though often with tears, and taking upon herself the guilt of the real culprit, promised to do better. Often, too, the promises were seemingly disregarded, and the teachers were at their wits' end to know how to handle the child of such singular moods. When psychical conditions were such that M. could not disappear to "dodge" impending punishment, she generally managed to escape by her genius for cajolery, her wit and winning charm, which would break down the wrath of the sternest of her preceptors. M. came out regularly to practise writing and to conjugate, since she liked these exercises, but seldom for any other recitations, except to help out R. D. in case of emergency. She had a fancy for changing her name, and in spite of the distaste of R. D., the name was "Luella" for several terms. Of the copy-books which remain all but one are marked, in the writing of teachers, "Luella Fischer," the remaining one bearing the true name, Doris. And so the days of school-life wore on, until, in spite of all draw-backs, D. was ready for High School at fourteen, the youngest but one in a class of fifty-two. But here M. put her foot down, and declared, "No more school!" She would not even permit R. D. to go and fetch her diploma, fearing that this would be the threshold to the attainment of the desire to enter the High School.

At the age of seven, moved by her mother's financial distresses, R. D. of her own initiative began to get work nights and mornings, as well as all day during vacations. She was almost always successful in getting employment, and thus she very materially lightened the maternal cares by the money she brought in. When her school-days were over she was generally employed in one capacity or another. But it was never possible to stay away over night, for neither R. D.'s affection for her mother, M.'s fixed habitudes, nor the bizarre night practices whose revealing tendency both realized, would permit of this.

Invariably it was R. D. who started up-stairs for bed. Invariably M. came at the head of the stairs, and invariably R. D. knew no more until she found herself down-stairs in the morning. But in the meantime what things had happened!

When very young she slept with others, but caused them such annoyance that finally she was relegated to some quilts on the floor by a window. M. spent a longer or shorter time each night in playing, as evidenced by what R. D. would find in the morning. She would also, until the period when she so far fell behind R. D. in mentality that she was incompetent to do so, write out the school exercises for the next day. She likewise would write notes for R. D. to read, advising, reproaching, commanding her, according to need.

M., like Sally of the "Beauchamp" case, always claimed that at first she was of brighter or more advanced intellect than the primary personality, and S. M., who was not averse to exposing the occasional romances of M., supported the statement. She appears to have mentally developed along with R. D., but gradually to have fallen behind. M. indeed, with her characteristic reluctance to admit any failing of her powers, never told me that she fell behind R. D., but S. M. asserted it, and the fact was evidenced by the gradual creeping into the school exercises done in the night of complaints and of exclamations like "darn it!" Perhaps two years before the schooling was over M. ceased to help in the exercises, because they had become too advanced for her. She had reached the limit of *her* intellectual expansion, while that of R. D. went on. M. was then of the mentality of an average girl of ten, and such I found her ten years later.

4. The Doings of Sleeping Margaret.

Bearing in mind the description hitherto given of this singular psychic entity, it is not strange that she did not play any apparent part during fourteen years, or indeed until five more years had gone by, when she became the chief adviser on the cure of the case. Neither M. nor R. D. was capable of a single glimpse into this buried consciousness, nor did they know in the slightest of her existence, until in 1911 necessity compelled her to take action that partly betrayed her to M., and in 1914 she by inadvertence yielded her secret to R. D. Witness as I became of the utter ignorance of all the other members regarding this wisest, calmest, maturest of the group, and regarding her thinking, watching, studying,

conversing, "going away" and returning, all so familiar and certain facts to me, I can readily believe that she had previously existed, psychically active and in her way useful, although unknown and unsuspected. And since within the period of my observation it was evident that she could bring psychical force to bear upon M. by processes obscure but unmistakable, and even, when her existence became known to R. D. so that she chose to do so, warn the latter by audible utterances, credit can be given to her assertion that all those silent years she was watching over the safety of the girl, and could and did wake M. by night, make her alert during the day, and even turned the remoter consciousness of R. D. to thoughts and perceptions which would apprise her of danger.

5. Valuable Assets in the Make-up of Doris.

In addition to her generally excellent physical endowment, the girl was of a psychical disposition and temperament which helped mightily to sustain her in her lot, and which might have caused spontaneous reintegration could the worst faults of her environment have been remedied. If her father could have vanished into thin air, and her mother have continued to live, such an outcome was very possible. That is to say, she had the immense advantage of a make-up in which amiability, hopefulness, a disposition to look on the bright side of things and to extract happiness from any possible materials for it, and abounding energy, were found. Anyone who possesses such a combination by nature has strong weapons in a battle with disease or with adverse circumstance. Anyone who does not innately own these in plentitude may cultivate them, and thus array great psychic forces on the side of his health and his life-work. But the reintegration of Doris's divided mentality was not possible, so long as one parent continued to be an object of horror, fear and grief, and so long as the other was an object of anxiety and wounded sympathy; so long as, in order to lighten the mother's troubles, she buried her own deeply in her breast, and for love's sake continued to labor beyond her normal strength.

6. Second Dissociating Shock and Addition of Sick Doris to the Group of Personalities.

At about six in the afternoon of May 5, 1906, Mrs. Fischer, who had appeared perfectly well in the morning when R. D. left to go to her work, lay down, suddenly ill. Prompted by a nearly simultaneous "occult" experience, R. D. started home long before her usual hour, and arrived at about half past six. The stricken woman died at two in the morning, having uttered but two words, with only her husband lying in a drunken stupor, and her daughter, present. R. D. overcome with grief, and undergoing a raging headache, nevertheless managed to maintain her individuality until she had performed the last offices in her power for her dead idol, whereupon M. took her place. Almost immediately thereafter a terrible pain shot through the left cerebral hemisphere, M. vanished, and a new personality, afterwards to be known as "Sick Doris," came into the drama.

7. Sick Doris an "Infant" Personality.

The term *infant* personality must not be too literally construed. The new psychical entity was not reduced to an infantile grade as to the power of thought, but only as to the materials of thought. She was likewise better off than T. C. Hanna, in that she saw things as things in their true spacial relations. She was better off than Michael Haitch in that she had not amnesia of how to produce vocal sounds. But she was like both in nearly all other respects. She came without memory of any event whatever, of any face, any object, or the use of any object. She did not remember a single word, either to speak it or to understand its meaning when she heard it spoken. She instinctively moved her limbs, walked and handled objects with her fingers, but she did not know how to eat, and when she first imitatively drank coffee it simply ran down her throat, for she did not know how to swallow. She did not understand how to undress herself, or that she should undress or that the dress was a thing separate from herself. All affection was gone, and all grief; not a tremor remained of the mental agony of a few moments be-

fore. She was as one born with an adult body, and a maturely-inquiring mind, but with absolutely no memory and absolutely no knowledge.

She found herself sitting on the edge of the bed looking at two similar shapes. She did not wonder how she herself came there or regard herself at all,—her first mental experience was a languid curiosity as to why one of the similar shapes moved while the other was quiet. In fact, movement and immobility first seized her attention, and her main problem for the first two days was why similar things did not always behave in similar fashion. She did not inquire why chairs did not move about of themselves, for no chair did. But every figure of the shape of those prostrate ones of the first evening moved except one; consequently that one, the corpse, fascinated her, and she sought occasions to experiment upon it to see if she could not make it move. During the first days she wondered why some were doing a thing to her incomprehensible (weeping) and others were not doing the same, why one figure only was horizontal and yet in motion (the sick sister), while the rest, with the exception of the motionless one, were in different and changing attitudes. Differences of any kind were the first objects of her mental inquiry which she had no words to express, and particularly differences in respect to movement.

From the first instant of her being she showed a *classifying* tendency.

8. The Education and Development of Sick Doris.

She comprehended the most primitive type of language first, that of gesture. And here a swift process of inference, experiment and verification entered. For example, when in the morning she entered a room where her sisters were drinking coffee, they handed her a cup. She saw the cup approaching, saw that they held similar objects, inferred that she was to take it, and since after she did so nothing else happened concluded that she had done what was expected of her. She quickly learned to interpret expressions, and involuntary nods and shakes of the head in the midst of remarks which were unintelligible to her. She observed that following the issu-

ance of sounds from the mouth of one person another would often be stirred to activity, and inferred that the sounds must have been intended for such effect. Some experiments by way of imitating the sounds were made, for instance she yapped out in the same tones a phrase uttered by sick Trixie, but the results were disconcerting, and she vaguely felt that the experiment was not successful.

On the third evening M. began to take a hand, as subliminal teacher. When the lips began to utter a series of sounds S. D. knew that *she* was not responsible, and when the hands began to do things and the fingers to point, she felt that it was not *her* work. Nor was there any especial surprise, for during the two previous days M. had occasionally made the lips speak or the hands perform an act in case of emergency. M. made but little headway in her new vocation as pedagogue at first, since S. D. knew no language. But she soon hit upon the scientific way, the way to which the writer had to resort in the case of Haitsch, and to which others have resorted in similar cases. "All the way I could get her to understand," said M. long afterward, "was by doing things. She would say things over after me and do what I did." And as soon as M. by the double process of pointing and pronouncing the name of an object, performing an act and naming it, built up in the mind of S. D. a small vocabulary, the process of education became rapid. It generally is in such cases, scores of times faster than is the education of an infant, though proceeding on similar lines. The unique feature in the case of Sick Doris is that her chief teacher, though she was soon picking up knowledge on every hand, was another secondary personality. Night after night M. continued to labor, a stern and contemptuous preceptor. In a week's time S. D. was fairly competent to get along, though she had many difficulties yet to meet. Nor did she ever become psychically complete or symmetrical, since to the end she was lacking on the side of the affections, though morbidly the slave of duty, and lacking in humor, in conceptions of the abstract, and in other respects.

9. The Four Personalities.

More than once Mrs. Fischer had charged Doris not to live

with her father should she herself be taken away. Perhaps she had noted the deleterious effects upon her daughter of the father's proximity, or perhaps she only dreaded some act of violence in his drunken rages. But R. D. from the night following the mother's death had no conscious existence for two months. The mentally-crippled S. D. mechanically continued what M. instructed her to do, and M. knew of nothing but to continue what R. D. had been doing. So the old routine, working away during the day, house-keeping mornings and evenings, went on. R. D., when she began to come again, put in very brief appearances, usually of not more than five minutes. There was a subsequent period of three months during which she did not "come out" once, and the sum of all her appearances for five years could not have equalled three days. Fortunately, all the secondary personalities were favorably inclined to her, and tried by every means to increase the number and length of her emergences.

Overwork, together with the baleful influences of the home, chiefly militated against the primary personality. Upon the girl fell the major expenses of the household. M. knew that something must be done, and dinned it into the mind of S. D. that she must earn more money, by working at night. S. D. learned the lesson all too well. As M. afterwards ruefully expressed it, "she began to work like fury, and—and then she made *me* work." By a process of abstraction S. D., particularly while sewing, could gradually enchain the will and entire consciousness of M., so that both consciousnesses co-operated, intent upon the task. Everything but the needle and the stitches faded away, the eyes never wandered from the work, color fled from the countenance, the fingers flew with magic speed, and hours passed before the spell was broken. In the full Report an instance is given of the proved execution of an elaborate piece of embroidery in less than quarter of the time that the most conservative judges estimated as necessary. In this instance the abnormal work went on more than twelve hours at a time absolutely without rest except such as was furnished by seizures of catalepsy, when the needle paused midway in the air, the body immobile and the eyes fixed, for ten minutes or more, whereon

the arrested movement was completed and the task went on, S. D. not being aware that she had paused more than a second. When the task was ended M. would come out and dance a wild dance of joy. But one of the evil consequences was that she became malevolent against S. D. and entered upon a long series of revenges. With a malice that seems almost fiendish, she scratched S. D. with her nails, although she herself got the worst of it after the numbing effect of rage was over, in that she was less anæsthetic than her colleague. Many times she tore out whole strands of hair, several times she actually grubbed out nails. She caused in S. D. sensations of nausea, and various pains, destroyed her work and her possessions, thwarted her plans, threatened, teased and taunted her. And yet at times she pitied and comforted the harrassed creature, and often came to her relief in emergencies. All these turmoils made the prison doors of R. D. still harder to open.

Thus nearly all the life was divided between S. D. and M. The former was on the whole the dominant character for five years, though M. often got the upper hand and asserted herself as temporary tyrant. R. D. made her little pathetic appearances, five or ten minutes at a time, sometimes for several consecutive days, oftener at longer intervals. S. M. still talked when M. was asleep, the latter still under the illusion that she was listening to her own voice. Still that profounder consciousness carried on her guarding function, and brought a psychic force to bear, mainly upon M., in cases of danger or other urgent need. And yet there were calamities which she could not prevent.

10. The Third Dissociating Shock and the Advent of Sleeping Real Doris.

Toward the latter part of September, 1907, M., startled as she was going up a flight of steps, fell striking the head violently against an earthen crock. I will leave it to the physiologist to say if a group of neurons was thrown out of functional alignment by the shock; certainly, as M. afterwards expressed it, "a little crack was made in R. D." The following night began the interesting verbal performances

which in later days were shown to belong to a true though incompletely developed personality, Sleeping Real Doris. Thereafter, whenever in the dead of night R. D. would float briefly to the surface, she would be followed by this fifth and last member of the group, who, and whose functions, have been already sufficiently described for the purpose of this merely cursory sketch. According to S. M., a second fall about a year after the first seemed to strengthen S. R. D., particularly making here voice stronger.

11. Events Leading to the Coming of the Case Under Observation.

In July, 1907, the writer removed from New York city to Pittsburgh, and took up residence within a square of one of the great thoroughfares, which we will call Colorado Avenue. On Oct. 4, 1908, D.'s bedridden sister Trixie died. Henceforth she was more free to do as she pleased in her spare time, particularly on Sundays. Two days afterward the family moved to a house on Colorado Ave., within three squares of the Prince residence. Still lame from an operation upon her ankle, in Jan., 1909, S. D. started for a certain Methodist church, but, becoming weary, wandered into the nearer Episcopal church of which I was then rector. Just as the discourse began, R. D. emerged, and listened until its close, about twenty minutes, one of the longest periods she had experienced since her mother's death. In response to an invitation by an acquaintance, in October S. D. agreed to join a Sunday school, not knowing until her arrival on the 24th that it was in the Episcopal church that she had entered the previous winter. Mrs. Prince met her and paid her kindly attention.

12. The First Foundations of Cure.

S. D. seemed fascinated by Mrs. Prince, and the latter was strangely drawn to the forlorn creature. The peculiar sympathy which she began to receive may be counted as the first of the curative influences which now began to enter the girl's life. On Sunday, Oct. 31, she was taken to the rectory,

and there I first met her. Its mistress encouraged her visits and they became frequent, but I paid her little attention and she seemed rather to avoid me. But toward the latter part of November I began a talk with her on the subject of reading, and R. D. came and held converse with a human being for the first time in three and a half years. About January, 1910, the girl began occasionally to eat at the rectory and presently, at the urgent invitation of her friend, she was having at least one meal a day there, securing her to a certain extent a more nourishing diet. About April she began to take naps at the rectory, but Mrs. Prince found it necessary to hold her hands much of the time while she slept to keep her from injuring herself and her clothing. Presently it became almost a fixed part of the daily program for two or three hours to be spent enabling her to get some degree of sleep, but at a cost to the watcher of much muscular and nervous strain. S. D. was at this time cherishing two hysteric delusions, one that she was an artist of extraordinary skill, and the other that she was doomed to die of tuberculosis. She was indeed doomed to die, unless conditions could be radically changed, but from vital exhaustion due to the various causes which have already been described. In spite of all pains taken in her behalf, she grew weaker as the months went by. Nevertheless, getting this creature of routine dependent upon her new friend, accustomed to the house which was one day to become her home, and inured to new and better habits of eating and sleeping, were absolutely necessary before she could break away from her fatal environment, and their subsequent influence was never lost.

On my part, only casual attention was paid to the girl for many months. But I noticed many oddities, and regarded them with the usual Philistine cynicism. In the meantime both S. D. and M. were mortally afraid that I should hit upon their secret, and their perturbations and stratagems owing to this cause furnish an interesting chapter. But toward the end of the year, at Mrs. Prince's solicitation, I began to see the girl safely to her home at night and also began to take more note of her at the rectory. Consequently, the delicately balanced scales of distrust and confidence toward

me began to tip toward confidence, and another plank in the foundation of new possibilities was laid.

13. Discovery of Margaret.

By January, 1911, Mrs. Prince's own nervous condition was becoming threatening owing to the strain upon her. On the afternoon of Jan. 17, I first tried the experiment of seeing if it would be practicable for me to assist in guarding the patient's sleep. The first extended observation of a long series of somnambulatory alternations was entered upon, and I noted, now the spiteful voice uttering threats, with hands endeavoring to injure the body, now the wary, harrassed expression and half-awakened murmurs, now the ecstatic smile, hands reaching out and tender pleading, "Mother, don't leave me," now the kaleidoscopic and correspondent changes of voice, facial expression and manner as one side of conversations apparently dating from childhood to that very day were rehearsed, and now the shrinking form and pathetic appeals, "Daddy, don't hit me." Impressed that the somnambulatory phenomena were worth noting down and studying, on that very day I began the daily record which continued with hardly a break for three years and four months. Speedily it was discovered that in a certain state the sleeper could hear me and fluently converse. On Jan. 20th, somnambulatory references to "that Doris" first suggested the suspicion that a secondary personality might be speaking, and the evening was not ended before the suspicion became a certainty.

Yet it was evident that the discovered personality (at first denominated X.) did not intend to betray herself. Occasionally she would stop with puzzled expression to inquire, "Did you know that *Doris*?" but as the conviction dawned upon her that at least a part of the secret was known she grew more and more frank. Moreover it appeared that X. asleep did not embrace the whole consciousness of X. awake, since the former was plainly unable to recognize in her interlocutor the Dr. Prince whom the latter knew so well, and constantly spoke of the latter as a third person. Taking unwise advantage of this fact, I soon began, when X. asleep threatened to hurt D., to tell her that Dr. Prince would punish her if she did

so. This was all the more successful as a terrifying measure in that at that time M. awake stood in awe of me and "came out" as little as possible when I was present. M. asleep soon began to address her interlocutor as "He."

On Jan. 22 M. asleep told me that Doris called her by the name Bridget, and that she disliked the name. Feeling the need of some name for her, and wishing that she should have one agreeable to her, I asked if she would like another name, and she eagerly assented. Since she did not seem capable of selecting one unassisted I suggested several names, and at the mention of Margaret she accepted it with delight. Henceforth "X." was known as Margaret.

14. Hypnotized—and Sleeping Margaret Speaks.

On the evening of Jan. 22, S. D. came in jaded and miserable from punishments inflicted upon her by M., for disobeying orders to keep away from the rectory. M. asleep continued her efforts to revenge by scratches and vicious clutches. Thereupon I attempted suggestion, saying, "I'm going to take away your power. * * You are losing strength. * * You are powerless," etc., and her struggles died away. D. (S. D.) woke and *her* vital powers seemed visibly ebbing. Her eyes fastened their gaze upon mine and seemed to become unnaturally fixed. Suddenly a voice sounded, though the features continued immobile,—a new voice of authority—"You must get her out of this. She is in danger. * * Hurry! Walk her, walk her!" It did not seem like any phase I had seen in the case, and really was Sleeping Margaret, though it was not at the time suspected that another personality had taken command of the situation. Little by little the girl was released from the hypnotic spell, and for more than half an hour after that M. and D. (S. D.) alternated like the movements of a weaver's shuttle. This incident determined the permanent exclusion of hypnosis in the after conduct of the case. Later in the night M. became more vicious than ever before witnessed, endeavoring with all her might to "choke Doris."

Not suspecting that the Doris whom I knew was not the primary personality, I told her facts about M. which she knew much better than I did, and started a series of efforts

to strengthen her on her side while attempts were being made to subdue M. on the other.

15. Sick Doris Cut Loose from Various Entanglements.

The normal person may best conceive how a hysteric can both powerlessly cherish and act out a delusion and yet in a manner be conscious it is a delusion, by remembering how, in certain dreams, one both believes that it is real and has a haunting suspicion that it is not. It is certain that S. D. attempted to contrive so that Mrs. Prince should see the hip that was supposed to be eaten with tuberculosis, and yet the strange fantasy went on; likewise she insisted in putting in my care the books supposed to contain some of her marvelous pictures, so loosely tied with a twine string that it makes convincing her after-statement that she meant that I should examine and find them blank, and yet the waking dream automatically proceeded. Discovery of the fabrications shattered their power over her, and the most of the pains accompanying the tuberculosis delusion, so severe that she jerked and sweat came out on her forehead even in her sleep, vanished immediately. She was also delivered by the authority of friends from that to which she had been enchained by the authority of other friends, the supposed necessity of undergoing the maltreatment of an ignorant osteopathist.

16. Amidst Hindrances, Improvements Begin.

In addition to pains as to sleep and diet, exercises were prescribed to S. D. for control of the nervous system, and suggestion was liberally employed on both S. D. and M., with good results. On Jan. 26th the co-operation of Dr. W. K. Walker, Professor of psychiatry in the University of Pittsburgh, was secured, and a series of consultations begun which continued until removal from the city. His influence and advice were helpful to a degree that cannot adequately be set down. Feb. 6th, I began to waken S. D. when the time had come for her to return to her home, by saying, "Wake quietly, wake happily, wake in a minute", with the effect of bringing her awake in a calmer and more painless state.

In the meantime I generally refrained, for the first fortnight of February, from talking with M. asleep, but this policy was abandoned because it was perceived that talking (*a*) led to S. D.'s securing quieter subsequent sleep, (*b*) increased psychic control over M., her good nature and co-operation, (*c*) made M.'s own sleep quieter than it otherwise was in spite of the psychical activity of conversing, and so secured more rest to the system. M. asleep continued to address me as "He," and not until the close of the month began to identify my acts with those of Dr. Prince, and to wonder if I had not the same relation to him that she had to Doris. Soon after "He" disappeared and Dr. Prince fully won his place.

S. D.'s sleep at home improved so that on the night of Feb. 9 she succeeded in remaining quietly in bed until the dawn, an epochal event. On the 11th came the first indication that she was beginning to lose her memories.

As the time drew near when S. D. was to attempt to break away from her baleful environment, her perturbation increased the somnambulic walking, affected M. so that one evening she did not know her friends nor recognize the familiar objects in the rectory, and produced a period when M. was unable to read or to reckon.

The winning of M.'s confidence was a feature of the greatest value. The conclusion was gradually reached through a process of experiment that attempts to secure her sudden expulsion, and any policy involving coldness and neglect toward her, would hinder and not help the case. Her confidence grew until on the 27th she wrote out while asleep a long romance regarding the birth and early years of Doris, of which she had previously given verbal sketches. It afterward proved that this curious fable was invented in childhood, and the fancy that she had a rich father somewhere who loved her and would one day claim her was probably a refuge from the actual facts of her lot. The only mystery was why she assigned her beloved mother so ambiguous a place in the romance. Without being urged, she soon after admitted the fictitious character of the story.

17. Revelation of Real Doris.

The supreme proof of the winning of M.'s confidence came on the 28th when she disclosed the central secret. "You never saw the *real* Doris but a very little,—when it was *all* Doris," she said impressively, and went to sleep adding, "I will wake Doris so that she will be *all* Doris for a little while." And she did so, though I did not fully comprehend that the clear-eyed girl looking wonderingly about her was the primary personality, and as such quite another than S. D.

Later on in the record for the evening is found the first general description of the unknown Sleeping Margaret, who, fearful of the results of the meditated removal, was unsmiling, almost hostile, and monosyllabic. I supposed it was M. asleep in some strange mood, but probably M. was so exhausted that night that she hardly spoke in her sleep.

18. Revolution in Environment, and Resulting Rapid Improvement.

On the 2nd of March I wrung from the father a reluctant and entirely heartless consent for his daughter to live for awhile with the family which she was destined never to leave. That night, after a scene of drunken rage which reached to personal violence, S. D. appeared at the rectory in a pitiful condition, and a night of mingled lamentation and fright followed. But the effects wore off quickly. The very next day R. D. came for a few moments, surprised and overjoyed to find herself transplanted. The next day S. D. and M. ceased to converse. M. would seek to talk with S. D. in the old ways, but S. D. no longer responded. Some tie between them had snapped, and S. D., as M. often complained, could no longer hear her. On the 5th it was found that the fading memories of S. D. were beginning to emerge in the consciousness of R. D., and within two days these were coming in such a flood as almost to overwhelm her. Usually she recovered the termination of an incident first, and it often caught her gasping with surprise and perplexity as it stood out isolated and unexplained. The whole incident developed by no regular process, but in a general direction backward. The memory of

S. D.'s acts came before that of her reasons for the acts, and the originally accompanying feelings often never showed up at all. States of extreme abstraction and emotion were never recovered. S. D.'s delusions came to light slowly and imperfectly. There was a dramatic incident after R. D. obtained an inner inkling of the substitution of a picture for the one in which she herself had endeavored to depict a dream. She demanded to know what that picture was and the whereabouts of the one which she had painted, and taking the former from the wall tore away the paper backing and showed the remnants of another underneath, indicating the substitution of the picture for one formerly in the frame. It was months before the process of the absorption of memories was completed, during which the disappearance of the corresponding memories from the consciousness of S. D. was nearly contemporaneous. Much came back during sleep in the form of dreams, and the process of assimilation was smoother in that case.

On the 6th R. D. emerged for by far the longest time since her mother's death. Soon thereafter it was not unusual for her to sum up several waking hours in a day. At first she was satisfied with what she got, and ecstatically pronounced it "like heaven," but the more her gains the more voraciously ambitious she grew to maintain herself, and the more she deplored "losing time." And this, of course was as it should be. On the 9th, also, she was the one to sleep a considerable part of the night, which *she* had not done since she was three years old, and the very next night she reigned supreme and alone, and this became the rule, subject to many exceptions. Now the "wake quietly, wake happily, wake in a minute" formula was transferred to her and began to be the process for bringing her by night or by day. A characteristic happy smile on the sleeping countenance was the sign that she was near, and I ultimately learned to wait until it beamed brightly before using the formula, otherwise it might not be successful. It was found that she should be seen soundly asleep in her own personality, before leaving her, otherwise she failed to remain, but S. D. and M. spent the night between them. One day, while alone, M. struck the keys of the piano, and

R. D. came, and sang, for the first time for five years. On the 21st R. D. was actually "out" more than ten hours awake. But she had been present but three minutes the preceding night. Even sleeping in her own personality meant increased expenditure of energy.

But from the 5th to the 10th S. D. was not seen, and M. thought that she was defunct. When she reappeared she was minus some of her memories. Again she was gone for six days, but on the 16th took up her old course of daily alternations. As S. M. afterwards said, she *had* to come, the burden of the changes was too great for R. D. and M. to divide between them.

On the 27th, the practice of "stretching" was resumed after five years' disuse, and soon afterwards those of yawning and sneezing.

[To be continued.]

THE PATISON CASE.

BY JAMES H. HYSLOP.

1. Introduction.

The following case is one of unusual interest. In all the instances of obsession which I have hitherto discussed, unless there be one exception; namely, that of the young girl who painted, the subjects would have been diagnosed by physicians and psychologists as abnormal, some type of dissociation or hysteria. I refer to the Thompson-Gifford, the de Camp Stockton, the Ritchie-Abbott, and the M—— Gerli cases. They require no further explanation here after so many references to them. Cf. *Proceedings Am. S. P. R.*, Vol. III and Vol. VII, pp. 429-569 and *Journal Am. S. P. R.*, Vol. VI, pp. 181-265; Vol. VII, pp. 698-706 and Vol. IX, pp. 209-229.

The present case, however is very different. There is not the slightest trace of hysteria or abnormality in the sense of neurosis or psychosis that can be ordinarily detected. It is that of a young child who seems perfectly normal in everything, unless the remarkable power to interpret rhythm and music in calisthenic actions be regarded as abnormal. That is, unless we regard excellent dancing without any education in the art as abnormal. If regarded as this in any sense it would not be the type that required any medical attention. The child would never be suspected for abnormality of any kind. She is a perfectly normal child in her manners, except for a decided precocity about certain things which one would not notice without being well acquainted with her life. She is nearly eight years old. From the time she was old enough to walk she was noticed to respond to music in an unusual way and from her fourth year she began spontaneously to dance when she would hear music or sounds that were rhythmic. She received no education whatever in dancing and by the time she was six years of age she would in-

terpret the most classical music in terms of dancing and calisthenic movements, in a manner wholly unmechanical and without the formal and trained mechanics of the ballet or even much of the parlor dancing. I witnessed a private exhibition of her work in New York and resolved to try the experiment which I here report. The following observations were recorded at the time.

May 7th, 1915.

I received a complimentary ticket for a private exhibition of dancing by a child six years of age, said by her mother never to have had any education in dancing. The enclosed program shows what she danced to. Some of the pieces, at least, she had danced to before. I learned incidentally that she has danced to the Kilima Waltz before. She is said to interpret the music extemporaneously and she shows every sign of this. There was no doubt about the grade and excellence of her dancing and interpretation. I know little of dancing, but such as I have seen of ballet dancing has never compared favorably with this for grace and adaptation. No doubt the stage ballet has to be learned and is performed by routine, but there was no appearance of routine or mechanical character about this. There was remarkable fertility of resource in the spontaneous interpretation of the Bohemian Dance. I have no such acquaintance with dancing as would enable me to describe or analyze the case for the artist, but no one with an æsthetic eye could fail to perceive the remarkable grace and inventiveness of the child, whether it be in joyous or sad music.

I saw the mother after the performance, having met her in Boston some weeks ago, and I learned that the child began very early to show signs of spontaneous dancing. When she was barely able to walk she would throw down her toys and begin to make movements of incipient dancing. The child does not remember just when it began, saying in answer to my question that it was so long she could not remember. But the mother stated as just remarked. I found also that from a very young child she has played with what she called fairies. She has not had many playmates and the playing with fairies was attributed to the lack of playmates. I was not able to ascertain whether she

recognized any of the "fairies". The mother did not know. She sleeps well, tho she dreams much, according to the mother. One dream the mother told represented her as meeting Christ and then God who told her the time had not yet come to win. The mother also told me that she will show tendencies to dance whenever she sees rhythmic action any where, such as movement of the trees. She has noticed it with the child when out of doors.

JAMES H. HYSLOP.

To forestall the kind of thing that is likely to be said regarding such cases I may narrate here one incident that came to my ears. After witnessing a performance by the child and after some conversation with the mother, a lady circulated the story that the child had had lessons from Miss Duncan in her dancing. I had understood the mother to say that the child had had no instruction whatever, and the story alluded to made it necessary to make further definite inquiries. I wrote to the mother asking if Miss Duncan had ever given the child any lessons and requesting her to tell me more in detail about the child in regard to this one point. The following is her reply to my letter.

Aug. 8th, 1915.

Dear Dr. Hyslop:

Lillian has never had dancing lessons. When she was about six years old and having been recognized as a dancer for three years she tried to dance on her toes. Several people said she would break her arches and should have exercises to strengthen her feet, so I took her to a ballet master. When he saw her he said: "She is much too young." Lillian danced for him and he was crazy about her and wanted her. She took the exercises in his studio, but *never a dance*. Naturally as Lillian has been so advertized he would like to claim her as a pupil. This I would not allow as she danced three or four years before he saw her.

Miss Duncan has never even seen Lillian dance and she *has never* had a suggestion of the Greek from anybody. That is the type of dancing she did first. She tried to dance on her toes after seeing some one possibly. I don't remember about this, only I do remember she did not try to do toe dancing (ballet) until we moved to New York. She danced (Greek type of dancing) for years be-

fore she ever saw any kind of dancing. What Lillian does is absolutely *her own* and no one living has a right to claim the slightest credit.

Most sincerely yours,

L_____ P_____.

I did not rely solely upon the testimony of the mother for information on this point. I therefore incorporate here the statement of a friend who lived in the family.

December 22nd, 1915.

My dear Dr. Hyslop:

Since some people have seemed to get the idea that little Lillian Patison has received outside instruction and suggestions for her dancing, I have volunteered to make this statement, feeling particularly qualified to do so, as I lived in the house with Lillian and her mother for two years and have been constantly with them the greater part of the time. In regard to her dancing, her mother says that she danced from the time she was a baby. I was not with them then, and I cannot speak of that from personal experience. But when she was about four years old we had a victrola in the house. I remember calling her mother's attention to the fact that, whenever it was playing, little Lillian, when present, would dance no matter what the selection or type of music, having regard to the rhythm and the mood and feeling of the piece, which was absolutely uncanny in a baby of her age. At first her mother did not seem to pay much attention to it, simply saying, "Oh yes, she has always done that." But as she grew to realize that other children did not always do that, she decided to take her to an instructor. She interviewed Mr. X., a ballet master. He refused to take the child because, he said, she was too young and it was a waste of time to attempt to instruct a child of that age as the sense of rhythm and her ear were not developed. Mrs. Patison, however, asked him to see the baby dance, which he did, and he promptly changed his mind and offered to take her at a ridiculously low figure. He was, however, extremely busy at this time and after showing her a few little ballet exercises which she has kept up for practice, Mrs. Patison decided to discontinue any attempt at work with him. He tried to give the baby a dance which she refused to do, saying that she preferred to feel in her own

way about the music, and to let the music tell her what to do instead of Mr. X.

In the summer she spent some time in the country and the mountains alone, but dancing all the time outside and indoors, and when she returned in the fall, Mr. X. saw her again, and he said that her improvement was so great that he would like to exploit her publicly, which, of course, her mother would not allow. From that time on, she continued to dance giving her own interpretation of what the music inspired in her. Her mother is not a dancer and does not know anything about giving her any instructions or suggestions whatever.

The baby, of course, has seen Pavlova and Isadora Duncan dance. Pavlova is amazed at the baby's dancing and advised that she should have no instruction whatsoever, but be allowed to follow her own instincts. Isadora Duncan never saw the baby dance. From both of these dancers little Lillian, of course, has assimilated something, altho she expressed herself in the Greek way before she saw Isadora Duncan.

In her Hawaiian dancing she has caught perfectly the spirit of the music and she has never seen any one dance in any way similar to the way she herself does. To the experienced eye that which is artificial can easily be discerned in her work from that which is spontaneous and her own conception, and I have never seen it fail. That which was her own was the true and beautiful expression. She has always had an accurate sense of rhythm and has given a perfect response to the mood of the composition.

Enesco in Europe improvised for her for hours trying to catch her with unexpected and intricate rhythms, but she uncannily seemed to anticipate everything that he was about to do, and perfectly followed him.

Very sincerely,

HELEN FREEMAN.

The following testimony from Mr. David Belasco, the playwright and manager will have much weight as from a man who had no bias in the examination of the case.

December 30th, 1915.

Dear Dr. Hyslop:

I consider Lillian Patison, the little girl about whom you inquire,

the most wonderful phenomenon I have ever seen, especially as she is self-taught. She has given me several private exhibitions, and her dancing astounded me. It seemed positively uncanny and was most fascinating. It almost seems as tho she were the reincarnation of some famous dancer of the past. She lived every movement, and every movement was filled with charm. When she was through she was exhausted from the concentration and the spirit she had put into her work.

Faithfully,

DAVID BELASCO.

This makes the case clear against all misunderstanding, whatever we may choose to believe about it, and gossip must substantiate itself or yield. In regard to other matters the mother also writes:

"Lillian began to sing in the spring of 1914, just before we went to Canada. We left New York for Canada May 16th. Mrs. Townsend took her to opera and since then she has been begging to sing opera. She has received absolutely no instruction in singing. I don't sing at all."

This reference to singing has its importance in the fact that the claim was made through Mrs. Chenoweth that the child sang. I did not know the fact and thought it an inference from the allusion to music. But when Madame Nordica purported to communicate and I learned that the tendency to sing was a very recent development I found that the reference had a coincidental interest. I inquired to learn exactly when the child began to sing and without hinting to the mother that I had the date of Madame Nordica's death in mind, since the mother had told me personally that the singing began last spring. I knew that Madame Nordica had died recently, but not exactly when. But when I made the present inquiry of the mother I knew that the date of Madame Nordica's death was May 10th, 1914. This was six days before the mother and daughter started for Canada after which time it was that the singing began to show itself.

The important thing for this experiment was to conceal the identity of the child and this was done in the usual way. But it is equally important to know that no public exhibitions of the child's powers have been given. The law does not permit it.

Hence all illustrations of her talent have been in private and the public, especially the newspapers have not exploited the case. A short account of a performance was mentioned in a Philadelphia paper, but there has been no general public knowledge of the child. However, even if the case had been so exploited I concealed the presence of the child from Mrs. Chenoweth. I went to the house the back way. Even in front there is only one place from which persons can be seen approaching the house and Mrs. Chenoweth sits in the front room purposely before visitors come to prevent herself from seeing them approach and she sits where she cannot see them if she looks out. But I entered the house from the rear purposely, so that she would not even know that it was a child that came. I did not enter the house in front until the fourth sitting, the day after the nature of the child's talent had been indicated and described.

But it may be added also that, even if Mrs. Chenoweth had actually seen the child and had heard of her performances and talents, the chief incidents on which the evidential interest centers could not have been known then. But the fact is that Mrs. Chenoweth never heard of the case and could not have obtained the important information about it if she had heard about it; the little private incidents are not a part of the child's work and talents. Besides no one suspected that it had a spiritistic side, except a few friends of the mother who are inclined to refer every unusual phenomenon to that source. No one knows of a control or guide such as was referred to in the record. The absence of any general publicity in the case and the fact that the mother moves in circles outside the range of any possible friends or acquaintances of Mrs. Chenoweth, and also the fact that her home is in the South, prevents any ordinary or casual source of information about the child, to say nothing of facts which are known only to the mother and which I did not know even from her until the automatic writing revealed them. If Mrs. Chenoweth had seen the child she might have guessed that I had brought her as a psychic, but she did not see her at any time and even if she had seen her there would have been no revelation of such facts as were given. They were in no way inferrible from the child's simple manners.

2. Summary of the Facts.

The introduction explains the conditions which excluded normal knowledge of the child and its life from Mrs. Chenoweth, and now it may help readers to have a bird's eye view of the facts which indicate the supernormal information conveyed in the trance of Mrs. Chenoweth.

The very first expression, "my child", implied both that a child was present and that a parent was communicating, unless we assume that the term would be used of older persons under the circumstances, which is the case with Mrs. Chenoweth's trance, tho always with reference to fairly young people. Presently the sex, that of a girl, was correctly indicated. But it was soon made clear that it was the father that purported to communicate and he was dead. Reference was made to the mother, implying that she was living, which was correct, and she was not present.

Nothing more came in the first sitting of any evidential or coincidental significance. It was a short one. General messages natural for a parent to a daughter and mother made up the effort to get into rapport with the situation. At the second sitting the subliminal entrance into the trance was marked by the name Catherine. This was the name of a deceased Aunt who used to sing beautifully when living. Apparently it was she that first communicated saying she was trying to help the child's father. The statement of his relationship to the child and the mother was made definite and correctly characterized as devoted. The name Dorothy came and then apparently in correction of it the name "Dolly Betty". It is not clear what is meant by it, but the child had a playmate by the name of Dorothy Busby. But the most distinctive and evidential incident was an allusion to the trouble with her curls. The communicator said: "It is not much fun to have the curls done, is it?" Of this I knew nothing and the mother told me that she always had trouble with the child when doing up her curls. She had special trouble the evening before this sitting in that very respect.

Immediately following this incident came the name Helen, which is the name of a living sister of the child's mother. A deceased sister was very fond of this living sister Helen and

would be sure to mention her if she communicated. Then the following statement came, the child's father communicating:

And with me is another who is as anxious to come, but for a different reason.

(Explain if you can.)

Mother with me.

It is not clear as to whose mother is meant. It would fit the communicator's mother and that of the grandfather. The grandfather had often expressed the desire to see his mother again, and if this is the reference it is a good incident. But nothing is said to assure us that this was meant, unless there was a real change of communicator as there apparently was, when it was explained: "My mother is the one to whom I refer." In that case the incident is fairly direct and assured. Immediately after this the communicator gave the name Lillian and added to it "My Lillian" and then said "Little Lillian."

Now whether it was the father or the grandfather that was communicating there was a double hit in this language. Lillian was the name of the mother of the child and also the name of the child, both, of course, unknown to Mrs. Chenoweth.

The next sitting was a most abrupt break from the admission of the family as communicators, at least by automatic writing, and they were not again admitted. There had been no hint whatever of the child's character, unless the father's statement: "I know the importance of it" can be so interpreted. I began to think there was going to be no allusion to what I was wanting, and the only time anything was said that had a coincidental interest was before the subliminal entrance into the trance, and this, of course, was in the normal state. Mrs. Chenoweth complained of having had an "intense pain in her stomach after the previous sitting." All my experience in this work has shown me that such statements have some meaning, as reflecting a memory of some deceased person and on inquiry of the mother I ascertained that the child's grandmother died of appendicitis. It was connected, Mrs. Chenoweth felt, with the present sittings. As soon as the trance came on and the automatic writing began there were no more of the family affairs. The first sentence

struck the right trail and the sitting remained throughout and without interruption on the right subject. The child had not uttered a sound except twice, once a whisper and once to say that she was afraid she did not know the meaning of the name "Dolly Betty." This first sentence was as follows.

Precocity may be spirits. In this case is and will prove the unusual capacities which she exhibits. Gifts make contact in so normal a fashion that it is hard to tell what is normal and what is supernormal.

(I understand. Go ahead.)

Gifts that only age brings may be hers by virtue of contact arranged. music.

(Tell exactly what it is.)

rhythm and time. You understand what is being unfolded here.

Now the child is extraordinarily gifted in the interpretation of music and rhythm in terms of physical movements with hands and feet. Her talent has never been educated and is not strictly represented by dancing, tho that is a part of the phenomena. It is in no respect the ordinary dancing but that describes a part of it in the way to give the reader some conception of what goes on. Her precocity is very striking and the first sentence of this passage expresses the whole thing in as brief terms as is possible. The normality of the child's life is its striking character and no one witnessing one of her performances or her ordinary life would suspect the least thing abnormal about them. Indeed she is in no respect abnormal, unless you make precocity this. The terms "music, rhythm and time" accurately summarize the whole set of phenomena so far as their main spring is concerned and their character is more fully represented a little later.

The next allusion to the gifts was explanatory of the personalities influencing them and said that each one affecting the child wished to write and then said that her various gifts "slip easily into each other" and this was true, as later developments in the sittings showed.

At this point I asked what these gifts were, thinking of dancing, as I wanted the specific word, which, in reality I never got, but obtained what was far more accurate than this term.

When I asked for a statement of what the gifts were the reply was, after scrawls which were possibly an effort to say something else than was said :

I was about to say music, but that is too general and then language but that is too general too. They are both a part of the expression. Pic . . . [Then the writing ceased.]

Music was too general or was only a part of the expression developing in the child. The reference to "language" would not be true in the technical sense in which that term is usually understood. For "language" is not a part of the child's development, *except in the sense that her interpretation of music in terms of movements is mimic and symbolic exactly as language is.* That is evidently why the statement was added that "language is too general too." The syllable "Pic" was evidently the beginning of the word "picture" which I thought wrong and a guess at one of the arts, pictorial art. But the mother told me that the only amusement of the child is painting in water colors and drawing pictures, a fact about which I knew nothing.

The subliminal followed and I was asked the question: "Who is singing?" I replied that I did not know, thinking that the allusion was the effect of suggestion to the subconscious by the giving of the word music. I was then told that a woman was present, and the subconscious could not tell me any more about her. The hand reached for a pencil and wrote:

"I have tried to do this writing here, but there was so much confusion and so I decided to wait. But the time passes and I fear I shall lose my impetus. The little one has been the center of a group of people who have a purpose to make real the expression of artistic expression and there has been much to demonstrate that the power was in hands as well as feet and tone and the gestures and movements have been full of the personality of one well known to the world. More later."

At the next sitting began the identification of the personality referred to and it indicated that the allusion to singing had a pertinence of which I had not dreamed. The child is as precocious in singing as she is in rhythmic interpretation of music and has had no training or education in it. She sings classical music.

(seven and a half years of age) such as Carmen, etc. The allusion to gestures and movements with hands and feet and to tone are perfectly accurate indications of what goes on, and one has only to witness one of the performances to see the extraordinary pertinence and condensed character of the description.

At the next sitting the capital letter L came at first and I took it to be the initial of the child's name, Lillian which it was, but evidently, as later developments showed, intended for that of the "woman" referred to at the end of the previous sitting, and associated with the child's singing. That it was this personality was indicated in the present sitting by the allusion to the child as "my protégé", tho it does not assure us that the L was intended for the initial of her name also which it is, as the sequel proved. This communicator at once referred to the mother's fear of the child's future, which I found on inquiry to be quite real. She had constantly been told by pessimistic friends that the child's talents would not last and she herself was afraid of it, keeping in mind a career for the child. Of course this was an incident as unknown to Mrs. Chenoweth as to me. "Madame" came, an evident attempt to give her name, but its meaning was determined later.

Then followed an allusion to "Italian words often used for breathing exercises." There was no intimation as to what was intended by this, but my experience with this work would lead me to infer that the desire was to have the child take such exercises both for her health and for the improvement of the conditions for singing. This advice was given in the Ritchie-Abbott case for that very purpose. Cf. *Proceedings Am. S. P. R.*, Vol. VII, p. 474.

Then came the letters "L i . . ." which were the letters in the name of both the child and the lady who later succeeded in revealing her identity. The statement in the subliminal immediately following the giving of these letters described her accurately. It was: "A lady. I don't know who she is. She is rather large. I think her eyes are dark. She seems to be in a shadow and is very imperious."

I never saw her and had to confirm it by a person who had seen her, and it is curious that the subconscious of the psychic did not find out, who she was from her earlier personal knowledge

about the lady. But as she had never seen her in later life this fact may have disqualified the subconscious recognition.

At the next sitting the initial L came again at the first and after some preliminary non-evidential remarks about her relation to the child by invitation of the kindred, "on the other side", the name Lillian Norton came, and when I merely spelled it out to see whether the communicator would admit its correctness or correct it, the syllable "Nord" was written and then the control broke down. I saw at once that it was intended for Lillian Nordica, the opera singer, but I supposed that Norton was a mistake, not knowing that her maiden name was Norton. Immediately in the subliminal recovery she said that she had died "so far away" which was true. But later inquiry of Mrs. Chenoweth revealed the fact that she knew both her maiden name and where she had died. The facts thus lose their evidential value.

In the subliminal entrance to the trance of the next sitting an allusion was made to the ocean in an abrupt and apparently irrelevant manner. There was no reason for this except that it coincides with the fact that the child had been out to the ocean beach two days before and was going there again on this date. The child was wild to wade in the ocean water.

In the automatic writing that immediately followed reference was made to Farmington, Maine, and the name Norton given again and I was told that it was right. The full name Nordica was also given. I learned later that Norton was correct and that she was born in Farmington, Maine. Mrs. Chenoweth knew the maiden name and that Madame Nordica was born in Maine, but says that she did not know it was at Farmington, tho we do not know what casual and forgotten knowledge might be latent in the subconscious.

After an allusion to the interest in communicating she remarked that the child was so easily influenced that "it is hard to tell which is natural endowment and where inspiration begins." This is interesting because the terms are different from those of an earlier communicator who said, using language more technical and evidential of familiarity with this subject, that "it is hard to tell what is normal and what is supernormal." Madame Nordica was not familiar with the scientific aspect of psychic research and

it was more natural for her to indicate the distinction by "natural endowment" and "inspiration."

The above statement was followed by a more remarkable one, especially for its evidential importance. She said: "There is a congenital foundation that makes it possible for me to use the organs", adding that "this would not be so if there were not a circle formed to reflect the power." She then confessed that she no more understood the process herself than she could or did about the records of the phonograph.

I had learned from the mother that the ancestors of the child were all good singers and on the way out to the sitting that morning I had remarked that I believed that ancestral and hereditary influences were the basis of the phenomena. Mrs. Chenoweth could not possibly know anything about the child's ancestral traits or about any facts that made the reference so pertinent. I know nothing about Madame Nordica's perplexities regarding phonograph records or about any facts that might make the present statement significant. She had made phonograph records.

Immediately following these remarks was another reference to the mother's fears about the child and the statement that the child's abilities would last. Readers will remark, from a previous note, that it was just the fear that the child's talents would be transient that had troubled her, a fact as unknown to me as to Mrs. Chenoweth. It was a perfectly relevant remark by the communicator and expressed in a timely manner to encourage the mother.

Then followed a reference to her furs and her jewels, which she said did not interest her any longer, and to the song "Annie Laurie" and her love for it.

The mother remarked that she had once seen Madame Nordica in her box at the theater richly ornamented with jewels. The relevance to furs means nothing known either to myself or to the mother, but the recent fashions in furs make it probable that the allusion is quite pertinent.

I knew nothing about the relevance of the reference to "Annie Laurie", but learned from a friend that "Annie Laurie" was a favorite encore of Madame Nordica's. I also learned that Mrs. Chenoweth did not know this fact, never having seen her or heard her sing.

A curious automatism followed in the subliminal recovery of the normal state. It was evidently a memory of the communicator associated with some approach of the moment when she must appear on the stage. It was: "The orchestra is playing." Mrs. Chenoweth at once recovered consciousness.

The next sitting was not evidential. Madame Nordica signified her presence and the time was taken up in non-evidential discussion of the case. It was all rational but not verifiable. An attempt to answer a question of mine resulted in failure, as it involved an unlikely memory on her part of an unsuccessful attempt to meet her. Illness on her part prevented the carrying out of the arrangement. It was not apparent that she remembered this, and not likely that she would, but I saw that there was the danger of her control breaking down and I wished to divert attention by my question.

The next sitting continued the communications of the same personality. The name Lillian Norton came first and in a few moments it was said that there were others of a different type influencing the child. This had to be true to justify the belief that the motor interpretations of music had more than a natural origin or impulse. But it was interesting to remark that they were said not to be all musical in respect to voice which was true enough in so far as the expression would indicate it. But the most interesting statement was the following:

Some use the hands for expression and are able to do so with enough power to call out some question of the marvel of it and with that power and the natural native inborn gift to draw upon a genius is in the making.

Mr. Myers might have thrilled at such a statement in confirmation of the theory of genius tho he never went so far as to explain all genius by foreign inspiration. But the theory is outlined here and there is no doubt that many have so regarded the child. The passage also recalls the statement made through three psychics, Mrs. Piper, Mrs. Smead, and Mrs. Chenoweth; namely, that spirits can use different nerve centers for their purposes.

Following the passage just commented upon was a reference to the child's use of the pencil, which might have confirmed the

previous attempt apparently to speak of her drawing, but for the reference here to automatic writing and the assertion that the child had written a name unknown to her that was proof of the identity of a given person. The mother told me that she had written names, but there seems to have been no recognition of a special one or suspicion of any supernormal meaning in what was written.

After some further non-evidential statements I explained why I asked my question on the previous day about her knowing me, and there came at once a statement that some one else not a relative and long gone from the earthly sphere of life was influencing the child.

"It is a woman to whom I refer who uses her influence to so control the mind of the child that it makes her seem mature and wise beyond her years, not simply in one form of expression, but in the general mode of living. Like a Sappho or a Margaret Fuller say."

(I understand.)

It is a question in some minds as to whether she be a reincarnated person or a prodigy. Neither. Simply a wonderfully receptive soul with a clear and perfectly poised spirit determined to keep in touch with her and to illustrate how such a union may exist, and yet leave the child free to grow in a purely natural fashion.

I am not her guide in the sense I feared you might interpret my persistence in writing.

Now one of the most striking characteristics of the child in her general life and behavior is her maturity of tastes and conduct. It has been remarked by more than one person. She is 20 years old in behavior and dignity, tho only seven and a half years old. This circumstance has some weight considering that Mrs. Chenoweth had not seen the child except for perhaps a half minute at the close of the sixth sitting and spoke to her only about her age. Nothing occurred then to justify any judgment about her maturity.

Still more striking is the allusion to reincarnation and a prodigy. Many have spoken of her as a reincarnation, such people as are inclined to that belief, which Mrs. Chenoweth does

not accept. And many have also believed her a prodigy. It is therefore interesting to see the sails taken out of such theories in the manner done here. We may some day find the explanation of all extraordinary talents and well as an explanation of the origin of the belief in reincarnation.

Mrs. Chenoweth, if left to her own interpretation of the case and if she had known the facts, would have made Madame Nordica the guide of the child. What is said here denying this claim is consistent with the fact that the motor phenomena had long existed before the death of Madame Nordica and the singing manifested itself for the first time after Madame Nordica's death in May, 1914, a little more than a year prior to this time.

In the subliminal the word "Greek" was spelled out, with apparently no meaning. The next sitting began with a reference to the beautiful country of Greece, a temple, and Athens, and in a rather rhapsodical passage came the statement referring to Athens: "Thy maidens glide with silent feet", as if actually describing the movements of the child in her dancing.

Two days before this the child gave a private exhibition before some artists, four of them, in the country, and they spontaneously remarked the Greek character of her representations. One of the artists is a great student of Greek life and art. Another of the guests spoke enthusiastically of the embodiments of Greek ideals in the child's movements and grace. All this was done before the present sitting took place.

On the next day nothing evidential occurred. There was an apparent attempt to have some ancient communicate because of his alleged lofty character, but there was no indication of his identity to confirm this view of the matter.

I felt some impatience at this and as if to rebuke my state of mind and, as if reading it, I was reminded of the advisability of persisting in getting this ancient spirit to communicate, and the Fischer case was compared with the present one to contrast the types of spirits that were respectively influencing them. The message was remarkably pertinent and perfectly rational, tho not verifiable as supernormal.

The next day a carefully and clearly written message was given asserting the influence of the particular spirit, who did not announce his identity to begin with, and explaining the ac-

accomplishments of many persons in life by this foreign inspiration. He claimed to be many, many years older than a thousand years. He stated that he had been a teacher and then became somewhat confused, ending in an affirmation, apparently, of the doctrine of reincarnation, tho an earlier part of his message and the general character of it denied the doctrine. Then immediately the subliminal asked me the question: "Who's Plato?"

Plato the philosopher and believer in transmigration is recognizable in the last of the message, but it occurred to me that he was suddenly stopped from his writing because he was becoming confused and so communicating his ancient memories, tho the reference to what seems a definite avowal of reincarnation may be nothing more than the reincarnation for mediumistic control and not the old Platonic doctrine of metempsychosis as it has usually been conceived. It is possible that the whole theory of reincarnation has originated in misconception of communications about the process of influencing the living or transmitting messages through the living after the analogy of incarnate life.

It is possible that the question asked me, "Who's Plato?", was a humorous reproach for my impatience the day before. At any rate it revealed the alleged identity of the communicator.

3. Discussion.

The case would not ordinarily be classed under obsession, granting that the phenomena manifested by her were spiritistically inspired, because "obsession" usually implies some "evil" or abnormal influence, and there is no trace of such an influence in the physical or mental life of the child. If we may classify all psychics under that head—and we may broaden the use of the term for that purpose, if we desire to indicate the broad principle affecting such phenomena—then we may describe this instance by the term. But as it would give a wrong impression to do so and as the case is so normal in its manifestations it would be unfair to its character to describe it so, and indeed it would misrepresent it to say or imply that it was even psychic. There is no evidence whatever in the child's ordinary life of psychic power, unless we used such facts as early playing with invisible playmates and dancing in a remarkable way not explicable by

education to support such a view. One might be puzzled to account for her superior dancing in any ordinary way, but with such criteria of the supernatural as we have been obliged to recognize or set up it would be impossible to speak intelligently of spirits in applying such a theory to the child's normal phenomena. It was only her precocity, her playing with invisible playmates, and her phenomenal dancing and interpretation of music without any education whatever in them that prompted me to experiment as I did with the case, and even the very first message regarding the case conceded that precocity was not necessarily associated with transcendental influences. In hysterical cases we might more readily suspect such agencies, but in this one never until we had once proved the existence of spiritistic influences in similar instances. Nothing but my experience with a variety of cases would justify trying the experiment and readers will see that the results justified the attempt. I was not confident enough of the possibilities to expect such results, but I should have been remiss to the problem, if I had neglected the opportunity. It is simply another instance in which we may help to bridge the chasm between normal life where such influences either do not exist or do not arouse suspicion of it, and those cases which represent constant obsession. Such cases as the present one would suggest a larger interfusion of spiritistic influence with normal life among us than we have hitherto dreamed of. I would not encourage generalization for a moment, as I think we must prove it in the individual case and draw no conclusions as yet about the class. The instance, however, opens up possibilities that must be reckoned with in the future. Experiment must be conducted on a large scale.

The appearance of Madame Nordica was evidently a fulfillment of the prediction at the end of the first sitting at which any attempt was made to diagnose the case; namely, that a woman well known to the world was at the bottom of the phenomena. This was just after the reference was made to some one as singing. The phenomena witnessed by those who have seen the case were not those of singing. The dancing or interpretation of music would not suggest that the main feature was singing, but this seems to be the fact and is the trait that the mother prefers to develop. It appeared for the first time after the death

of Madame Nordica, but there was no superficial evidence of that person's presence until it came out at this experiment. The name is so well known that it will be difficult to attach any evidential value to her appearance. We might suppose that the use of the word "music" in the trance with a predisposition to fabricate the presence of guides and controls might have suggested the choice of a well known person as the one at the foundation of the phenomena. This view would be supported by the fact that on one occasion unknown to me until I had these sittings—and I learned the fact from a friend of Mrs. Chenoweth—Madame Nordica purported to control some singing of Mrs. Chenoweth when she sat down to the piano. There might be a subliminal predisposition to select her as the alleged guide of the sitter.

But we must remember that Mrs. Chenoweth did not know anything about the child present, not even that a child was present, to say nothing of her characteristics, until after the sixth sitting when I allowed her to see the child at the end. The child had asked to see her. Mrs. Chenoweth was quite surprised to find that a child had been at the sittings. Then the main things indicated in the trance would have suggested a very different personality, and whoever was suggested should have had no difficulty in getting her name through, because the assumed powers of the subconscious should have no such trouble with its knowledge, considering the largeness of the powers assigned to it. Moreover some of the facts alluded to in support of her identity are not probably due to previous normal knowledge, and the habits of her subliminal are so well attested by evidence against the intrusion of incidents that the burden of proof must rest on the man who believes the hypothesis of subliminal origin.

Still it must be conceded that the evidence would be much greater if Madame Nordica were not a well known person. There is always the possibility, especially since her life was considerably exploited by the papers immediately after her death, that the facts alluded to in the record were or might have been casually obtained and we cannot be absolutely sure that they are supernormal. The other supernormal incidents in the records are so much in favor of these being so, as they not only show what the

trance can do, but help to illustrate its freedom from subliminal intrusions of fabricated material.*

It is interesting to note that this personality volunteered the information that the child's powers rested "on a congenital foundation." I knew this fact from what the mother had told me about the child's ancestry, which had had much musical talent. On the way out to the sitting, when not more than five hundred yards away from the house on the street car I had remarked to the mother that I believed that heredity furnished the basis for the phenomena and that they were not wholly instigated by spirit influence. It was interesting to find the fact alluded to here, because the usual policy of spiritualists—and it is the natural inclination of Mrs. Chenoweth herself, both as a spiritualist and as one disposed to take the simpler hypothesis—is to refer all unusual phenomena to spirits and to make no reckoning with the mind of the subject. It is thus more or less against the subconscious inclinations of Mrs. Chenoweth to recognize so im-

* I made my comments on the liabilities of Mrs. Chenoweth's knowledge before inquiring of her about her personal knowledge of Madame Nordica. I wished to estimate the probabilities on this matter from the facts which were accessible to the public generally. I then asked Mrs. Chenoweth what she knew about the singer. The following are the facts.

Mrs. Chenoweth knew her maiden name Norton and that she was born in the State of Maine, but not that she was born in the town of Farmington. She had never seen Madame Nordica or heard her sing. She knew her last husband's name, but not that of her second husband. It is possible that Mrs. Chenoweth may have heard casually of the town where she was born and had forgotten it, and the same with her first two husbands. But of her public life she knows very little.

An interesting circumstance, however, is the fact that many little things that occurred in Madame Nordica's family are well known to Mrs. Chenoweth because the Norton family were at one time tenants of Mrs. Chenoweth's father, and Mrs. Chenoweth knew something of them personally. She told me many little incidents of their life at that time. But readers will find or may be told that not a hint of these incidents came in the trance or the subliminal. If the subconscious is liable to impersonate, here was the chance to use its stores of information, but not a hint of them appears. The things that come are just such as the real Madame Nordica would be likely to tell, and they coincide in most cases with the actual knowledge of Mrs. Chenoweth, though not in all, while the subconscious had an excellent opportunity to pour out remote and interesting facts about her identity that do not show a trace of themselves.

portant a factor about which she knew absolutely nothing in the case. It tends to support some confidence in the message apart from its evidential significance.

Moreover the recognition of the foundation in heredity suggests that the phenomena are not so simple as they seem to lay and other readers. The simple explanation on the part of most people is a choice between subconscious activities of the child and inspiration by spirits. No intermediate hypotheses or complications are assumed. But the probability is that no spiritistic agency can effect anything without a good basis in subconscious functions. It is probable that all supernormal phenomena are an intermixture of subliminal functions and foreign invasion. Indeed that is my own theory of all the phenomena and I doubt the possibility of spiritistic invasion without the use of the subconscious in the subject affected. Habits or capacities in any given direction seem necessary for the exercise of any such influence, especially when it has all the appearance of being normal. No doubt cases of obsession occur where the normal mind of the agent is excluded from control, but they then betray their abnormal and exceptional character. But in such cases as the present one the evidently normal character of the actions only strengthens the hypothesis of normal influence in the phenomena, whatever the process of directing the subject's action. We do not yet know what that process is and perhaps will not know until we have had an opportunity to study many cases of it in order to understand better the relation between embodied and disembodied personalities.

In a case like this we cannot rest content with normal explanations. We could do so if we had no other facts to reckon with than those which come from observation of the child alone, tho her skill is not easily explained on the ordinary theories of education: for she had none in the work she is so excellent in. Education and training account for our normal intelligence, but when a person manifests the gifts of age and experience, tho she has neither the age nor the experience, we have an anomaly in the problem of education. Yet it is not sufficient to infer supernormal influences from a bare fact like this. When we come to the work of Mrs. Chenoweth, however, who knew nothing of the child and at no time had a sight of her until after the six

sittings, we have supernormal information to consider and that points to foreign influence. It then becomes our business to adjust the normal and supernormal to the complex result observed in the phenomena of the child. We have not yet the knowledge to do this as we should wish. But there is enough to define the problem for us and that is one which assumes the intermixture of normal and foreign mental action in the organism of the subject.

I have said nothing about the non-evidential personalities in this instance. It will appear incredible that Socrates, Plato and Aristotle have actually manifested in this connection, and I do not care to defend the reality of their presence. The sceptic may wish to use their alleged appearance to discredit the whole affair and I am willing to let him rest complacently in that conviction. But any amount of subliminal fabrication will not explain the coincidences that exclude chance, and the case rests upon the supernormal that is probably present. This does at least something to cover up the non-evidential or to render its foreign origin possible. It is not necessary to suppose that these personalities are influencing the child. There is no pretense that this is so. The occasion of Greek influences is merely seized by the controls to have these personalities manifest as capable of coming into contact with present conditions, tho it would be more than usually difficult for them to prove their personal identity. They may go for what they are worth, but we cannot prove that they were not present.

INCIDENTS.

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SOME CORROBORATIVE INCIDENTS.

Readers may recall an article in Vol. V of the *Journal* (pp. 405-417) reviewing a remarkable book entitled "An Adventure", by two English ladies, and a book also by Miss Bates, under the head of "Reincarnation and Psychic Research". We said little about the contents of the book and offered no general theory of the phenomena narrated in the "Adventure". We hope to have occasion again to take up its contents and to discuss them in detail. But at present we are interested in the corroboration of them by three other persons.

"An Adventure" is devoted to the narration of two intelligent English ladies about their personal experiences at Versailles. While walking about the parks at that place both of them, at different times, saw the same apparitions of persons and things belonging to the period of Marie Antoinette and Louis XVI. Investigation proved that they were merely apparitions, but that they were veridical; that is, represented the actual objects and persons that had been in those places in 1879. The ladies verified them by very patient and difficult inquiries. The phenomena took the form of telepathic hallucinations, possibly or probably, induced by the dead who knew the things and events of that earlier century.

In a conversation with some friends about their experiences, one of the authors of "An Adventure" learned that her friends had had similar experiences at Versailles and wrote down an account of them and sent it to these friends for correction and confirmation. Only one sentence was added to the account of the lady and it was signed by the three persons at the end.

The chief interest of the experiences of the authors of "An

Adventure" and of the present narrative is the extraordinary incredibility of them from the standpoint of the hypothesis that they saw realities there. But when we recognize the pictographic process of communication with the dead the phenomena become easily intelligible and offer no further mystery than telepathy does. We can speak of the phenomena as visions, apparitions or hallucinations telepathically induced by the dead. Some one, whether the persons seen or others, familiar with the events of the time of Marie Antoinette was able to transmit the mental pictures of them—J. H. H.

Mr. and Mrs. Crooke and Mr. Stephen Crooke have been to see us today and told us how their experiences at Versailles corroborated ours, of which they did not hear until "An Adventure" was published in 1911.

They lived in a flat in the Rue Maurepas at Versailles for two years, 1907-1909; their rooms looking on the park by the *bassin de Neptune*. During the whole of that time they never saw the place as other people were seeing it, that is, normal in appearance and full of tourists. Tho on certain days they saw Cook's tourists arrive in crowds and the *Place de'Armée*, they never saw one in the grounds, which were invariably empty and deserted, except very occasionally when they concluded it must be a fête day.

Excepting for a very exceptional breeze on the terrace, no wind ever seems to blow inside the park. Tho other people declared that there was just as much wind inside as outside, they themselves grew so oppressed with the airlessness of the place that they used to take walks along the Marly road in order to feel the fresh air. Inside the grounds the light and trees and walks were so constantly in an unnatural condition that at last the whole thing got on their nerves and they went away, thinking they preferred to live in their own century and not in any other.

It was only in 1908 that they actually saw people they could not account for.

Miss Lamont was asked whether she had seen a cottage outside the Trianons, and she at once described one leading from the canal to the Grand Trianon which, in 1901, she had walked into and could never find again. Mr. Crooke showed her the exact spot on the map and they compared notes. Miss Lamont had seen it without a roof with three bare walls and a raised floor, and she considered

that the whole series of after experiences in 1901 had begun from the moment when she stepped up on to the floor. Mr. Crooke had seen it, six or seven years later, whole with people in old fashioned clothes looking out of the window; but he could not always see it; it appeared and disappeared and reappeared in an extraordinary way.

They had been interested in "An Adventure" when it was published in 1911, because, in 1908, they had all three persons together twice seen the lady corresponding to the description of the lady spoken of by us. Both times it had been in July and at the Grand Trianon. The first time she was sitting in the garden close to the glass colonnade on a low stool on a green bank where there is no green bank, but only gravel and flower beds. The second time she was below the balustrade over which one can look from the Grand Trianon to the canal below. On both occasions she was dressed in a light cream colored skirt, white fichu, and a white untrimmed flapping hat. The skirt was full and much gathered and the lady spread it out round her. Both times she appeared to be sketching, holding out a paper at some distance as tho judging of it. Mr. Crooke said that, being a painter himself and supposing she was sketching he had looked curiously at her paper, and tho the lady did not seem to notice him, she at once quietly turned her paper aside from his observation with a rapid movement of her wrist. The peculiar way in which she appeared was described, seeming to grow out of the scenery with the little quiver of adjustment which we had specially noticed when the "running man" first settled his feet on the ground, and when we first saw the terrace round the chapel courtyard along which "the man from the chapel" came.

They told us that her hair was fair; and that on one occasion the lady sat down, settled her dress, moved, and sat down again, giving them the impression that she resented their intrusion. As an artist Mr. Crooke had carefully noticed the lady and had observed that, tho she seemed quite real, all the contours of her figure and her general bearing were not what we are accustomed to now. Not only her dress, but she herself belonged to another century. The second time they saw her, some of the party wished to stay longer, but Mr. Crooke was overcome with such terrible fatigue that they all went home. On first seeing the lady Mr. Crooke had remarked that she did not look like a Frenchwoman.

They had seen, as well as we, grass growing quite up to the

terrace above the English garden where is now a gravel sweep and a large bush planted during the Orleans' residence; also they agreed that sometimes there were more trees in that part of the garden than at other times.

We asked if they had seen a staircase from the *English* garden Jeu de Bague other than the present one leading up from the French garden; the answer was, yes; and that it matched the position of the present side staircase in the French garden. This was especially interesting to us, because, when Miss Lamont first saw a picture of the house from the French garden, she was convinced that it was taken from the English garden, showing the staircase she had seen, and had afterwards been greatly puzzled by its absence.

On the occasion Mrs. Crooke saw a man in 18th century costume with the small three cornered hat, different from what is worn now, but such as we described; and Mr. and Mrs. Crooke had seen a woman in an old fashioned dress of a hundred years ago, picking up sticks in the Petit Trianon grounds. They had noticed the flattened appearance of the trees and the large forest trees that were among them.

One day when he was alone, Mr. Crooke had heard music coming over the water from the Belvidere (where certainly none was going on). He was standing on the low ground near the stream in the English garden. It was a stringed band, playing old music and he enjoyed listening to it; this he did for nearly a quarter of an hour, but he did not identify it or write any of it down.

They mention a curious hissing sound that sometimes came when things were about to appear, possibly suggesting some electrical condition and also spoke of the vibration in the air which accompanied vision.

After leaving Versailles as a home in 1909, they occasionally went back to it and had noticed with surprise that at those times (when it was quite normal) the Petit Trianon had seemed smaller and more open than before; but the Grand Trianon seemed much larger than when seen in 18th century aspects.

ELIZABETH MORISON,
FRANCES LAMONT,
JOHN CROOKE,
KATE CROOKE,
STEPHEN CROOKE.

It is the coincidences between the separate experiences that have the interest here. Some of the points are not striking, but, on the other hand, some of them are quite striking. We might suppose the lady sketching to be some real person dressed in old costume and that the apparent alterations in the size of the Petit and the Grand Trianon were due to illusions of memory, and that some of the experiences were due to suggestion. But it would be very hard to apply suggestion to such experiences. Illusion would be a much better hypothesis, but this will not apply to the coincidences and to certain accompanying experiences which are characteristic of people who have psychic experiences. For instance, the fatigue felt by Mr. Crooke. There are other incidents that the reader may notice for himself tending to establish coincidences not due to chance and experiences resembling psychic concomitants in other cases. For instance, the instance of hearing music which recalls Mr. Thompson's hearing music when on the island of Naushon and when having visions of all sorts of things there. Cf. *Proceedings Am. S. P. R.*, Vol. III, pp. 53-54. Taken alone the experiences would suggest nothing, but considering the coincidences with the experiences of Misses Lamont and Morison they deserve recording here for their corroborative character—J. H. H.

DREAM WARNING.

The following incident of dream warning is from the collection of Dr. Hodgson. The dramatic form of it is interesting in showing how the impersonation may take the form of a known and living personality. The "revelation", as the dream is interpreted, is in the personality of a carpenter, not a physician, possibly caused by the general source of the object in which the poison was found. That is, the chair was possibly what the informant had in mind and it naturally suggested a cabinet maker or carpenter and the memory image of the neighbor came into the dream in that way. It illustrates clearly how the subconscious may enter into the form of information originating from without.

It is apparent that the dreamer did not at first interpret the dream correctly. He seems to have supposed that it meant to indicate the medicine which was needed to correct his physical condition and also his wife put the same meaning upon it. Unfortunately the narrative does not say how the man came to suppose that the

trouble was arsenic poisoning. Possibly the fact that he did not grow better from taking it acted as a hint for other investigation. Nor is the incident complete which refers to the statement of the dealer in furniture. We can only infer that, when buying the chair, the dealer had used the language quoted. If so, it is another instance of using memory for the expression of what the outside agent wished to convey and not doing this clearly. In any case there seems to have been an evident hint of the trouble where it would not naturally suggest itself through normal knowledge—
Editor.

FROM E. P. POWELL.

Clinton, N. Y., Feb. 22, 1890.

Dear Sir:

In response to your request in *Open Court* I can give you an account of a dream which has had a decided influence on my views as well as my health. In January of 1889 I began to be troubled with insomnia, and was considerably depressed in mind and body. This grew on me till some time in February, when my lips became blistered, nostrils inflamed, mucous membranes highly irritated, and a strangely exalted mental condition set in. One night I dreamed I was in a room seeking a medical prescription. A neighbor, a carpenter, sat at a desk writing it for me. I recognized him although his face was turned away, and I held him to be homeopathic. As he wrote, I remarked: "Besides your work you do some doctoring." He turned to me without a word and handed me a sheet of paper, with the word "arsenic" written across it in large letters. The scene vanished at once. Mr. D. never has, to my knowledge, prescribed for anyone at any time, even an herb tea.

The dream made an unusual impression, and, on waking, I went to my wife's room and related it, saying it affected me so strangely that I was dominated by it. She gave me her homeopathic medicine case, and I took arsenicum pellets. The physician came in the morning, and I told him of the dream, and we discussed it soberly. The question arose whether the arsenic in the paper of books,—I was sleeping in my library—could injure me. We concluded it could not. After a few days I called in another physician, and we also discussed the dream, but nothing came of it, and I grew worse. My physicians acknowledged there were symptoms that might reasonably be attributed to arsenic, "But where is the arsenic?"

It was at least seven days, and I think nearer twice that, when I rose from a large rocker which stood over my furnace register, quite despondent, and flung myself on my bed. The movement of the rocker drew my attention, and the words flashed into my mind, "I have only some cheap Paris Green paint, and will put on a coat for

a' quarter extra." The chair was bought for my lawn, and, as it was blue, I objected to the color, when the dealer answered as above. I took the chair painted with cheap arsenic paint into the house for the winter. Feeling ill I had more and more habituated myself to occupying it in a hot room. The arsenic had volatilized and poisoned me. My wife coming in to read to me had also been attacked with similar symptoms. Vomiting and gastric difficulties followed; but recovery followed slowly the removal of the chair. I knew nothing of the possible effect of arsenicated paints. We had not discussed it. I had not suspected poison of any kind. The dream came at least a week before its confirmation. Both doctors agreed to the correct diagnosis of the dream.

Here was a case of intelligent information imparted in a dream. I have thought it over for a whole year, and can see no escape from the conclusion that the intelligent information came from an intelligent source. Such facts come wholly within the sphere of just doubt, and demand the most rigid investigation. There is but one fact of which I am not positive and clear: I think that in the vision my mind faintly confused the dealer who sold me the chair, and the carpenter who wrote the prescription. I mean that I am not quite certain but that both men were in my mind at once, as a confused personality; but there is a shade of doubt, and I leave the case as stated.

Most truly yours,

E. P. POWELL.

Allow me to make myself known to you as author of "Our Heredity From God," Appleton; and Literary Correspondent of St. Louis Globe Democrat; also as successor of Minot J. Savage in his Chicago Church.

Clinton, Feb. 5th, '90.

Mr. Hodgson,

Dear Sir:—

Mr. Powell related the dream to us, and it was fully discussed by us at least one week before the chair was thought of as a source of danger; nor had poison of any sort, from any source, been discussed or thought of as a probable cause of the trouble.

I. DEVER, M. D.,

LUCY M. POWELL.

INCIDENT IN THE LIFE OF TENNYSON.

The following will be found in the *Life of Alfred Lord Tennyson* by his son, Vol. I, pp. 319-321. It shows clearly why he was one of the founders of the Society for Psychical Research.

"Throughout his life he had a constant feeling of a spiritual

harmony existing between ourselves and the outward visible Universe, and of the actual immanence of God in the infinitesimal atom as in the vastest system. 'If God,' he would say, 'were to withdraw himself for one single instant from this Universe, everything would vanish into nothingness.' When speaking to me on that subject he said to me: 'My most passionate desire is to have a clearer and fuller vision of God. The soul seems to me one with God, how I cannot tell. I can sympathize with God in my poor little way.' In some phases of thought and feeling his idealism tended more decidedly to mysticism. He wrote: 'A kind of waking trance I have frequently had, quite from my boyhood, when I have been all alone. This has generally come upon me thro' repeating my own name two or three times to myself silently, till all at once, as it were out of the intensity of the consciousness of individuality the individuality itself seemed to dissolve and fade away into the boundless being, and this not a confused state, but the clearest of the clearest, the surest of the surest, the weirdest of the weirdest, utterly beyond words, where death was almost a laughable impossibility, the loss of personality (if so it were) seeming no extinction but the only true life.' 'This might,' he said, be the state which St. Paul describes, 'whether in the body I cannot tell, or whether out of the body I cannot tell.

"He continued: 'I am ashamed of my feeble description. Have I not said the state is utterly beyond words? But in a moment when I come back to my normal state of 'sanity', I am ready to fight for *mein liebes Ich*, and hold that it will last for aeons of aeons.'

"In the same way he said that there might be a more intimate communion than we could dream of between the living and the dead, at all events for a time.

"May all love,
His love, unseen but felt, o'ershadow Thee,
Till God's love set Thee at his side again!"

And—

The ghost in Man, the ghost that once was Man,
But cannot wholly free itself from Man,
Are calling to each other through a dawn
Stranger than earth has ever seen; the veil
Is rending, and the voices of the day
Are heard across the voices of the dark."

BOOK REVIEW.

Personal Experiences in Spiritualism. By HERWARD CARRINGTON, T. Werner Laurie Ltd., Clifford's Inn, London. 1913.

Mr. Carrington here publishes a new book, one-half of which is devoted to the experiments with Eusapia Palladino in America. The first half is occupied with other previously published and unpublished material. The first chapter summarizes his report on the Windsor case in Nova Scotia, published in our own *Proceedings*, Vol. I, pp. 482-519. The second chapter treats of Mr. Carrington's investigations at Lily Dale under our auspices and published in our *Proceedings*, Vol. II, pp. 7-117. The third chapter gives an account of some experiments which he was sent by our Society to perform in Washington in proof of our claim that they could be done by trickery. They were not published by us. The fourth chapter recounts some experiences in a private circle which were a part of the report on Lily Dale. Chapter five is devoted to a medium in New York City of the physical type and chapter six to his experiments with the Bangs sisters, under the suggestion of Dr. Funk. Chapters seven and eight are taken up with "The Amherst Mystery", which was published some years ago by Mr. Hubbell. The seventh chapter summarizes Mr. Hubbell's report and the eighth chapter Mr. Carrington's own personal investigation of the same when he was investigating the Windsor phenomena above mentioned. The rest of the book is occupied with the American sittings of Eusapia Palladino.

The first half of the book is destructive and deals with the exposure of fraud while the second half concerns a constructive defence of Madamé Palladino and her American phenomena, making allowances for what Mr. Carrington regards as fraud on her part. For those who are interested in the physical phenomena of Spiritualism the book will prove interesting and useful, no matter on which side of the subject they are. There is probably still much fraud to expose, but it is not worth while to spend time and money on that alone. If there are no genuine phenomena as yet we may as well stop the work, and in the physical field it is so troublesome to determine really independent phenomena that we had best use our efforts on those phenomena which are comparatively easy of production and whose genuineness cannot be questioned. Besides the mental phenomena offer an opportunity for constructive work when the physical do not. But those who care most to interest

themselves in the physical side of the subject which really has no relation to Spiritualism at all may do so and live on in their illusions. Physical phenomena alone are not evidence of Spirits, tho it has been this type of phenomena that has given the name of Spiritualism its bad character and in fact the name should never have been employed to denote the theory at all. None but savages would insist on the perpetuation of the term in connection with such phenomena. It is still the conception of the subject of all the savages that have never come under the influence of civilization. One has only to read Tylor's *Primitive Culture* and Frazer's "*The Belief in Immortality and the Worship of the Dead*" among savages to see that what I say is true. They have in all time, and still cling to the idea that spirits are mainly occupied with physical phenomena of the miraculous kind. Now it should be the first step in psychic research to eradicate this idea root and branch, if the Spiritualists will not do it. In the interest which the American public took in the Palladino case they classified themselves at once in their conception of the problem. I think the most delightfully humorous incident of the whole affair is the array of American Professors in the Universities which the book shows as having been present at the sittings and who will not be caught associated with the study of mental phenomena which it is easy to prove genuine. Here they are. Professors Augustus Trowbridge, Dickenson S. Miller, Kennedy Duncan, Hugo Muensterberg, Leonard K. Hirschberg, William Hallock, E. B. Wilson, R. W. Wood, Montague, Busch, Pitkin, Dey, and Bigongiari. President Nicholas Murray Butler is mentioned also. Besides these there were a number of laymen of an important type in the community's estimation, but who also steer clear of intelligent conceptions of the problem.

These men are not to be criticized for an interest in the Palladino case or in physical phenomena. All of us associated with psychic research have to be this. But had these people named in any way interested themselves in the real problem and in phenomena of a likely type, they might have escaped ridicule for their extraordinary interest in phenomena that are not relevant at all to any real problem in psychic research, unless accompanied by mental phenomena.

The account which Mr. Carrington gives of the American experiments is his reply to the "exposure" and it is well that he has been able to have it printed. It necessarily abbreviates where the scientific man should require the detailed record. The necessity of abbreviating exposes the discussion to criticism and it presents results which depend largely on the authority of the reporter. The detailed record reports facts which any one can attest. Hence the limitation of the present summary is just that it is not detailed enough. This is not a fault of the book, but a limitation of all such work.

It is impossible to take up the accounts, as it would require a de-

tailed examination of the conditions under which Mr. Carrington claims that genuine independent phenomena occurred. As the present reviewer does not attach any value to physical phenomena in the real problem of psychic research, but only as a good means of putting a quietus on men in physical science with their dogmatism, he does not think it necessary to engage in an elaborate defence or criticism of the account. To him little would be gained in the solution of the problem after you had proved the genuineness of the phenomena. They are only a concession to those who are still, as above remarked, in the state of savagery about the subject.

All this, I think, is clearly indicated in Mr. Carrington's "theoretical discussion." He takes up two possible theories of the phenomena, spirits and some "vital force" emanating from her organism, and in conclusion, speaking of John King, her "control", he says: "As to 'John King' himself, he is a far more dubious personage than I had supposed! The phenomena certainly appear, as a rule, to lend themselves more readily to the theory that they are produced by a force of some kind, emanating from Eusapia's body, than to a distinct intelligence." He concludes without deciding for either theory, but the doubt about the spiritistic interpretation and the suggestion of an unknown force, which in reality can never be appealed to to explain anything whatever, are proofs that the problem has not been solved by any experiments involving physical phenomena. The talk about "externalizing the subliminal" may be dismissed as scientific bankruptcy. The business of the scientific man is not to explain such phenomena, if they be genuine, until he can articulate them with known causes, whether spiritistic or energetic. It is only the claim of the spiritualists that has ever prompted men to think of such an hypothesis. It may be that spirits are connected with physical phenomena, but physical phenomena will never prove the fact. When you find intelligence associated with the physical you may introduce spirits, if you have eliminated subconscious action of the medium, but that is to come over to the mental phenomena where you should begin and remain.

Mr. Carrington still discusses the case from the standpoint of the conjurer, assuming that it is the explanation of independent physical phenomena that is the important point and this makes it necessary to compare the situation more than should be done with the conjurer's performances where you have supposedly a normal man to deal with. He still reiterates that Eusapia has been constantly caught in "trickery" and "fraud". This is all very well, if you regard her as a normal person. But besides the judgment of Morselli, Bozzano, Lombroso and many other psychiatrists, we have the concession of Mr. Carrington himself that she is not normal. The men mentioned point out the distinct evidence of hysteria, and I repeat that, where you admit that fact, you cannot accuse of trickery at all. *Fraud is a state of mind; it is not a mode of*

action. This is absolutely proved by the following fact. If a conjurer performs a certain feat to create an illusion and admits this to be his purpose, we admit his honesty. If he performs the same feat professing it a miracle, we call him a fraud. *The act is precisely the same in each case,* and no dispute. Hence the fraud is in the state of mind. When you are dealing with hysterics, who are simply persons acting under automatic impulses, you may have a state of mind wholly different from the normal person tho you have precisely the same act. Hence it is absurd to assert or assume fraud in such cases.

But Mr. Carrington gives us the case in his own statement. After saying that Eusapia tricked, he asks: "Why does she trick?" He answers: "She depends for successful results, upon a power over which she has little or no voluntary control." If she cannot control the phenomena how can you charge trickery? Do you mean to say that it is only the genuine phenomena that she cannot control? If so what evidence have you that she is not subject to the same "involuntary" influences in the bad phenomena? Then in the same chapter he refers to her as saying that she could not help certain clenching of the hands, indicating supposed automatisms, where he said he had supposed conscious fraud. Then at last he says regarding such involuntary action: "It exonerates her, also, to a great extent, from her own so-called trickery, by showing that a large portion of it is subconscious automatic action, for which she is not responsible." Now it is "so-called trickery." Before it was simple trickery and now she is "exonerated", tho automatic action before was not supposed to qualify the situation. Of course he speaks here only of "a large portion" of her acts, assuming, perhaps, that the rest is conscious fraud. But what tests have you applied to show that she is normally conscious, especially when you admit that some acts you thought were conscious were really unconscious? Then it is necessary to remember that there have been numerous people, witness Ansel Bourne, Mr. Brewin, and others, who have been in an apparently normal state but turned out really to have been in a waking trance for weeks or even years, and when recovering normal consciousness were supposed to be insane! Besides people may perform acts in a normal state under automatism, *and think themselves perfectly normal.* Mr. Carrington actually refers to incidents of the kind in Eusapia, tho he did not ascertain whether she thought she was doing the things herself normally. She probably did not. But I have seen many cases in which automatism occurred in the normal state and the subjects thought they themselves were doing the acts.

All this goes to prove that the proper defence of such phenomena is the study of them from the point of view of hysteria and not conjuring. It is not primarily the occurrence of miracles, but the state of mind behind all such phenomena whether dependent or inde-

pendent. You will only succeed in keeping the investigation of such cases in the hands of conjurers who know nothing about the psychology of such phenomena, and until we simply cast that class out of doors we shall not make any real scientific progress in this subject. We are not going to get the world to accept our opinion of the supernormal when we admit that a part of the phenomena, objectively, are exactly like those which we condemn as fraud. Whether spirits have anything to do with the phenomena of Eusapia Palladino will depend altogether on what we can prove to be behind her automatisms, and if any independent physical phenomena occur we should have to examine other evidence than that fact to justify the hypothesis of spirits in the case, while appeals to unknown forces are simply scientific bankruptcy.

"THE ETHICS OF CONFUCIUS,"

By MILES MENANDER DAWSON

This book of 300 pages, prepared under the auspices of the American Institute for Scientific Research and published by G. P. Putnam's Sons, reached a second edition within four months after its appearance. The reviewers have given the book an enthusiastic reception; the following sentences are but a few out of many:

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THE DORIS FISCHER CASE OF MULTIPLE PERSONALITY.

BY WALTER F. PRINCE.

IV

19. The Declining Sick Doris.

By the 16th of March, the bodily anæsthesias of S. D. had greatly deepened. With the ebbing of her memory her manner changed, becoming more cold and abstracted. She was allowed to help about the house, but sewing of all kinds was denied her, since its tendency to bring on catalepsy was observed. But sewing was a part of *her*, and no measure more powerfully operated to push her toward the brink of extinction than this. By the 27th taste and smell were practically annihilated.

From this time, tightly-clinched hands, profuse perspiration and a weak, slow pulse were sure indications during sleep of the presence of S. D. She would also curl up like a dormouse in sleep, so that M., following her, would cry out with

pain, complain and sometimes write her threatening letters. Gradually it developed that for declining S. D. to remain any time sleeping was in a high degree injurious. By accident a formula was established (See Glossary, "M.-Formula") which when acceded to acted as a kind of trigger to put her to sleep and immediately after to send her away, whereupon the clinched fists would open as though a spring had been released, and either R. D. or M. would come. But this formula grew increasingly repugnant to S. D. and it at length became necessary, S. M. and M. heartily approving, to employ stern measures in order to force her to accede.

On March 31st, S. D. accompanied Mrs. P. and myself to a church in another part of the city. This was her last journey, so rapid was her declension after the change of environment, and the adoption of restrictive measures.

20. Margaret also Declining but more Slowly.

On the 21st of March, M. declared that she could no longer voluntarily bring R. D., but must first sleep in order to hasten the coming of the latter. On the 24th it was recorded that she was beginning to have intervals of not being conscious of R. D.'s thoughts when the latter was supraliminal and awake. That is, she was "away and sleeping" (See Glossary). This was new in reference to R. D., though M. had previously at times been in that subliminal condition when S. D. was on deck. A few days later M. began also to be in that condition at times when R. D. was asleep.

21. Alternations.

On the 13th of March the record began to give data regarding alternations from which their number and approximately the supraliminal time of R. D. may be estimated. Later the moment of each alternation began to find a place, so that the daily total time of each personality may be determined, with the exception of S. R. D., whose case presented obvious difficulties, so that the time of her appearances is not deducted from that of R. D. For the last 17 days of March the alternations varied from 4 to 23 in a day, and R. D.'s daily

total time from 3 minutes to 17 hours and 10 minutes, while her average was 7 hours and 16 minutes, including, of course, the time that she was asleep. Usually the length of time that it was she who slept at night was in inverse ratio to the time that it was she who had the field the next day. The helpful stimuli, of a pleasureable or reposeful nature, which encouraged the maintenance of her synthesis and lengthened her total record for a day, and the injurious stimuli, involving strain and mental or physical discomfort, which caused transitions from the primary to a secondary personality, will be found in the record in great variety.

Alternations, particularly from a lower to a higher personality, were preceded by a movement of the head, varying from a slight oscillation to a decided jerk, depending upon the abruptness with which the change took place. As this snap was often noticed after a "conversation-recital" by S. R. D. and before the next one, it is assumed that in the meantime a transition to R. D. and back again took place. Toward the end of the case, after the M. complex had become attenuated, this mark attending the switching of personalities was less pronounced.

22. Appearance of S. D. b. and M.-asleep x., and Self-Revelation of Sleeping Margaret.

On the 5th of April, there twice appeared a S. D. whose memories terminated with October of 1910, and who could not be persuaded of subsequent events, especially of the fact that she was living in the rectory, until she had made careful examination of her various properties in the house. It was not the S. D. of the previous day suddenly shorn of her later memories, for at an after hour the cold, incommunicative current S. D. returned, remembering much subsequent to Oct., 1910. Nor did what was denominated S. D. b. ever after appear. In the evening, also, there came the apparition of the M.-asleep of three months earlier, her memories and her odd notions and modes of speech of January returning and M.-asleep x. likewise had to be convinced by examination of D.'s possessions that she had left her old home. As though these dramatic episodes were not enough for one day, Sleeping

Margaret concluded to step forth, and, first exciting my curiosity by saying "Margaret is sleeping," both declared herself and gave herself a name in the words, "I am Sleeping Margaret." Thereafter she occasionally talked to me, and from the 14th pretty regularly each day. M.-asleep curiously paid no heed to her voice, although she could generally understand what I said as easily as when she was awake. I now began more to observe and better to interpret the curious flittings of expression, alterations of voice, cutting in two of sentences by others of quite other locution and import, and other like phenomena indicative of double control, which cannot be set forth in this place. In the meantime for some days M.-asleep x. put in appearances alternated with the contemporaneous M.-asleep, and then disappeared.

23. The Battle with Sick Doris, and Her Retreat.

About the first of April a paper was found on which S. D. had been putting down the expenses incurred in her behalf, as nearly as she could estimate them, intending to repay. Not long after, her dulling mind realizing that she was doomed, she wrote a note to M. bequeathing to her her possessions, and giving her instructions, which M. laughed at and disregarded.

It grew harder to induce S. D. to submit to the only process by which she could speedily be banished to the subliminal region and prevented from indulging in disastrous sleep. S. M. and M. repeatedly urged that she be frightened, shaken, slapped,—anything to send her away, reminding me that she was too anæsthetic to be hurt. This was very true, and I felt compelled to follow the advice, but it was hard upon my own feelings. Some comfort was derived from the fact, which was likewise a marvel, that the instant S. D. disappeared in fright and anger and with heaving chest, R. D. would flash out without a suspicion of the tussle that had been waged, calm and happy, and with breath as even as that of a sleeping babe.

The memories of S. D. ebbed daily. On the 6th of April she had no recollection of the rooms in the old home or the way thither, by the 8th she seldom remembered anything of

the previous day, two days later she did not know who I was and began to call me "Mister." With the fading of memory she daily grew more childish and apathetic; her capacity for anger diminished, leaving in its place only an automatic obstinacy. She began to make pathetic appeals while being banished, saying "I never did anything to you, Mister," and even to attempt touching cajolery, patting my cheek and declaring, "We don't want to go home. We like this place. We like you, Mister." By the 20th she had only a few fixed ideas, all in relation to her old home, her housework there, and buying provisions for dinner. Constantly she believed that she had come to the rectory only the night before. Occasionally she made pitiful attempts to get out of the house. On the 21st she had forgotten how to read and even her own name.

On the 13th she "came out" while D. was in church, and saw me in vestments, knew it was Dr. Prince but never dreamed that it was "Mister" the jailer. From this time she began to inquire when she could see Dr. Prince, and to threaten that she would tell him about me. This gave M. an idea which she recommended to me. In consequence I put on my vestments and entered the room in which S. D. was. A lengthy scene, perhaps the most dramatic and moving in the history of the curative period, followed. Trembling from head to foot with joy, she gave me both her hands, and proceeded to relate her troubles and to ask me to take her away. Almost whispering, she confided that she could not remember her name, and asked me to tell her what it was. She could not understand that she was "ill," and knew nothing of R. D. or M. Reluctantly she consented to do what was required, because "Dr. Prince" wanted her to, and was glad for him to put in use the dreaded formula before he left, instead of "that man." For several days the spell worked, then "Dr. Prince" had to pay her another visit.

By May 3rd, S. D. had forgotten about home and work. Only three ideas now prevailed, the desire to lie down, reluctance to submit to the banishing process, and the riddle of Dr. Prince's whereabouts. She now never initiated any task, but if she came in the midst of one, automatically continued it. On the 6th S. M. announced that S. D.'s will was gone, and

that it would no longer do harm to let her stay and even to sleep. This proved to be the case, and the hardest task of the whole case ended.

24. Infant Sick Doris.

May 6-10 was the transition entry to complete mental infancy so far as regards S. D. alone. During these few days all old ideas and memories utterly vanished, and a few ideas resulting from accidental incidents took their place. Neither the infantile notions, nor the infantile vocabulary, a number of words in which were of unique application, ever received any additions, but on the other hand, both diminished. On the 12th she possessed 11 substantives, On the 14th these had diminished to 4, and she then had 26 words altogether, out of which she constructed 36 baby utterances, the most of them of three words or less. These underwent no after change except the adoption of one of her phrases as a substantive on the 21st. Her habits as well as her utterances were now finally crystallized. At every appearance she went through her little round of amusements and the prattle connected with them, laughing with utmost glee, with no remaining trace of antagonism. But after a few minutes she wearied and automatically held up her wrists to be grasped according to the formula (the only part of it henceforth necessary), murmuring "Go." And at once the irrepressible M. would bounce out, all life and spirits, and begin to ridicule "that baby, that don't know nothin'," if it chanced that she had been watching underneath.

From the 6th of May it was observed that the visual angle of S. D. was narrowing, and directly afterwards her visual field began to shorten. By the middle of the month she could see but 14 inches away. Moreover, no other person than myself was recognized even as constituting a person. She understood the speech of no other, nor mine unless I was within her range of vision. My face withdrawn fifteen inches (finally) I was out of the world completely, and my voice won only the response, "Noise! noise!" as her eyes wandered about bewildered. She could not walk, stand or sit, and when raised from the couch her head fell with a snap and hung whichever

way gravity carried it, while all movements of her hands were automatic. If her hand crossed her line of vision she asked "waz zat?" as she did when any other foreign object intruded. She no longer ate and could not swallow a crumb, but drank, signifying thirst by saying "dry." Thus she continued until her end, the only essential alteration being that she came less and less frequently.

25. The Troubles of Margaret.

M. sometimes had her feelings hurt, or some other accident affected her spirits so that she had a more or less pronounced "tantrum." In these spells she was difficult to manage, though at a later period it was better learned how to deal with them, and they always injuriously affected R. D.'s subsequent feelings and progress. She also had new burdens imposed upon her owing to the declension of S. D. Before the mother's death R. D. had always been the one to dress, and after it S. D. had attended to this matter. But now M. was the one to come first in the morning, and how the clothes went on and the work of putting them on were a puzzle and a nuisance to her. When she had got partly used to a mode of dressing R. D. might introduce a novel garment, and the complaints began afresh. Another perplexity was added when S. M. began to tell me what was in M.'s mind, both to explain peculiar incidents and to put me on my guard. My mysterious knowledge puzzled her to her last day, and she would ask with knitted brows, "*Papo*, can you see right into my mind?" Once she perpetrated the bull of trying to watch herself to see if she talked in her sleep when unaware, nor was she so far from the truth, but S. M. reported, "She listened, and she couldn't hear me at all." After meeting Dr. Hyslop she wrote him to see if he could explain the mystery. Also, a new shyness came to M. out of doors. She who had been so fearless now dared not venture beyond sight of the house, and the vigilance which had been necessary could now be relaxed.

26. Real Doris, and the Alternations.

The number of alterations daily much increased in April,

often amounting to more than 20 and once rising to 51. The average time of R. D. was but little enlarged, being 8h. 15m. But it was a mistake, as S. M. often assured me, to suppose that these particulars, by themselves, were true indices of the rate of progress. The rapid decline of S. D., a most desirable feature, was the very reason of the numerous transitions, since it caused mental and nervous fatigue by the increased burden that R. D. and M. had to bear. A period of marked decline in the case of a secondary personality was seldom or never one when the primary personality as such seemed to make much progress, and yet there would be a net gain. And it would usually be followed by a period when the secondary personality would seem to slacken its retreat while the primary one darted forward. It was as when first one and then the other end of a log is carried forward. Now and then in the three years to follow the log remained still for a few days, and only twice or thrice did it briefly slip back for a little.

In the old days R. D., when subliminal, was so deeply submerged that the personalities could detect no sign of psychical activity on her part. But now her descent at times was but shallow, and occasionally she "dreamed underneath," even when the S. D. was awake. She also gradually released herself from any particular formula of coming. On Apr. 23rd, she came spontaneously alone in the night. Two days afterward she came while out walking. Soon other stimuli were beginning to cause her to emerge, especially anything that caused M. to be happy. On the 27th, for the first time, R. D. was the one to wake in the morning. By this time I had become accustomed to employ psychical treatment just after she fell asleep, having ascertained that she could hear me. In this manner fears, worries, and all kinds of mental obsessions were banished, and better states substituted, far more successfully than could be done when she was awake. I also began to suggest, after she had fallen asleep, that she should dream pleasant incidents with specified details, and this she usually did, relating the dreams the next day, with no suspicion of their origin. Her ability to hear me while sleeping, and consequently to be affected by these methods of sug-

gestion, slowly slackened, and ceased with the completion of the cure.

27. Sleeping Margaret.

From the time that she disclosed herself, S. M. was of the utmost assistance. She reflected on the past in order to tell me what she thought would be of use, observed the internal effects of experiments and reported thereon, gave me notice of M.'s states of consciousness which needed such delicate handling, gave advice almost always helpful, and made predictions regarding the turns in the case which were generally justified by the event.

On May 23, I first knew of her "going away," an act or state then entered upon only when M. was soundly asleep, but afterward also when R. D. was on deck awake or asleep. She made no explanatory statements at this time but afterward claimed actually to leave the body. She asserted that she could "go away" at any time, but that she never did unless she felt that D. would be absolutely safe while she was gone. As the case progressed toward reintegration, she went away more and more. Many observations of this state were made, establishing its reality of some nature. For example I would arrange for her to go away at a given cue, and observe R. D.'s resulting uneasiness and hear her complaints of strange psychical sensations as of loneliness. Finally, after the departure of M., S. M. was generally "away," except for a few minutes each evening.

First on June 18, I was witness of another singular phenomenon, that of S. M.'s "jolting" M. That is, when M. asleep was refractory S. M. would sometimes cause her to experience the hallucination of receiving a blow on the forehead. M. always thought that I was responsible, and would shrink from me in fright. Finally, as M. declined in energy, the effect upon her emotions became too grave, and S. M. discontinued the practice. S. M. stated that this method of correcting M. asleep was nothing new, but had been practised from a period long anterior to the death of the mother.

It was S. M. who was the chief expounder of the remarkable scheme of intercognition briefly set forth earlier in this

chapter. The longest statement, of intricate and technical character, was taken almost verbatim from her lips (see *Proceedings*, Am. S. P. R., Vol. XI, p. 599 seq.). M. also was acquainted with this and other psychic mechanics said to be involved in the case, but lacked language to make them clear. On the other hand M. first outlined the curious doctrine of the seats of the personalities in the brain to be found in Appendix B, but S. M. endorsed it, and the statements of both from time to time were in perfect accord.

28. The Vicissitudes of Margaret.

Careful engineering was gradually ameliorating M.'s disposition. Yet occasionally she continued to have what were known as "tantrums." On June 2 she experienced one so serious that she began to tear her clothing and, unable to wreak vengeance on S. D., to threaten R. D. for the first time. Once she addressed infant S. D. mournfully, "Gee! Its no use to scratch you. If I did scratch you all you'd say is 'Waz zat?'" Following a tantrum no memory of it survived, unless of very hazy and distorted character, but renewal of a kindred emotion would somewhat revive recollection of it. Sometimes a fright (as from thunder) would put her into a state wherein she knew neither us nor her surroundings

She was now "watching" much less while R. D. was both awake and asleep, and presently it got to be the rule that she was conscious of R. D.'s thoughts and of outside happenings only when the latter was weary, worried, grieved, startled, etc., with the exception of the early morning. She watched at the close of the day, but this fell under the rule, as R. D. was then tired.

She had almost lost the power to "come out" voluntarily. It was rather R. D. who "went," from weariness, shock or strain. There were two seeming exceptions, wherein the mechanism was really automatic. If M. previously had determined to come at a given concurrence of circumstances, as when R. D. should stand before a given counter in a particular store, M. would come when that happened, after the analogy of post-hypnotic suggestion. Also, if anyone (except myself

within certain limits), especially R. D., meddled with forbidden property of hers, she would come indignant and sometimes threatening. It took time before R. D. could be trained to refrain from doing this, as she hated to be "bossed," but it was necessary that she should, for there was danger that M. would become inimical to her, in which case endless mischief might ensue.

M. was subject to verbal and motor automatisms, which often went in pairs, so that stopping the movement of the hand, for instance, would stop the utterance also, even cutting a word in two. These developed, decayed and gave place to others until her own end.

When asleep, the most fleeting touch of her hypersensitive fingers sufficed to tell her what my facial expression was, and elicited chuckles or cries of dismay to correspond. More extraordinary, if not inexplicable, while asleep she had only to touch my lips with her fingers to know what I said, even though I only shaped the words rapidly, without conscious emission of the slightest breath. This power continued to her final exit, and she never showed consciousness while awake of having exercised it.

There is no room here to describe the peculiar "drama" of her invention which she played with histrionic skill, when alone. At this stage her happiness would soon bring R. D., who would find herself arrayed theatrically and perhaps in some extraordinary position. At length M. could hardly get the scene set before R. D. would come, and concluded that it was not worth while to keep up the attempts, though she still objected to the removal from their accustomed places of the objects in the room which stood for persons or things in the play.

The policy henceforth pursued was to keep M. asleep so much of her time as was possible, and to narrow the range of her activities and pleasures all that could be done and preserve her good-nature.

29. Physical States with Psychical Relations.

At the time of her mother's death catamenia was in progress. This ceased with the birth of S. D., and had never

been resumed, though the times for the monthly periods had usually been accompanied with much pain. Also, for five years she had had constant backache. Abdominal distension, and swelling of the thyroid gland were symptoms following fatigue and excitement, gradually lessening as the cure proceeded. At this stage, pressure across the chest, both with infant S. D. and M., produced entire psychological deafness. Constipation continued to be a trouble, and was both the cause and consequence of psychological disturbances. Corsets and tight waists were found to favor constipation and generally to interfere with healthful conditions, but continued to be worn with decreasing frequency until they were finally abjured to great advantage. On June 21, the girl was caused by suggestion (and the alleged help of S. M.) to sleep through a long and severe job of filling teeth.

30. Trip to the East, and the End of Sick Doris.

The family started for Massachusetts on June 26. R. D. was in ecstasy during such parts of the trip as she was conscious of, while M. was timid and confused during her time out. Arrived at the home of my sister, Mrs. Freeman, in Marlboro, on the 28th, I wished her to see S. D. For some time she had come only when M. voluntarily "let go." S. D. came and went through her little program for the last time, since M. was never able to bring her again. A few days later, at the regular period, catamenia, which had ceased with S. D.'s advent, was resumed, as S. M. had predicted. After this, as a rule, pain was slight or absent.

31. Further Progress during the Visit.

At first M. was like a colt let loose. The country interested her and she showed symptoms of revival. S. M. warned me that I must put the damper on. She was restrained from her exercise of exuberance with what tact could be summoned and in a few days was reduced to what she had been, seldom going out of doors in her personality after that. But one night's torment from a sudden influx of mosquitoes had driven us to our next visiting-place, Man-

chester, N. H. Here the most terrific heat of forty years almost blotted R. D. out for eight days, while an itching rash and the tumult of M.'s awful homesickness, caused by the first two calamities, filled the cup of misfortunes. When M. was subliminal she watched continually so long as we remained in this place. On the 24th of July we returned to Marlboro, whence the mosquitoes had fled. M. had forgotten the short infliction of the mosquitoes, but the long sufferings in Manchester had fatally stamped that place with mental dissatisfaction. Homesickness instantly disappeared, the day of our journey to and arrival in Marlboro was the first when M. did not watch at all until evening, and R. D. rejoiced in a new feeling of "freedom." The daily average of time won by the latter now mounted higher than ever before.

By the last of the month it was found that amnesia had begun with M. She had forgotten her Manchester friends, and on the 8th of August a memorandum was discovered, written by M., of the names of these persons and of some particulars connected with our life in Pittsburgh, which she had collected from conversation to which she listened to aid her failing memory. She was beginning to become more childish in thoughts and pronunciation, especially in the state of sleep,—for she still conversed while sleeping. Her sense of taste was dulling, her appetite and general interest in life decreasing. If anything occurred to prolong her supraliminal periods, she would get exceedingly bored, and make ludicrous complaints, such as, "Come along, R. D.; your old tired thing wants you." This impatience at being long out at a time increased to her final departure. She herself realized the significance of all this, and shyly confided to me that she was "beginning to go," and was "feeling more like a baby." She even began to apply that term to herself.

On the 16th of August we started for Pittsburgh, at an hour arranged by S. M., though neither R. D. nor M. saw any reason why one train should be preferred to another. R. D. remained out the whole 23 hours of the journey, a *tour de force*, accomplished mainly because M. resolutely remained subliminal, and paid for by a very short succeeding day.

32. Margaret's Rapid Retreat.

M.'s memories continued their steady decline. Such as remained of Marlboro, Manchester, Boston and other places visited, soon amalgamated. She had met my mother, and the memory of her coalesced with that of my sister, so that she was accustomed to say "Grandma-Aunt Louise," believing this to be one person. She forgot my name—I was "papo" only. Still, it was noticed that if she was stimulated to attempt recalling, incidents and details would slowly emerge, and this remained in diminishing ratio to the close. In October, while R. D. was walking some squares' distance from the rectory M. suddenly came out. She was in a locality formerly very familiar to her, but she did not recognize it, and continued walking in the same direction until she came to the river, and there stopped, never thinking of the possibility of turning in another direction, and was about to sit down and wait for her "papo," when her very fright brought R. D. back. Such incidents happened perhaps a dozen times afterwards. By the 22nd it was noted that she had no remaining conception of time-duration. By this date also she seldom mentioned any event of the last eight months prior to the proximate four days.

At the same time she was almost ceasing to "watch" by day or night, and consequently did not usually get her knowledge of R. D.'s doings and thoughts by contemporaneous introspection as heretofore. But as M. came near the surface just before R. D. lapsed, she gleaned from the latter's mind some of the happenings of the day.

By Aug. 29, stroking, rubbing, pinching or pricking with a needle, was unperceived. Surface sensation was to be revived in a measure (at least seemingly), but the deeper sensations never. Taste and smell were almost annihilated, the latter to be partially recovered for a time, but not the former. M. was loath to acknowledge any of her declensions, except when she felt in a particular confidential mood, and might deny them an hour after the confession. Muscular anæsthesia came on, and it became dangerous for her to go up or downstairs without being guarded. She stumbled and her feet

clumped like wooden blocks. By Oct. 30 anæsthesia seemed complete while awake. Earlier, in August, while sleeping she could feel on the lips, palms and backs of the hands, and, according to S. M., the nipples. But now, when sleeping she could feel only on the backs and especially the palms of the hands. But a new sensitiveness to temperature, on the other hand, was beginning to appear, not that of solid objects but of the atmosphere. The tendency to greater childishness continued. S. M. announced that it seemed to her that M. was beginning to retrace her life-journey, and this proved to be the case.

Oct. 1 saw what might have been a fatal night. A physician had given R. D., in the course of the day, a soporific for some ailment involving pain. In the evening, while alone, M. chanced to find a pill heavily charged with opium, and thinking that a pill was meant to be taken, swallowed it. I returned to find her profoundly sleeping, her pupils much contracted, and S. M. hardly able to use the vocal organs. Aided by the advice of the latter, and by Mrs. P., I fought for the girl's life, from the hour of 10 p. m., and not until 3 a. m. was she out of danger. A dread of pills was carefully implanted in M.'s mind which remained a permanent safeguard, so far as this particular danger was concerned.

33. Margaret's Purposed Dealings with Real Doris.

On her return to Pittsburgh, R. D. made some attempts to study. But she could by no means reach the results of after days. Almost at once her thoughts would become confused, alien sentences would intrude, and she sometimes saw them in seemingly printed form, while now and again she heard or rather felt a chuckle which she recognized as coming from beneath. M. was opposing the study, for the good reason that it tended to bring her out, and demanded that such efforts be postponed. Not until several weeks of experiment, however, did R. D. abandon these efforts until a later stage.

Now that S. D. was gone, M. had a little tendency, when irritated, to annoy R. D. as she had formerly done the defunct. Before we left Manchester, she once caused R. D. to hear her raucous voice while sleeping, with disquieting effects. On

Sept. 7, I had a long night conflict to prevent her from waking and "teasing" R. D., and did not conquer until I had reluctantly taken S. M.'s advice and spanked her on the hands. Physically, M. felt little or nothing, but she childishly murmured, "You hurt me in my mind, papo." Again on Sept. 17, because R. D. persisted in going to Sunday School when M. was unwilling for her to go, she was tormented throughout by a boyish voice telling her to "go home." Such sporadic outbursts became rarer with the lapse of time and at length ceased. But careful engineering was required at times to prevent the wrath of M. from being turned against R. D. with destructive results to her invaluable equanimity and hopefulness, and the information and advice rendered by S. M. were of the greatest aid.

M. still, in general, resolutely insisted on her property rights, and if R. D. rashly laid hand on one of her dolls, opened the drawer in which the most of her knickknacks were kept, or tossed away some supposedly worthless article like an empty "perfooney" bottle which M. valued, she would be "stirred up" and come out with protestations and even threats.

M. several times at this period and later took a temporary dislike to Dr. Walker, on one occasion because she overheard him suggest the experiment of seeming to neglect her. At such times M.'s repugnance affected R. D., not wholly automatically, because M. "thought and thought" with that end in view, so that R. D. also, she knew not why, for a time did not like her friends. When M.'s hostility ceased, R. D.'s feeling of distaste would at once vanish.

34. Real Doris and her Progress.

The ceasing of watching on the part of M. was attested by interesting phenomena in the case of R. D., at least part of which were direct sequences. When M. first failed to watch the moment that R. D. came asleep for the night the latter would grasp my coat, ear or anything her hand came into contact with, and it was sometimes a task to get free. This continued until R. D. got used to the new condition. And when

M. left off watching at a later hour of the night, when R. D. was alone, the latter would be heard murmuring, "Don't go . . . I don't want you to go yet," being asleep, and with no waking memory of it. Also R. D. had many dreams of missing and losing things, and these gradually tended to take the form of losing a little girl to whom she had some sort of a relation. This latter sort of dream, which S. M. aptly termed "symbolic," developed in complexity and point as M.'s declension proceeded, and came to contain features of conflict with a little girl ("who looked like me when I was little," R. D. would unsuspectingly report) and of getting the better of her. Such dreams, significant of a vague underlying consciousness that she was waging a victorious fight to rid herself of the incubus of a juvenile co-consciousness, continued to a late stage. Likewise dating with the cessation of M.'s night-watching, R. D. suddenly became hyperæsthetic in hearing. Auditory sensation being now unshared by a consciousness subliminal to her own, night sounds became disagreeably loud and even a pianissimo passage in a concert rendition was almost painfully distinct. It was not until the close of 1911 that auditory hyperæsthesia subsided. There was also tactile hyperæsthesia for about a week, dating from Sept. 10, during which the contact of her clothing was a torture, the whole surface of the body as it were raw with sensation.

In August, R. D. acquired a liking for candy, and for the first time began really to know what hunger is.

Like M., in September she became more sensitive to heat and cold, that is, probably, normal. She likewise began to perspire more freely than ever before.

The reduction, month by month, in the number of alterations, and the fairly regular increase of R. D.'s averages of time out, may be seen by a glance at Appendix A.

35. Comparisons and Tests in Hearing and Vision.

Although M. had stopped watching, except for exceptional intervals, yet she was still a factor while subliminal, and certain abnormalities in R. D.'s hearing and vision were probably due to that subliminal factor. We must remember that M. was

hyperæsthetic in relation to both these senses, and also that she had a location or relation to the left side of the body, exemplified in a number of ways which cannot be set forth here. M.'s ability to see in the dark was never shared by R. D., but her asymmetry in both sight and hearing was.

On Oct. 26, it was ascertained that R. D. could read a certain print with the right eye alone at 21 inches, with the left eye alone at 60 inches, and with both eyes at 61 inches. Unfortunately no such exact test was made as to M., and it was difficult to induce her to submit to any test unless it could be made to appear a sort of a game, but it is certain that she could see much farther than R. D., and also farther with her left than her right eye.

On Nov. 8, it was found that R. D. could hear the ticking of a certain watch with her right ear at about 12 inches, with the left fully 20 feet, an exceedingly abnormal distance. Three days later it was ascertained by a series of tests that M. could hear with her right ear 4 feet and 2 inches, and with her left 31 feet!

During R. D.'s period of auditory hyperæsthesia she was accustomed to plug her ears at night with cotton, in order largely to shut out the troublesome noises. S. M. on Nov. 3 made the statement that M., and consequently she herself, could hear as well with as without the plugs. I lowered my voice until it was a whisper, and finally a whisper that Mrs. P. could not detect, and still S. M. answered me without difficulty. M.'s hyperæsthesia was so great that the wads made no essential difference—had she some superadded channel of audition, as the bones?

As S. D.'s had done, M.'s visual angle began to narrow at some unknown date, and was much reduced by Oct. 30th.

[To be Continued.]

CLAIRVOYANT EXPERIMENTS.

BY JAMES H. HYSLOP.

New York, Feb. 24th, 1910.

Madame Lisi Cipriani called a few days ago with a report that she had, within the last year, developed mediumistic powers, after having become interested in the subject when I was carrying on my campaign for the Institute. One type of experiment interested me very much, tho it is but one of the modes in which her psychic tendencies manifest themselves. She does automatic writing and apparently gets messages by impression that she delivers orally in an apparently automatic manner. But the experiments which she herself had tried for the purpose of eliminating telepathy were the reading of the order of letters of the alphabet printed on pieces of paper and shuffled out of her sight. She took the first five letters of the alphabet and printed them in clear dark lines on as many pieces of paper about four by five inches in size. She then shuffled them under cover of something or behind her back and then before looking at them wrote automatically what order they would be found in. She thought that she found this order correct beyond chance, and if her records were rightly made and her interpretation of the records correct she was undoubtedly right about the meaning of the result. When she came to me I arranged to experiment with her for estimating the same result. The *modus operandi* was as follows.

In the first three experiments Madame Cipriani herself shuffled the papers under her furs and then with pencil wrote automatically the order of the letters as she thought they might be. The method of doing this will be the subject of further consideration later. It will suffice to say that it seemed correct after a few trials. But after the third trial I undertook to arrange the pieces of paper and did so during the remainder of the experiments on both days. I kept the cards, as I shall call them, upside down so that I could not see them. I shuffled them by taking one at a time and placing it at some point in the pack, varying this place with each card. I then placed the

pack behind Miss Cipriani and without her seeing it. I held the pack while shuffling it so that she could not see me do it. She could not have determined the order if she had seen me, such was my method of shuffling them. As soon as I had placed the pack behind her she wrote automatically what seemed to be the order of the letters. She first wrote automatically the letters, usually, tho not always, in their natural order, "A. B. C. D. E.", often in any other order, and then proceeded to indicate in a peculiar manner what their order was behind her back. The record will show both the method of doing it and their order.

One thing in estimating the successes and failures must be noticed. The order of indicating the letters as the result of shuffling will depend on whether you begin at one end or the other of the pack. I have had to take this into account in making the record. It made no difference in the actual results, as they were determined in a very peculiar manner to be explained, so far as possible, in a moment. In my record I reckoned from the top of the pack when turned up. The reverse could as well be taken and must always be considered in the estimation of results. In the record I have given the order from the top to the bottom as the pack was turned up from behind Miss Cipriani's back. I shall call this the "Order Given" and that mentioned by the psychic as the "Order Guessed". In regarding the "Order Given" the student must also take into account the exact reverse order of the letters. I number the experiments.

1. Order given. E. A. D. C. B.

Order guessed. A. B. C. [E.] D. with E. omitted, if I may so represent it. This was wrong and admitted to be such. The actual manner of doing it was as follows, which shows why I have omitted the letter E. The automatist wrote the letters down in the order here given and placed the numbers beneath them, all automatically.

A. B. C. D. E.
1 2 6 5 4

This of course indicated that the order given was different from that here written and was as indicated by the numbers. But the number 6 was anomalous and as the others were wrong also there

was no interpreting what the 6 meant. Its possible meaning will appear in later experiments. But the experiment was a failure. [1]

2. Order given. B. E. A. D. C.
Order guessed. A. C. E. D. B.

No numbers in this instance indicated the process by which it was intended to represent the result. The subject regarded it as false, and in the order in which the automatic writing gave them this is apparent. But if the experiment had been completed in the manner in which later efforts were undertaken it might have been different. [2]

3. Order given. C. B. A. E. D.

Order guessed. B. A. C. E. D. The manner in which this order was indicated was by first writing down the letters in the following order and then indicating by numbers the order in which they were guessed, with D not indicated.

A. C. D. E. B.

2. 3. 4. 1. If D had been made 5 it would have been right. [3]

1. It is quite clear that this experiment was a total failure as measured by the simplest method of determining the result. But the anomalous number 6 shows that more than one personality—using the point of view of the medium—was concerned. The figure 6 signifies the starting point as well as the terminus of counting, and so is equivalent to 1. This shows that two points of view are necessary in understanding what went on. Assuming that C is 1 and counting from left to right B is 2 as indicated and to that extent the result is correct. Also counting from right to left E would be 4 and again the result would be correct. Also counting from left to right D is 5 and again we have a correct result, tho in the table of false instances this first experiment stood as totally wrong. Again, if A is 1 D is 5 counting from right to left. Have we three separate efforts to tell the order?

2. Only the simplest way of judging this second experiment is possible. No numbers were given to complicate it and the process stands as it would to normal sense perception.

3. Tho this experiment was classified among the failures it is noticeable that if B be assumed as the starting point or 1 then A is 2 counting from left to right and E will be 4 counting from right to left. If we begin with C as 1 then E remains as 4 and D is 5 counting from left to right. It is possible that the confusion is caused by assuming that C is 3 which is true only for the order guessed and for the order written down before the numbering was done. This assumed the counting from left to right.

From this time on I arranged the letters as described. Whatever suspicion may be entertained of the possibility that Miss Cypriani could have told the right order by her method of shuffling them, after once knowing the order of the pieces was discredited by her failure. Henceforth, however, she could not determine this in any way.

4. Order given. C. A. D. B. E.
 Order guessed. C. A. D. B. E.

This, it is apparent, was exactly correct. But the manner of doing it was most interesting. The hand first wrote the letters in their natural alphabetic order, A. B. C. D. E., and then beginning with A. wrote under each letter the numbers to indicate its place in the "given order". It regarded this as incorrect and corrected it in the manner indicated by the second set of numbers and thus found the right order.

The pencil wrote these numbers in the order
 A. B. C. D. E. of 2 under C and 5 under D. Then beginning
 1 3 2 5 2 with 3 under A wrote 2 under E and again
 2 4 drew the pencil point over the 5 under D and
 wrote 3 under B. Then as if erasing the 2
 under C and drawing a vertical line through it wrote 2 at the end
 of the line and under E wrote 4.

This meant that, if A is 1 B is 3, E is 4 and C is 2 while D would be 5. Now counting A as first B is 3 counting to the right and E is 4. But C is 2 counting to the left and D is 5 counting to the left. Later this peculiar and apparent irregularity was explained by the idea that different spirits did the work and that they did not all start from the same point of view. But as done, after the correction, this experiment was correct. But it is noticeable that it is the relation of the letters that is assigned rather than the spatial order as represented. [4]

5. Order given. C. E. B. D. A.

Order guessed. Correct, but in the following peculiar manner. Automatically the hand wrote: "A 1 B 3", and then wrote

4. It is curious to see that the correct order was guessed, but that the process of determining it was a rather complicated one, as described in the record. The calculation for it involved an order that would have been wrong estimated simply.

the letters in their natural order with numbers under them, correcting certain mistakes before we looked at the given order.

The pencil first wrote 4 under A and then 5
 A. B. C. D. E. under E, and then 1 under C. Then it wrote 2
 4 1 5 under A, 1 under D and 3 under B, and last 4
 2 under D.
 3 1 4

The error was in first assuming that A was 4, but the correction of this to 2 made the order correct. The 1 under D was also corrected.

In the first automatic writing the apparent idea was that the counting should begin at the right, A, and proceed to the left. This made the first statement correct. Then after the correction of 4 to 2 and 1 to 4 the automatic record would read: If A is 2 E will be 5 and C will be 1. If B is 3 D will be 4.

Here again we have an interesting complication. The starting point, after the error of starting at A, was made with C, tho the mind returned to A in the correction as the real starting point, while C is named as the correct starting point in the numbers and assumed in making A 2. Then in making B 3 and D 4 the mind corrected the original 1 for D. Consequently it got the order correct by again taking different directions in the counting. Thus, if A be 2 E is 5 means that we start to count at C and proceed to the left, assuming that the remaining letters are at the left. Then in assuming that if B is 3 D will be 4 again C is taken as the starting point and we count from left to right, the opposite direction from the first counting. But the result is correct.

Immediately following the determination of the order of the letters the hand wrote: "Tell Dr. Hyslop to tell James to see what he can do to help us prove we exist". The signature to this was the letter A which Miss Cypriani said meant the allegorical name assumed, Amor. The message was much the same as material that had come to her in other automatic writing and which is on record in her book of the same. She herself remarked the strange disposition of the writing to use the name "James" so familiarly, and as unnatural to her normal self. She is of Italian ancestry, shows some of the accent of a foreigner, and all the delicate and refined,

manners of one well bred. It evidently is unnatural for her to use the name in this way. [5]

6. Order given. A. B. C. D. E. [I think my record a mistake.]

Order guessed. [Not determinable.]

Miss Cipriani wrote automatically the alphabet in its natural order and the numbers under the letters as follows, with the omission of 3 and 4.

The hand wrote apparently the name "Enota

A. B. C. D. E. Gerron".

4 5
5 1 6

Owing to my evident mistake of writing the natural order down in imitation of the guessed order as written before indicating the accompanying numbers, it is impossible to say whether the experiment was correct or not. The meaning of the occasional appearance of the number 6 will appear in later experiments. I usually wrote down the order in which Miss Cipriani wrote them before I turned up the concealed pack, and evidently in this case I was influenced by this act in putting down the proper order of the "given order". The experiment has to count as indeterminate.

7. Order given. E. B. A. C. D.

Order guessed. A. C. D. E. B.

1 4
3
C. E.
4 6

5. This experiment was classified under the conditionally correct cases, only because of the complicated way in which it was determined. Readers should note that the first guess of A 1 and B 3 was the definite point of view from which the mind started, so far as we know what went on, in the determination of the order. It was departed from when the natural order of the alphabet was written down and the numbering began with A as 4. Then when C was numbered as 1 a second departure occurred and the first point of view wholly abandoned and the counting was then from right to left in the numbering, so that the relationships of the letters became correct,

The mistake in the first writing was in making B 4 instead of 5 counting from left to right, as the hand began at A with 1 and went to E. It then went to D and drew a vertical line with the 3 at the lower end of it, which made that correct in both orders counting from A as 1. The point of view from which C is said to be 4 is not indicated. Evidently it is not E which is said to be 6, assuming some unspecified point of view from which to count. But as B is not numbered C would be 4, assuming B to have been 1 and counting from right to left. The E is not correct in any count, but as 5 is omitted we have no means of discovering what the process was by which it was given as 6. [6]

8. Order given.	E. D. B. C. A.	
Order guessed.	A. C. D. E. D.	[written first at end and then B superposed on D.]
	A. C. D. B. E.	
	
	4	3
	B. . . 3 C.	
	4	5

The second writing of the series of letters corrects the first and substitutes E for the B superposed on D. The meaning of the dots was not explained. The number 3 was written first under E and then the hand wrote 4 under A, and then went to write 3 under D. The hand then went to B without making any sign and came back to write C when it moved over and wrote B. Then it wrote 4 under B and followed this with 5 under C.

This would mean, as the writing stated, that, if E be 3 A is 4, which would be correct counting from left to right. Then if D be 3

the determined from the point of view of a combination of normal and mirror writing, normal writing for the starting point and mirror writing for the direction of counting.

6. The only correct guess in this instance, so far as is determinable by the numbering specified is that which makes D 3 if A is 1. We could make E 6 if it be also 1, as explained before, but this is not accompanied by any simultaneously assigned relation of another letter, unless we regard making C 4 this.

C is 5 which is again correct counting from left to right. Nothing is said about the position of E positively, as may be remarked. [7]

9. Order given.	C. D. B. E. A.
Order guessed.	A. D. E. 3. 4.
	B. C.
	2 1 2

This would mean that if E is 2 B is 1. Apparently from this point of view B and C had been given as 3 and 4, which would have been correct. But nothing is said to indicate on what condition C is 2, while 3 and 5 are not indicated.

Miss Cipriani denied that it was wrong and then wrote automatically: "I think I get it wrong because I get nervous", and then after some scrawls which she interpreted as referring to the "vibration" which affected the result wrote the name Aleck, which is that of her deceased brother.

10. Order given. [In confusion of the situation I neglected to put this down.]

Miss Cipriani's mind was evidently disturbed by the previous failure, because she first wrote automatically: "One more then I'd like to do something with the easel [erased] easel [underscored] Aleck".

Then the letters were written in their natural order, A. B. C. D. E. and an attempt made to fix their proper order, but without success, and then the hand wrote automatically: "please try something else it isn't * * [worth ?] the strength in you two be kind enough to tell Dr. Hyslop. William R. Harper will come to help with Dr.

7. In this experiment, classified in the table as false, the reader should note that the guessing began from the inverted or mirror order and when it was corrected it still followed that order and became almost correct. In making E 3 and A 4 the assumption is that D is 1 which is not stated. A new point of view is assumed in making C 5 which is based on the assumption that D is 3 and A 1, counting from right to left. Both assumptions make C 5. But B would have to be 1 in this view and in any case numbering it 4 was wrong, unless we start with A as 1 and count to the right or E as 1 and count to the left. It is possible that the mental process assumed this. If it did so there were three concerned in the result.

Ellis H * * [circles] Ellis H Harper, Hyslop * * [circles] James. Lisi."

We then tried the easel experiment as Miss Cipriani called it, which consisted of tipping a tripod used as an easel, as I ran over the alphabet. It stopped at certain letters which had a symbolic meaning to Miss Cipriani, she getting impressionally the idea for which each letter stood. I got no special significance in this method, tho if I had been able to take down stenographically what she said orally and automatically it would have had connected meaning but was not supernormal. It was mostly in explanation of the difficulty of the previous experiments.

Feb. 25th, 1910.

This second series of experiments was confined to the reading of the order of the letters. I did not understand at first what the method of determining the order of the letters was, and in the course of my insistence on understanding it, it seemed that I was impatient and this apparently caused some confusion, tho I tried to prevent it by explaining that I must understand the mode of interpreting each result of the automatic writing. The control thought me impatient and urged patience, and there was an effort made to change the mode of giving the result and also to explain how it was done. I then got the clue to the process which enabled me to interpret the first series of experiments. For the first time it was explained that several spirits were concerned in the results.

11. Order given.	A.	B.	E.	D.	C.
Order guessed.	A.	B.	C.	D.	E.
	1			2	
		4	1	3	

It is apparent that this is wrong, and it was at once perceived to be such by Miss Cipriani. A second trial was made at it with exactly the same result before looking at the pack. [8]

8. In this experiment, classified as wrong, there were evidently two points of view assumed. One with C as 1 and the other with A as 1. Both may be correct. With C as 1 B is 4 counting from right to left. Also counting from right to left beginning with B as 1 E will be 2 and D will be 3, and B 4. Hence A should have been 5 instead of 1 to make it correct. To prove that

12. Order given.	B.	D.	A.	C.	E.
Order guessed.	A.	B.	C.	D.	E.
		5			4
			4	6	
			2		

The pencil after writing the letters in their natural order began with E and made a curved line to A and back to E under which it wrote the number 4 and then went back to A making the number 5. This meant that if E was 4 A was 5. This is not correct except for the guessed order. Then the pencil started at B, made a vertical line, went to D and made there also a vertical line and at its lower end the number 6 and proceeded to make 4 under B, which duplicated that number in the series. It then independently made the number 2 under C. Assuming that C is 2 then D will be 6 counting from right to left in the natural series, as also A would be 5 counting from left to right in the same series. But these numbers are wholly wrong for the "order given". [9]

Immediately after marking the order of the letters the hand wrote: "If 5 is A [then pencil drew a line about A and went to 5 doing the same there apparently indicating that it should have been 'If A be 5'] $A = 4 + 1$. I mean that now I am merely giving Dr. Hyslop proof of an enteta [entity] who has a mind apart from Lisi Cipriani and I'll give further proof that she can be a medum of special value."

13. Order given.	D.	E.	B.	C.	A.
Order guessed.	A.	B.	C.	D.	E.
		2			4
			4	3	
			5	1	

The pencil began at E and moved to A where it made the figure 2, and then went to C and made a vertical line at the lower end of

the 1 is correct for other relationships than its first place in the normal series we should have to have the number of some other letter correctly indicated in that relation. It was not done.

9. The only correct relationship possible in this instance is that which makes D 6 if E is 4, counting from left to right.

which it placed the number 1. Thence it went to D and made the number 3 and then to B and wrote 4. The 5 was a correction of this.

This would mean that if E is 4 A will be 2 which would be correct counting from right to left backward. But the better way to state this would have been that, if A be 2 E will be 4 counting from left to right. Now also if C be 1 D is 3 counting from left to right and B will be 5 counting in the same way. Hence this experiment seems to have been correct. Arranging the letters in the "given order" in the reverse way, as we might do beginning from the bottom instead of the top of the pack the correctness of the order is still more apparent. Thus A. C. B. E. D.

2 1 5 4 3 [10]

As soon as the indication of the order of the letters was completed the hand wrote: "If Lisi tries to help me be calm I can come with William Harper & Ercole and we can start a new theory for Dr. Hyslop. * * [scrawls] [explained to mean vibrations] vibrations which come like waves from other souls no Lisi try not to think at all . . . who are in hell of doubt even in our plane which we call heaven because we are redeemed by love for others."

This was evidently intended to correct the embarrassment of Miss Cipriani which may desire to understand each step had created. It is interesting to remark the request for a passive mind.

14. Order given. E. A. C. B. D.

Order guessed. A. B. C. D. E.

1 2 [Hand wrote: "Not
4 3 5 quite sure of this"]

The hand began at E in the natural order and went to A writing 1 and returning to E to write 2. It then made the vertical at C, wrote 1, proceeding to D and wrote 5 and after this to B writing 4.

This means that if E is 2 A is 1, which is correct counting from right to left in the "order given". Then if C is 3 B will be 4 and D will be 5 counting from left to right. If we take the "order given" in the reverse order, as we may, the correctness of the guess

10. This result was classified among the conditionally correct cases. The original error of making B 4 was corrected to 5. Then with C as 1 and counting from right to left we have the correct order stated.

A circular line was drawn from A to E and then the number 6 written, and at the side "Group D Matthew" written automatically, indicating that he was instrumental in determining that order. Then an arc was drawn in closing the other three letters and numbers, and "Group 2 Aleck" written automatically explanatory of the person concerned in that part of the experiment.

In group 1 the figures mean that, if A is 4 E is 5, counting from left to right, which is correct. The remainder is wrong. It is noticeable that the first group is correct for the natural order counting from right to left, so that the coincidence in the "given order" may be due to chance. [13]

17. Order given.	A. B. D. C. E.	
Order guessed. Aleck	A. C. D. E. B.	1. 4. 6. 2. 3.
Matthew	C. D. E. B. A.	1. 4. 6. 3. 2.
Ercole.	E. B. D. A. C.	[last three letters erased.]

[Automatic writing]

"Lisi thought disturbed us because the letters must be in the same order".	A. C. D.	[making the order]
	E. B. A. C. D.	1. 6. 4. 2. 3.
		[word "bright" written after it automatically]

In the first series A 1 and C 4 are correct counting from left to right: so also E 2 counting from right to left. Otherwise it is wrong. But in any relation D 6 and B 3 are wrong, tho, if D had been made 3 and B 6 they would have been correct, assuming that A is 1 and counting from right to left for D and from left to right for B.

In the Matthew series the only correct ones are, if C is 1 B is 3 counting from right to left. The rest is wrong. But it is noticeable that Matthew series is the same in order as the Aleck with the A moved from right to left, tho the numbers 2 and 3 are reversed.

13. In this 16th experiment, classed as incorrect in the table, it is possible to say that C 1 should have been reckoned in the first group. It is correct on any reckoning when we assume that A is 4, provided that count in the same direction which makes A 4 and E 5. But assuming that 6 is convertible with 1 we will have D as 3 counting from right to left but nothing else is pertinent.

In the third or Ercole series if E be 1 C is 2 and D is 3, as indicated, counting from right to left. The rest is wrong.

18. Order given. B. E. C. D. A.
 Order guessed. A. C. D. E. B.
 1 2 3 4 5

If C and D changed places the order would be correct counting from right to left or *vice versa*, assuming that the "order given" was reversed reading from bottom to top instead of from top to bottom.

19. Order given. B. A. D. E. C.
 Order guessed. A. C. E. B. D.
 1 2 3 4 5

This is entirely incorrect.

20. Order given. E. A. B. C. D.
 Order guessed. A. C. D. E. B.
 A. D. E. B. C. [latter erased].

As no numbers are given and the experiment was not completed, and as the order guessed is not the same as the order given, the result has to be either indeterminate or a failure.

Mar. 2nd, 1910.

Miss Cipriani forgot to bring her lettered cards today and we made new ones for the purpose. In this series I shuffled them out of her sight and placed them under the pad on which she did the writing. I took special care that she could not see even the back of the papers. I did this because the top letter could have been seen in some instances through the paper. I shuffled the cards with my own body between Miss Cipriani and myself and then took the cards down below the desk and pulled the writing pad out over the edge of the sliding shelf or board in the desk, thus placing the cards under the pad before it was laid on top. In this way it was not possible to get a glimpse of the papers.

21. Order given. E. D. A. B. C.
 Order guessed. A. C. D. E. B.
 1 2
 3
 7 5 6

This means that if A is 1 B is 2 which is correct, reading from left to right, and D would be 3 in the series guessed, but not in the order given. Hence the correction in the numbers 7 5 6, which means that if D be 5 E is 6 and C is 7, which is exactly correct, counting from right to the left. This makes the series correct, save the error of making D 3. [14]

22. Order given.	A.	D.	C.	B.	E.
Order guessed.	A.	B.	C.	D.	E.
	1			2	
			3		
	4			5	

In this series it is apparent that, if B and D changed places the order would have been visibly correct without indicating it by numbers. But the latter method was employed in a rather complicated manner. The pencil went from E to A and back to E and then again to A marking 1 under it and returning to write 2 under E. Then it went to C and wrote 3 and to D, writing 5, and then to B and wrote 4. Then it wrote the explanation: "I mean that if 4 is B C is 3 and D is 4." Then the farther explanation was volunteered by drawing three loops connected at the upper end with the figure 1 under A and writing in them the names Ercole, Aleck and Matthew. Then a line was drawn from 2 under E and the name Matthew appended to its end, and a line from 5 under D appending the name Aleck to it. This meant that the various spirits were responsible for the indicated numbers. The hand also wrote: "I think there is a mistake here".

The whole meant that if A be 1 E is 2, which is correct counting from right to left, and C would be 3 counting in the reverse order. But it was apparent that A and E belonged to the first group and the other three letters to the second group. It will be noticed then that A and E are assigned their correct place in the series and that the others would be correct in the reverse order. Assuming that one or more persons were made responsible for the positions of A and E and others for those of the other letters it would be only a

14. This instance is interesting for the appearance of the number 7 in the estimate. It adds to the complications involved, but it shows a correct conception of the relationships indicated.

question of the order in which they were seen or counted to decide the case. A and E are correct for one order and B, C and D are correct for another. But the numbering is incorrect. [15]

23. Order given.	C. E. A. B. D.	
Order guessed.	A. B. C. D. E.	
	5	4
	3	4 or 7
	2	

The pencil drew a line from E to A and back to E and then back again to the apex of the triangle and a vertical line to figure 2, whence it proceeded to D and thence to E where it wrote 4, thence to A where it wrote 5. Then it went to B, drew a vertical line, wrote 3 and went thence to 4, to D and back to 4 and at first wrote 7. This was corrected to 4 and then 7 in a circle.

The first lines were to group A, E and C. Then finally B and D were grouped together. This meant that if C be 2 E is 4 and A is 5. This is not correct, tho if C is 2 A is 5 counting from right to left, but E is not 4 on this counting, but E would be 4 counting to the right in the order written down automatically, which would tend to show that the mind of the medium influenced the numbering. If B is 3 then D is 4, not 7 counting to the left. The meaning of the 7 is not apparent and it may render it impossible to determine the order intended. However if we counted C as 1 and reckoned from right to left D would be 7. [16]

24. Order given.	C. A. D. E. B.	
Order guessed.	A. B. C. D. E.	
	2	6
	4	6

The pencil started from E, went to A wrote 2 then back to E and wrote 6. Then D and B were connected by a curved line and

15. In this experiment, classed as wrong in the table, three of the letters are correctly located and the numbers make D correct, counting from right to left with A as 1. Counting from left to right B is also correct.

16. The interesting feature of this experiment, classed as wrong in the table, is the peculiar numbering of D as either 4 or 7. If it be 4 then E is 1 and if it be 7 C is 1 and we must count from right to left. But the other numbers do not favor such liberties.

4 written under B and then 6 under D. A vertical line was drawn under C and marked as not known. The hand then wrote: "Take out C then it is right" and paused and wrote: "not right even then, Matthew". Then again it wrote: "I don't know why but will not get * * the chance to show what I can say".

If A be 2 B is 4 and D is 6, but E is not 6. The experiment is thus only partly correct. The error was recognized and the hand wrote automatically: "Aleck says that Lisi can tell you that we all * * * * with her about helping us in saying it is right when it is not—this is wrong." [17]

25. Order given.	C. A. B. E. D.
Order guessed.	A. C. D. E. B.
	5 4
	4 5
	4 5

The pencil went from B to A and back again, wrote 4 under B and went to A writing 5 under it. Then it went to D drew a line to 4, returned to D and drew the line to 5 going thence to 4 and wrote 4 and returned writing 5, whence it went to E and returned vertically and wrote 4 and then 5 at its right.

This means that if A is 5 B is 4 counting from right to left; if C is 4 D is 5 counting the same way, and if E is 4 B is 5 counting the same way. This makes the relationship of the indicated letters right, but does not indicate the relation of the others to them. [18]

26. Order given.	B. A. C. D. E.
Order guessed.	A. B. C. D. E.
	5 4
	4 5 B = 4 D = 5

The hand went from E to A and back to E writing 4 under it

17. In the 24th experiment, classed as wrong, as indicated before 6 and 1 are convertible. This allows us to suppose that D is 1. We find from this that A is 2 and B is 4, counting from right to left, with C unnumbered, but falling to 3 under these conditions. If E be 1 as the 6 implies it may be, then C is again 3 counting from left to right.

18. This experiment classed as wrong is peculiar. Under the conditions indicated each two letters are rightly indicated, but the relation of the whole is not intimated.

and returned to A writing 5 under it. Then a curved line was drawn connecting B and D, with the figure 4 at its apex or rather lower end and then 5 apparently under D, and the "B is 4 D is 5" were evidently in explanation of this. Then from this the pencil went to C drew a line more or less diagonal to a point nearly vertical to A, then to A and returned writing "C = 4 A = 3." Then it wrote: "Lisi don't suggest" and then the names Aleck and Lisi together, and Ercole and Lisi together and Matthew and Lisi together, apparently indicating that her own mind was active in this experiment. So it was explained by oral automatism. Then she wrote: "It is only wrong [?] t[o] give letter. take C = 4 D = 6" [erased] 5.

In this apparently A and E were grouped together and then B and D, and finally C and A. Then it meant, if E be 4 A is 5, which is not correct. But if C be 4 D is 5 will be correct. But this was apparently explained to be that if B is 4 D is 5 which is not correct. But the supposition that if C be 4 A is 3 will be correct. The final explanation was probably conscious or subconscious. The admission that her mind was active in the result, having been used, was interesting, especially as she remarked that this was not usual.

27. Order given.	D.	A.	E.	C.	B.
Order guessed.	A.	B.	C.	D.	E.
	5			4	
		4		4	
			5		

The pencil went from E to A and back to E writing 4 under E and returned to write 5 under A. Thence it proceeded to B drew a vertical line to 4 and then to 4 under D, up to D and back writing 4 and then to the end of the line under B writing 4 again. Then a curved line connected the two 4's and then an attempt to write another figure under B near 4 which was erased, and then a line was drawn to C and vertically to 5 where 5 was written. After a pause was written automatically: "No I want to tell Lisi don't think at all please." Then Miss Cipriani proceeded to try it again.

Order guessed.	A.	B.	C.	D.	E.
	5			4	
		4		4	
			3		

If A be 4 E is 5, which is correct counting to the right: if B is 4 C is 5, which is also correct counting to the left. But the next is wrong except that it is right in the order written by Miss Cipriani.

28. Order given. E. D. B. C. A.
 Order guessed. A. D. C. E. B.
 2 4
 5 3
 2

The pencil went from B to A wrote 2 thence to B wrote 4 and thence to E and to 2 and thence to D and back to 2, to C and returned and wrote 2, then 3 under E and thence to write 5 under D. Then the hand wrote: "Lisi doesn't think now".

If A be 2 B is 4, correct, counting to the left. Then the lines connecting D and E indicate that they are to be taken together and hence if E be 3 D is 5 which is correct counting to the left. If C be 2 E is 3 counting to the right, so that the connection here is shifted tho keeping the relationship correct. [19]

29. Order given. A. C. E. B. D.
 Order guessed. A. C. D. E. B.
 3 4
 2 4 6

There was evident confusion and the hand wrote: "If A is 3 B is 4 and Ercole said no. He said if E is 4 B is 5."

If A is 3 B is 4 is wrong. But if C is 2 D is 4 is correct counting to the left. If C is 2 E will be 6 and correct counting to the left. [20]

19. Experiment 28 was classed as partly correct. It is interesting as combining the normal and mirror writing in an interesting manner. Assuming A as 2, according to indication, and counting to the right E is 3, but counting to the left B is 4 and D is 5, leaving C as 1, tho C is 2 assuming that A is 1. This complicated numbering with the two directions in counting actually assigns the right relationship of the letters and we might possibly have called the instance a correct one.

20. Tho experiment twenty-nine was classed with the erroneous ones in the table it should be noted that four letters are correctly indicated as to their relationship, if we take E to be 1, as is possible by regarding 6 as convertible with 1, counting from right to left. If B had been made 5 instead

30. Order given. D. C. A. E. B.
 Order guessed. A. C. D. E. B.
 5 4
 3 3 5

There was again some confusion and the hand wrote: "Lisi meddled". If C be 3 E is 5 counting to the right and if D be 3 A is 5 counting to the left. Otherwise it is wrong. [21]

March 3rd, 1910.

The experiments today were conducted precisely as on yesterday, the cards being concealed in the same manner. But the apparent method of determining the order of them was different in one or two cases and shows psychological complications of an interesting type. They will be explained in their place.

31. Order given. A. D. B. E. C.
 Order guessed. A. B. C. D. E.
 4 5
 6 1 5
 4 3

The pencil went from E to A made a vertical line, returned to E and wrote 5 under it, then went to the lower end of line under A and made circles. Then it went by a vertical line to B, thence to D with vertical line and 5 at lower end and then to B with 6 at lower end of line. Thence to C and put 1 at lower end of vertical line. Then a curved line was made connecting 1 with 5 under E, a curved line connecting 1 with 5 under D and another connecting 1 with 6 under B. Then 4 was written under A, 4 under B and 3 under D. The intention was to connect the letters in certain groups by the curved lines. When the writing was finished Madame Cip-

of 4 all would have been correct. But B is 4 in the normal series counting from right to left with A as 1.

21. In this experiment, classed as wrong in the table, the last two letters in both series are correct. The numbering of both A and E as 5 implies what may be taken as 1 in either case. Either B or A will be 1, counting to the right for B and to the left for A. If B is 1 C is 3 counting to the right. If A is 1 D is 3 counting to the left, and the assignment of the medium would be correct. But assuming A to be 5 either C or E would be 1. If C be 1 the other numbers are incorrect. If E be 1 then D 3 would be correct as indicated, counting, of course, to the right.

riani spoke automatically and said: "I don't know what it is. I want to say 'Good morning, Dr. Hyslop'".

Then it was explained before looking at the concealed cards: "If B is 6 D is 5; if C is 1 A is 4; if C is 1 E is 5; if D is 5 B is 4, if D is 5 B is 6 or 4." The cards were then examined and the following are the facts.

If A is 4 C is 5 which is correct, counting to left. If C is 1 D is 3 B is 4 and E is 5, which is correct again, counting to the right. If D is 5 B is 6, which is correct, counting to the right, or which is the same, if D is 3 B is 4. If C is 1 A is 5 not 4. This is the only error. [22]

32. Order given.	A. E. C. D. B.
Order guessed.	A. C. D. E. B. [erased]
	A. C. B. D. E.
	5 3 4 2 1 Matthew.

The hand then started with 3 and drew series of curved lines, writing the figure 1 under the A and the figures and letters 1 B, 2 D, 3 C, 4 E at the end of them, then drew a line through the letters and rewrote the letters so that they would read: 2 B, 3 D, 4 C, and 5 E, and the name Aleck. Then again similar curved lines were drawn heading them with B 3, and at the end with A 2, C 4, D 5, and circles at end of last line. The names Ercole and Malenchini, a new helper, were appended, and a third name that is not decipherable.

In the order signed Matthew, if C and D changed places the numbering would have been correct, or if the numbering had been C 2 and D 3 it would have been correct.

In the order signed Aleck it is correct all the way through. In the third series it is correct as far as it goes, only the number 3 with E was omitted. [23]

22. Experiment 31 was classed as partly correct. Only one error occurred in it, taking the numbering as the guide.

23. Experiment 32 was classed among the correct instances because that assigned to "Aleck" was correct. The others were false tho partly correct.

33. Order given. E. B. C. D. A.
 Order guessed. A. C. D. E. B. [erased]
 A. B. C. D. E.
 1 2 4 5 6
 5 4 3

The manner in which this was done was as follows. The hand drew an oblique line from A, after coming from E, to a point below B, thence to B and then to a point below C, and so on with D and E. Then it wrote the first series of figures at the end of these lines below the letters. As if correcting these it then redrew the same kind of lines starting from B and wrote the second series of numbers. Then it wrote automatically: "I don't know how to let Lisi think about other thoughts—then I work under unfavorable circumstances", then the hand went back and erased "un" before "unfavorable".

The first series is not entirely correct. If A be 1 C is 4 and D is 5 counting to the right. If B is 2 then C is 6 counting to the left. Assuming that more than one party was at work the experiment may be regarded as a success.

In the second series, omitting A, as it is actually omitted from the count in the automatic work, the order is correct again, counting from right to left. Otherwise all is incorrect except the relation of B and E.

34. Order given. D. C. A. E. B.
 Order guessed. A. B. C. D. E.
 1 3 4 4
 5
 6
 7

The method of connecting letters was new in this experiment. The hand drew curved lines from A to the numbers 4, 5, 6, and 7 taking the 4 under E: then a line from E to 5 and thence to D, from E to 6 thence to C, and from E to 7 thence to B. It then wrote: "If A is 1 E is 4: if A is 1 B is 3 and E is 7." [24]

24. Experiment 34, classed as wrong in the table, is partly correct. If A is 1 B is 3, as stated, counting to the right. As 6 and 1 are convertible D becomes 1 and then E is 4 and C either 2 or 7, counting to the right, thus making their position correct.

In this result, if A is 1 B is 3 and E is 7, counting to the right. In the numbers written under the letters immediately, if A is 1 B is 3 counting to the right. The rest are wrong and the error may have been caused by omitting the number under D, or starting with 4 under C.

In the other series of numbers there is a possible source of confusion in the position of the figures. The lines seem to connect the letters as follows: E 5 and D; E 6 and C; and E 7 and B: but the numbers in their positions would seem to indicate E 4 and 5; E 6 and D; and E 7 and C. Taking the first of these, if E is 4 C is 6, as per line, counting to the left, but D would be 6 counting to the right, and C would be 7. Taking the series determined by the positions of the numbers and the apparent connections in the lines it would be wrong counting to the right, but counting to the left if E is 4 C is 6, but D is not 5 and B is not 7.

35. Order given.	C.	E.	A.	D.	B.
Order guessed.	A.	B.	C.	D.	E.
		3			4
	5				6
		5	4		
			1		

The pencil went from E to A, returned to E and thence to A again when it wrote 3, thence to E and wrote 4. Then it went to D made the vertical line, wrote 4 at lower end. Then it went to the point below B, rose to B, came back and wrote 5 and drew a curved line to 4. Then a vertical line from C was drawn with 3 at lower end. Then it began at 5 to left of A, wrote 5 and went to 1 and then to point at right of E and wrote 6. The hand then wrote automatically: "A new hand at work: Leonetto, Alec and Mathew."

The numbers indicate a partial success. The mistake is in making E 4. All the rest are correct. If A be 5 E is 6 counting to left. [25]

36. Order given.	D.	B.	A.	E.	C.
Order guessed.	A.	C.	D.	E.	B.
	1	4	2	5	3
					1st series.

25. Experiment 35 was classed as partly correct and from what is said in the text no further comment is needed.

A. C. D. E. B.
 8 1 6 7 4 2nd series.
 A. C. D. E. B.
 2 3 4 5 1 3rd series.

In the third series A was written and erased by writing E over it in connection with the end of the curved line.

In this experiment there was a reversion to the method of experiment 32. The hand drew curved lines from A numbering A as 1, B as 3, C as 4, D as 2, and E as 5. In this, if A is 1 C is 4 and E is 5, counting to the left, but the figures 2 and 3 should change places to be right.

In the second series, if C is 1 B is 4, E is 7 and A is 8, counting to the left, but D should be 5.

In the third series, if B is 1 everything is wrong except that, if B is 2 A is 1. D is 4, however, assuming that C is 3. [26]

37. Order given.	A. C. B. E. D.
Order guessed.	A. B. C. D. E.
	2 2
	3 3
	1

The pencil went from E to A and returned several times and then wrote 2 under E and thence went to A writing 2 under it. Then it made a vertical under B, made a similar vertical under D and wrote 3 at lower end and then 3 under B going hence to C and making figure 1 at lower end. Later 4 was written below this and scrawls under B and finally figures 5 and then 4, and "Lisi is right". There was some evident confusion in the result as the hand wrote automatically: "If C is 3 [erased] 1 C is 3". Then a line was drawn to 4 with a heart terminating it.

Then the result was examined before uncovering the cards and we were told orally: "If C is 3 [erased] 1 D is 3; if C is 4 D is 3; if B is 3 C is 4; E is 5 and B is 5. If C is 1 E is 2, and A is 3, C is 4. D is 3 and B is either 3 or 4 [erased] 4. If C is 1 E is 3, and B is 5."

26. In this experiment, classed as wrong in the table, the reader will note three guesses. The correct relations are so confused with the errors as to have little or no interest.

The cards were then uncovered, and the result stood as follows: If C is 1 E is 3 or 4. If B is 4 E is 3. If C is 1 D is 3 and A is 2. If B is 4 E is 5. If C is 1 A is 2. If B is 3 E is 2. If C is 1 B is 5.

The mistake is apparently in first making B 4 instead of D 4, which latter would have made the entire sequence correct. D stands as 3 in the series beginning with C as 1 and counting from right to left. The order given and guessed may be represented as follows:

A. C. B. E. D. Given.
 2 1 5 3 3 Gussed
 [4] [27]

38. Order given. B. D. C. E. A.
 Order guessed. A. C. D. E. B.
 4 4
 5
 4 2

The pencil drew a curved line from B to A and back several times and wrote 4 under B and thence to A via B again and wrote 4 at end of vertical line, and thence to 4 under B writing 6, evidently as substitute. Then it went to C, made a curved line connecting C and E and wrote 4 at vertical end under C and a similar vertical under E with 2 at its end. Then a line was drawn vertically under D with a parallelopiped at its end and wrote the word "blocks". The letter "B" suggested "Bazar" to Miss Cipriani and she wrote "Harpers Bazar". Then came the automatic explanation: "If you change the position of C it may be right, but I think it is one letter in the sequence that causes mistakes. we see * * A B C E D A C D E B.

The cards were then uncovered and the results stand as follows. If D is 5 B is 4. The rest is either unintelligible or wrong.

39. Order given. E. C. D. A. B.
 Order guessed. A. C. D. B. E.
 3 4 1 5 4

Vertical lines were drawn and the numbers as indicated, with

27. Experiment 37 was classed as partly correct. The only error was in making E 3 instead of 4.

lines connecting A, D and E. Then the hand wrote: "If B is 4 C is 5. If C is 1 A is 5, B is 3 and E is 4 or 2. I don't think it is wrong, but I can judge by telling Dr. Hyslop this is right."

The cards were then uncovered and the sequences were as follows. If D is 1 E is 3 and A is 5, and B is 4. If C is 4 B is not 5. The error is in numbering C which should be 2 instead of 4. But the sequences were correct assuming that C is the starting point. [28]

40. Order given. [Neglected to take it.]
 Order guessed. A. B. C. D. E.
 3 4 1 5 2

The note made at the time is that this was entirely wrong.

41. Order given. B. D. A. C. E.
 Order guessed. A. B. D. E. C.
 1 2 3 4
 2 [erased]
 5

The only sequence that is correct here is B and D. The process of doing it was very simple and consisted only of placing the numbers under the letters as indicated. It is possible that the confusion about A may have caused the other errors, because A is 2 if B is 1-in the series represented by Miss Cipriani, and her visual impression may have had this influence on the result. The 5 instead of 2 was evidently an afterthought in consequence of the necessary sequence.

42. Order given. A. D. E. B. C.
 Order guessed. A. C. D. B. E.
 1 2 3 4 5

First the letter E was made under each of the other letters, and then small circles under each of these when the numbers were written in their order. [29]

28. Experiment 39 was classed as partly correct. The error was in the numbering C 4 instead of 2.

29. The only sequence in this experiment that is correct is that C is 2 if A is 1, counting to the left.

43. Order given. A. C. E. B. D.
 Order guessed. A. C. D. E. B.
 1 2 3 5 4

A line was drawn connecting 5 and 4, as if doubtful, and then wrote: "Two mistakes because D is wrong in this sequence. A. C. E. D. B.
 1 2 3 4 5"

Doubt was expressed about E and B.

If D had been put in place of B and E in place of D it would have been correct. The sequences of A and C, and of E and B are correct. As it is both the numbering and sequence are wrong in the result. [30]

44. Order given. C. B. A. D. E. The hand wrote: "Addie & Mathew", and indicated that Addie was a new worker.
 Order guessed. A. B. C. D. E.
 6 10 9 8 7
 4 5 2 3 1

The second set of numbers were written in correction of the first. If E is 1 C is 2 and A is 4, counting to the right. The rest is wrong. [31]

45. Order given. B. E. D. A. C.
 Order guessed. A. C. D. E. B.
 1 2 3 4 5

First the hand wrote E under each letter and then small circles under each of these, followed by the numbers.

A and C are correct, and the rest are not, except counting in the

30. In this experiment, classed as incorrect in the table, and when the first guess was corrected, it stood with the first three letters correctly given. If B and D changed places in this second series while the numbering remained the same the whole series would have been correct.

31. In this experiment, classed as conditionally correct because it may be regarded partly from the point of view of mirror writing, it is interesting to note that the number 10 appears for the first time, as if the mind had not attempted to start with 1 in a second effort, and hence the other numbers ignore the same fact. Looking at it from the point of view of mirror writing for all letters but A the sequence is perfectly correct. The second attempt was not so successful, tho if E is 1 C is 2 counting to the right.

reverse order. In this way the sequences are correct, but the numbering is not, tho, since the order given could be the reverse, B and C would be wrong and the others correct, which amounts to the same as was said first. [32]

46. Order given. A. E. B. C. D.
 Order guessed. A. C. D. E. B.
 2 3 4 5 1

A line was drawn connecting A and C and then another connecting A and E with the statement that the latter seemed to be a mistake.

47. Order given. D. E. A. C. B.
 Order guessed. A. C. D. E. B.
 4 1 2 3 5

The hand wrote: "C ought to be 5 and E ought to be 1." This would make it: A. E. D. C. B.
 4 1 2 5 3

In the first order indicated, if C is 1 E is 3 and B is 5 counting to the left. The rest is wrong. In the corrected order, if E is 1 D is 2, B is 3, and if C and A changed places their numbers would be correct. But both numbers and sequences are wrong in these cases.

48. Order given. E. C. A. D. B.
 Order guessed. A. D. E. B. C.
 1 2 3 4 5

The order guessed was done before I did the shuffling, as if to predict the order that would come. This continued for several experiments which I shall indicate by the phrase "Predicted order".

In writing the "order guessed" Miss Cipriani first wrote E in place of C, thus repeating E. Assuming the error apparently implied by first writing E for C, we should have to assume that the sequence in that order of E and B was not correct, tho C is num-

32. Experiment 45, classed as conditionally correct, is interesting in its apparent simplicity. But it is a peculiar combination of normal and mirror writing in its method of determining the result. A, C and E are correctly indicated counting to the right and D and B correctly counting to the left, if C be regarded as 1, as it would be in the mirror writing.

bered correctly, counting to the right. Otherwise all are wrong except A and D. [33]

49. Order given. E. D. A. C. B.
 Order guessed. A. D. E. B. C. [E first written for C
 3 5 4 2 1 again.]

Again the order predicted. C and B are the only correct sequences.

50. Order given. A. B. C. E. D.
 Order guessed. A. D. E. B. C. [Predicted order.]
 1 5 4 3 2

The only mistake in this is in B and C, which would be correct if reversed in their order or if the numbers had been reversed for them. [34]

51. Order given. A. D. E. B. C.
 Order guessed. A. B. D. E. C. [Predicted order.]
 1 3 4 5 2

The hand wrote: "Probably wrong because Lisi listened to me as I said A A A."

This sequence is right except D and E which should be reversed. [35]

52. Order given. A. D. C. E. B.
 Order guessed. A. D. E. B. C. [Not predicted.]
 1 2 3 4 5

A and D are the only correct sequences here.

53. Order given. B. C. A. E. D.
 Order guessed. A. C. D. E. B. [Predicted order.]
 8 7 6 2 4
 5 4 3 2 1

33. In experiment 48, classed as conditionally correct in the table, counting to the right and beginning with A 1, as indicated by the numbering, D is 2 and C is 5 as stated. This is the normal sequence. But in mirror writing E is 3 and B is 4.

34. Experiment 50 was classed as partly correct. The change of two letters or the corresponding numbering would have made it entirely right.

35. This experiment is subject to the same observations as experiment 50 and was classed with the partly correct cases.

The second series of numbers was in correction of the first. Both are wrong.

54. Order given. B. A. C. D. E.
 Order guessed. A. D. E. B. C. [Predicted order.]
 5 4 3 2 1

In the order given if A and C changed places the sequences would accord with the numbering given in the order guessed. Otherwise the sequence is wrong.

55. Order given. E. C. D. A. B. 2nd C. D. B. A. E. 1st
 A. C. D. E. B. [Predicted order.]
 5 4 3 2 1

After I had shuffled the cards Miss Cipriani remarked that she had written the "order guessed" first, and so I took down the order, out of her sight, in which the cards were and then shuffled them again. This result represents the 2nd order, and the former the 1st.

In order 1st if B is 1 E is 2 and A is 5, counting from left to right, while D is 3 and C is 4 counting from right to left. Otherwise the sequence is wrong. In the 1st order it is wholly wrong.

56. Order given. D. B. A. E. C.
 Order guessed. A. D. E. B. C. [Predicted order.]
 1 2 3 4 5

This sequence is entirely wrong.

57. Order given. B. D. E. C. A.
 Order guessed. A. C. D. E. B. [Predicted order.]
 1 2 3 4 5

Sequence would be right if D and E changed place in the order guessed, as the numbers are in the correct order on that supposition, or the same would be true if the numbers 3 and 4 had been reversed.

[36]

58. Order given. E. B. A. C. D.
 Order guessed. A. C. D. B. E. [Predicted order.]
 1 2 3 4 5

36. The same observations apply to this experiment as to experiments 50 and 51, and it was also classed with the partly correct.

In this B and E are wrong. Otherwise the sequence would be correct throughout. As it stands it is correct for A C and D, and assuming the reverse mode of counting the series E and B would be correct. [37]

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The experiments were conducted precisely as in the last two cases, only that we did not try any predictive ones.

59. Order given. C. D. B. A. E.
 Order guessed. A. B. E. D. C.
 2 5 4 3 1
 3 2

A curved line was drawn from A to D with the statement: "I can't make out whether A or D is 2." But it was decided to make A 3 and D 2.

If C is 1 D is 2. The rest are wrong. But transposing E to place of A will give the correct sequences. [38]

60. Order given. D. E. B. C. A.
 Order guessed. A. B. D. C. E.
 5 4 3 2 1

This is wrong both in sequences and numbering.

61. Order given. B. A. C. D. E.
 Order guessed. A. C. B. D. E.
 1 4 5 3 2

A curved line was drawn connecting C and B when the hand wrote automatically: "A mistake may be here".

The sequence of D and E is correct, the others wrong. But if B is transposed to place of A it would be correct. But in any case

37. Again the same observations apply to experiment 58 as to experiment 57, but combined with mirror writing it becomes correct, as it was classed.

38. Experiment 59 was classed as partly correct. But three letters are correct beginning with C as 1 according as indicated and counting to the right; namely, C 1, D 2 and E 4. This is the normal order. But taking the mirror order and assuming A to be 3 as indicated B is 5 as indicated. This makes the whole sequence as nearly correct as it can be made and not be exactly so.

the numbering is wrong which would have to be corrected by having 4 and 3 change places.

62. Order given. D. A. B. C. E.
 Order guessed. A. E. B. C. D.
 1 2 4 3 5

A curved line was drawn between 4 and 5 or B and C, indicating that she was not sure about the relation of these two letters.

The sequence is nearly correct, but the numbering is wrong. If D be put in place of A the sequence would be correct.

In what was intended for the 62d experiment I forgot to put down the "Order given" and hence the experiment was spoiled.

63. Order given. B. A. E. C. D.
 Order guessed. A. D. E. C. B.
 4 5 1 2 3

Sequence and numbering are both wrong. But if E is 1 C is 2 counting to the right and B is 3 counting to the left. The others wrong on any counting.

March 7th, 1910.

64. Order given. D. B. C A. E.
 Order guessed. A. C. D. E. B.
 2 3 4 5 1

Wrong in both sequence and numbering.

65. Order given. B. D. E. A. C.
 A. B. C. D. E.

This series was not numbered in the usual way. Straight lines were drawn connecting A, C, and E at a vertex, then curved lines connecting B and D. The letter E was written at the vertex of the straight lines, and equated with figure 2. It was explained that, if E is 2 from A which would be 1, C would be 3 from A, and D would be 4 from A. Also the statement made: "A equal C minus B equal 1."

It is apparent that neither sequence nor numbering is correct.

66. Order given. D. C. B. E. A.
 Order guessed. A. B. D. E. C.
 2 3 4 5 1

Both sequence and numbering wrong.

67. Order given. E. C. D. A. B.
 Order guessed. A. C. D. E. B. [B superposed on C and
 A. C. D. E. B. then the whole series
 5 4 3 2 1 erased.]

This is wrong in both numbering and sequence, except on the following conditions. If B is 1 E is 2 counting to the right, D is 3 counting to the left, C is 4 counting to the left and A is 5 counting to the right.

68. Order given. B. C. E. A. D.
 Order guessed. A. D. C. E. B.
 4 5 1 2 3

Both sequence and numbering wrong, but relation of C and E, and A and D with their numbering is correct. To make it completely correct B should be between E and A.

69. Order given. A. B. D. C. E.
 Order guessed. A. D. C. B. E.
 1 2 3 4 5

B and D and then B and C should change places to make this correct. Otherwise both sequence and numbering are wrong.

70. Order given. C. B. E. D. A.
 Order guessed. A. C. D. E. B.
 1 2 3 4 5

Miss Cipriani began to write this order guessed before I had shuffled the cards. Lines were drawn connecting C and E when the hand wrote automatically; "Not sure of these. Ercole says try not to think anything but God."

C would have to be between D and A to make this correct.

71. Order given. B. C. E. A. D.
 Order guessed. A. B. C. D. E.
 1 2 3 4 5

Lines were drawn connecting B and D signifying a doubt about their order, and the hand wrote: "Ercole alone, not Aleck."

Both sequence and numbering wrong.

72. Order given. E. C. D. A. B.
Order guessed. D. E. F. E. E. [erased.]
A. B. C. D. E.
1 3 2 4 5

Lines were drawn between B and C to indicate a doubt about their relation and then the hand wrote: "Not sure, Aleck."

Both sequence and numbering wrong.

73. Order given. C. A. B. E. D.
Order guessed. A. B. C. D. E.
1 2 4 3 5

Lines drawn to connect C and D indicating that the doubt lay there. The hand then wrote: "Not sure", whether 3 and 4 or 4 and 5.

Both sequence and numbering wrong.

74. Order given. B. C. D. E. A.
Order guessed. A. C. D. E. B.
2 3 4 1 5

A and B would have to change places to make the numbered sequence correct. Otherwise both numbering and sequence are wrong. [39]

75. Order given. C. A. B. D. E.
Order guessed. A. D. E. B. C.
5 4 3 2 1

Lines drawn connecting D and E and hand wrote: "That seems right. Harper and Ercole."

Both numbering and sequence wrong.

76. Order given. B. A. C. E. D.
Order guessed. A. C. D. E. B.
5 3 (1) 2 4

At first D was not numbered and I called attention to the fact,

39. Experiment 74, classed as conditionally correct, is curious. If E be 1 as indicated, A is 2 counting to the right and C is 3 counting to the left. D is thus 4 counting to the right of C while B is 5 counting to the left from A as 1, the mirror order. This was why it was classed among the conditionally correct cases.

seeing that it was clear what it had to be and that nothing could be decided about the sequence without it.

D and E are the only correct sequences and numbering. [40]

77. Order given. E. C. B. D. A.
 Order guessed. A. D. B. C. E.
 4 3 2 1 5

The hand wrote, after Miss Cipriani said, "If there is a mistake, it is between E and A, because E seems nearer to A".

If E and A changed places the sequence and numbering would be correct. D, B and C are correct. [41]

78. Order given. C. E. A. B. D.
 Order guessed. A. C. D. E. B.
 3 2 1 5 4 Thought B wrong.

Both sequence and numbering wrong.

79. Order given. E. A. D. B. C.
 Order guessed. B. E. D. C. E.
 1 2 3 4 5

The hand wrote: "Lisi must think of bright things."

Totally wrong.

80. Order given. A. B. E. C. D.
 Order guessed. A. C. D. E. B.
 1 2 3 4 5
 5 4

Lines drawn connecting E and D and the numbers 4 and 5 reversed to express the doubt about those letters.

Both sequence and numbering wrong.

40. In experiment 76, classed as wrong, if A and B changed places without altering the numbers the sequence would have been correct. That is three of the letters are correctly related.

41. Experiment 77 was classed with the conditionally correct because the assumed change of D and E involves looking at them from the mirror point of view.

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81. Order given. D. B. A. C. E.
 Order guessed. A. B. C. D. E.
 3 5 2 1 4

3 was written 4 at first and then changed. Numbering and sequence not correct.

82. Order given. A. E. B. D. C.
 Order guessed. A. C. D. B. E.
 5 3 2 1 4 [erased.]

Remarked that two minds were working on it. The sequence is correct assuming that we start with A and move to the left.

83. Order given. E. A. C. D. B.
 Order guessed. A. D. C. E. B.
 5 1 2 3 4

Both sequence and numbering are wrong.

84. Order given. C. E. D. A. B.
 Order guessed. A. D. C. B. E.
 1 4 1 2 4

A and E were connected by a curved line and then D and B by oblique lines meeting at a point below C from which a vertical line extended to C. This meant that the letters were connected in sequence in the corresponding groups.

If A is 1 E is 4 counting to the right, and if C is 1 B is 2 and D is 4 counting to the left. Thus the numbering is correct. The sequence, however, is wrong, unless we assume that it is the work of two minds.

85. Order given. E. C. B. A. D.
 Order guessed. A. D. C. E. B.
 2 1 2 4 4

A line was first drawn connecting A and B and numbers 2 and 4 written the first under A and the second under B. Then vertical lines were drawn under D and C, with D and 2 at their lower ends and then 4 under E. These signified the mode of grouping the letters and their sequences. Then was written: "If A is 2 B is 4; If D is 1, E is 4 and C is 2."

Numbering and sequence both wrong, tho if D is 1 B is 4 counting to the left. But this was not intended by the grouping.

86. Order given. D. E. C. B. A.
 Order guessed. A. B. D. E. C.
 2 4 1 2 4

The grouping was indicated by lines connecting A, D and C, and then apparently B and E. The hand then wrote: "If A is 2 D is 1 and C is 4, if E is 2 B is 4."

If B and A changed places the sequence would be correct, or counting two minds at work the sequence is correct as it stands. Also if D is 1 A is 2 and C is 4 counting to the left. If E is 2 B is 4 counting to the right. [42]

87. Order given. A. D. E. C. B.
 Order guessed. A. D. E. C. B.
 2 3 1 5 4
 2

Lines were drawn connecting A, E and B together in one group and D and C in another marking E as 1 in the first group and as 2 in the second.

The sequence is absolutely correct in these, but the numbering is wrong. [43]

88. Order given. D. E. C. B. A.
 Order guessed. A. D. C. E. B.
 5 6 E 4
 2 4
 3

Lines were drawn connecting A, C and B, for one group, and D and E for the other, and the 6 and E corrected to 2 and 4.

42. Experiment 86 was classed as incorrect. But counting to the left with D as 1 A and C are correctly located in the numbering. Counting to the left also, if E is 2, which it would be if A were 1, B is 4. This would make it entirely correct.

43. In experiment 87, which was classed as correct, it is only the numbering that is wrong. The change of 2 and 3 would have corrected it.

If A is 5 B is 4 and C is 3. But the other numbers are not correct, and the sequence is not perfect: E and C are misplaced. [44]

89. Order given. A. D. E. B. C.
 Order guessed. A. D. B. C. E.
 2 4 5
 2 3

A, B and E form one group and D and C the other. The numbering is correct and C out of place in the sequence. [45]

90. Order given. D. A. B. C. E.
 Order guessed. A. C. D. E. B.
 4 3 1 5 2

A, D and B form one group and E the other. The numbering is wrong except that, if A is 1 B is 3 and D is 5 counting to the right, but E is 2 and C is 4, showing that these letters should change places. The sequence is also wrong. [46]

91. Order given. C. D. A. E. B.
 Order guessed. A. C. D. B. E.
 5 3 1 2 4

A and E form the first group and C and B the other, tho apparently C, D, and B form it.

Sequence is wrong and so also the numbering, tho if D is 1 E is 4 and A is 5 counting to the left.

44. Experiment 88, classed as false is very curious. Assuming A to be 5 as indicated, and counting to the left B and C are correctly related as 4 and 3. This is implied in making D 6 which is convertible with 1. Then E becomes 4 counting to the left from A as 1. Hence the case is in fact nearly correct.

45. Experiment 89 was classed as wrong. But if D had been numbered as 1, which the numbering of the other letters implies, the series would have been absolutely correct. All the other letters are correctly numbered on that assumption.

46. In experiment 90, classed as wrong, D and E are rightly located in the normal order, and C counting to the left.

92. Order given. A. D. C. B. E.
 Order guessed. A. D. C. B. E.
 5 4 2 5 4
 1

A curved line connected A and E and with a vertical line both seem to be connected with C. Then vertical lines with a straight line at the top connect D and B.

The sequence is perfect again as in 87. If C is 1 E is 4 and B is 5 counting to the left. If C is 2 A is 5, counting to the right, but D is not 4. The numbering is thus wrong. [47]

93. Order given. B. A. C. E. D.
 Order guessed. A. C. D. B. E.
 1 4 4 6 2

Numbering and sequence wrong.

94. Order given. E. B. C. D. A.
 Order guessed. A. C. E. B. D.
 1 2 4 3 5

A and D form one group and C, E, B another.
 Sequence and numbering wrong.

95. Order given. B. D. C. A. E.
 Order guessed. E. D. C. B. A. [First written E. D. E.
 3 5 1 4 4 B. A., and then C super-
 posed on E.]

E, C and A form one group and D and B the other. A and E are out of sequence. If C is 1 E is 3 A is 4 and D is 5 counting to the left, but B is not 4. [48]

47. Experiment 92 was correct but the numbering was wrong, but it is probable that the complexity of the process caused this error. For A is 5 if B is 1 as the mirror order implies and B is 5 if the normal order is followed on the supposition that E is 1; that is, counting to the right. The mistake is in not making C 3, or 4 depending on the order of counting.

48. Experiment 95 is classed as conditionally correct because the sequence is correctly numbered counting from left to right and beginning with C as 1 for C, B, D and E. But B is 4 in the first series written or guessed and hence the confusion may have been due to this double guess.

96. Order given. B. A. E. D. C.
 Order guessed. A. B. C. D. F. E. [erased.]
 A. C. E. B. D.
 1 4 2 4 1
 3

Omitting F which was an error the sequence is correct, beginning with A as 1. In the second series the sequence is not correct. Also in this series taking A, E and D as the first group involved, if A is 1 E is 2 and if D is 1 E is 2, so that this numbering is correct. Also if E is 3 C is 4 and B is 4 in the order guessed, but not in the order given. [49]

97. Order given. A. B. E. C. D.
 Order guessed. 4 5 6 7 8
 A. B. D. C. E.
 3 4 5

Lines were drawn connecting A, D and E in one group and a curved line connecting B and C. Then a straight but oblique line was drawn from this curved line and the letters and figures drawn: D, E, C.

3 1 2

1 2 3 [erased] [50]

The first numbering and its sequence are wrong, but the sequence of A and B is correct and that of D, C, E, is correct in the opposite direction, supposing two minds had worked on it. In the second numbering if A is 3 D is 4 counting to the left, but E is not 5. In the second group if E is 1 C is 2 and D is 3, counting to the right.

98. Order given. B. A. D. C. E.
 Order guessed. A. C. E. B. D.
 4 2 4
 4 (3) 4

49. Experiment 96 was classed with the incorrect cases, but can be made correct if we observe that A, C and E are correctly related on the supposition that A is 1 and that we count to the right, while B is 4 if we count to the left with D as 1 according to the indication. E is 3 if we begin at either end and count accordingly.

50. Experiment 97 was classed as doubtfully correct. This was only because the second guess was wrong, while the first one was correct.

In this A, E and D were grouped together, and C and B another group with E implied as 3.

The sequence is wrong. In the numbering, if E is 2 A is 4 counting to the right and D is 4 counting to the left. If E be 3 C is 4 counting to the left and B is 4 counting to the right. This makes the numbering correct. But it suggests interesting possibilities in the calculations.

99. Order given. A. B. C. E. D.
 Order guessed. A. C. D. E. B.
 2 4 5
 4 5

A curved line connected A and B as if to group them and straight lines to group C, E and D.

The sequence is not correct, but if A is 4 B is 5. If C is 2 D is 4, but E is not 5, but 3, which is the omitted number.

100. Order given. B. D. E. C. A.
 Order guessed. A. D. B. E. C.
 4 1 2 3 5

A and C form one group and D, B, E the other. The sequence is not correct, tho it could be made so by changing B and D. In the numbering, if D is 1 B is 2, but E is not 3. If A is 4 C is 5.

CONCLUSION.

The preliminary remarks in the report of the present experiments explain the *modus operandi* and the object of them, but not the complications with which we have to deal in the estimation of their nature. Being experiments to find information that excluded telepathy by preventing normal knowledge on the part of any one regarding the facts, they are such as must also exclude chance coincidence and guessing. The study of these issues would have been comparatively simple but for the peculiar manner in which the work of the subject, Miss Cipriani, was done. We should have had to consider only the question whether she had named the right order of the letters which were out of her sight as well as being out of my sight and that of any living person. But Miss Cipriani had a most interesting method of trying

to ascertain or to name the order and often she was correct in the relation of two or three letters. The consequence is that we cannot judge the case by the ordinary law of chances as affecting the number of letters in the experiment. The only way to study the results will be to show the combinations possible and then to examine the law of chances. We shall do this with all the other combinations up to those with *five* letters, as they were in the experiments.

I give the table for two letters, that for three letters and that for four letters as well as the table for five letters.

Two letters.	Three letters.	Four letters.			
AB	ABC	ABCD	BACD	CABD	DABC
BA	ACB	ABDC	BADC	CADB	DACB
	BAC.	ACBD	BCAD	CBAD	DBAC
	BCA	ACDB	BCDA	CBDA	DBCA
	CAB	ADBC	BDAC	CDAB	DCAB
	CBA	ADCB	BDCA	CDBA	DCBA
2	6		24		

Five letters.

ABCDE	ACBDE	ADBCE	AEBDC	BACDE	BCADE
ABCED	ACBED	ADBEC	AEBDE	BACED	BCAED
ABDCE	ACDBE	ADCBE	AECBD	BAECD	BCDAE
ABDEC	ACDEB	ADCEB	AECDB	BAEDC	BCDEA
ABECD	ACEBD	ADEBC	AEDBC	BADEC	BCEAD
ABEDC	ACEDB	ADECB	AEDCB	BADEC	BCEDA
BDACE	BEACD	CABDE	CBADE	CDABE	CEABD
BDAEC	BEADC	CABED	CBAED	CDAEB	CEADB
BDCAE	BECAD	CADBE	CBDAE	CDBAE	CEBAD
BDCEA	BECDA	CADEB	CBDEA	CDBEA	CEBDA
BDEAC	BEDAC	CAEBD	CBEAD	CDEAB	CEDAB
BDECA	BEDCA	CAEDB	CBEDA	CDEBA	CEDBA
DABCE	DBACE	DCABE	DEABC	EABCD	EBACD
DABEC	DBAEC	DCAEB	DEACB	EABDC	EBADC
DACBE	DBCAE	DCBAE	DEBAC	EACBD	EBCAD
DACEB	DBCEA	DCBEA	DEBCA	EACDB	EBCDA
DAEBC	DBEAC	DCEAB	DECAB	EADBC	EBDAC
DACEB	DBECA	DCEBA	DECBA	EADCB	EBDCA

ECABD EDABC
 ECADB EDACB
 ECBAD EDBAD
 ECBDA EDBDA
 ECDAB EDCAB
 ECDBA EDCBA

120

The numbers at the bottom of each table indicate the combinations possible with a given number of letters up to the number used in the experiments. With two letters the chances of being right by chance or guessing is 1 out of 2 or $\frac{1}{2}$. With three letters it is 1 out of 6 or $\frac{1}{6}$. With four letters it is 1 out of 24 or $\frac{1}{24}$. With five letters it is 1 out of 120 or $\frac{1}{120}$.

This means that any one guessing would be correct or wrong, according to the law of chances, once out of every two trials when the relative position of two letters is to be determined: once out of six trials when the relative position of three letters is concerned: once out of every twenty-four times when the relative position of four letters is concerned, and once out of one hundred and twenty times when the relative positions of five letters is concerned. To transcend chance, then, in the case of five letters according to the law of chances, the guesser would have to succeed at least twice in one hundred and twenty experiments.

Examining the instances carefully with the above statement in mind we find 4 successful guesses, 14 *conditionally* successful, 15 *partly* successful and 67 wholly unsuccessful.

The four correct cases are larger than the law of chance requires, but the law of chance is not so definite a thing as to say that anything has been proved against it and for clairvoyance. It is quite possible that chance coincidence might give a still larger number of successes. No value in this estimate attaches to the *conditionally* or to the *partly* successful hits. They are in classes by themselves to be studied by another principle or by a modified law of chance, as we shall see presently. But if we exclude these from the account it leaves 71 cases in all from which to reckon. This would make 4 correct hits in 71. The law of chance would be 1 out of 71 trials, so that the 4 correct instances would be still larger than the law of chance requires as compared

with the 100 experiments. But again the law is not so fixed or definite as to exclude chance from the case.

However it is the method employed by Miss Cipriani that throws a great light upon the situation. Readers of the record will notice that she did not attempt often to indicate the concealed order of the letters by writing them down in that way, but having written them in the order in which they naturally occur in the alphabet, she proceeded to indicate by numbers the order in the concealed list. This often involved two separate points of view. One of them was the natural order and the other the reversed order, and apparently the two were often combined. For instance, if she wrote down the natural order A B C D E, she might number them in the reverse order, starting with E instead of A. *This was viewing them in the order of mirror writing.* The consequence would be that the result would seem to be a mistake, when in fact it might be correct, tho it was not the order to normal vision or to the side of the paper on which the letters were written. I early discovered this from the correctness of a numerical order if read from right to left instead of left to right. I at once observed that the process was the same as in mirror writing which is only normal writing on the opposite or under page of the paper. Hence results had to be adjudged accordingly.

Now the immediate effect of this point of view is to diminish the chances of failure. It merely means that a failure from one, the normal point of view, may be correct from the other, that of mirror writing. Let me take an example.

[Concealed order.]	B. A. C. E. D.	B. A. C. E. D.
[Order written.]	A. B. C. D. E.	A. B. C. D. E.
[Order numbered.]	2 1 3 5 4	4 5 3 1 2
	Normal.	Mirror.

If the vision of the concealed order is normal the numbering would be as indicated and correct. But if the vision is from the point of view of mirror writing the numbering would be different and appear to make the named order incorrect. But seen from the opposite side of the paper it is perfectly correct. Any combination of these two points of view would result in reading certain combinations from left to right, the normal order, and others from right to left, the mirror order. This might account

for confusion and error in many cases, especially when the medium had written down either the natural or some guessed order to be corrected by the numbering.

The effect of this on the chances of success and error is apparent. If what seems correct from one point of view is incorrect from another, since we have two points of view with which to reckon, the chances will not be as indicated in the tables. For instance, when there are only two letters involved, the error of one guess from the normal point of view will always be correct for the point of view of mirror writing. Hence the guess will always be correct *conditionally* in such cases, all depending on the point of view taken. In the case of three letters, where the normal chances are 1 to 6, with the admission of the inverted order, the chances will be only 1 to 3. And in the case of the five letters, instead of 1 to 120 they will be only 1 to 60. I have ignored this point of view in the estimation of the results as described above and it affects only those classified as *conditionally* correct and *partly* correct. If I took this new point of view into account we should add the 14 conditionally correct cases to the 4 in the normal order and this would raise the results far beyond chance coincidence. But I could not do this without making the comparison with the larger ratio involved in this double point of view.

I should remark also that the *partly* correct cases are those which came very near being absolutely correct and that on a smaller scale many of those ranked as wrong had correct relations assigned to some of the letters and in this sense were also partly correct. But this did not cover a sufficient number of letters to make the partial success striking.

The difficulty comes in trying to calculate the law of chance in the cases where two or more letters are concerned or are correct while the remainder of the set are false. For instance take the third experiment. The numbering will show what order the medium intended to guess.

{Concealed order.}	C.	B.	A.	E.	D.
{Order guessed.}	B.	A.	C.	E.	D.
	1	2	3	4	5

But the order numbered was A C D E B, with D unnumbered. The following shows this.

A. C. D. E. B.
2 3 4 1

When these numbers are assigned to their proper letters in the order which the medium first wrote down, the numbers are in the consecutive order, and in both cases it means that we shall start with that letter in the concealed order for our determination of the relation of the letters. If we wrote the letters in the order so determined we should have them as follows: B A C E D, which is very different from C B A E D. But the medium meant that we should start with the letter B and its position as 1 and calculate accordingly. Doing this and counting from left to right B is 2 but the remainder of the letters would be wrong. However, if we note that there may be confusion in the process with some of the factors omitted, we may suppose, as indicated later in the experiments, that more than one personality was concerned with the effort. This second effort might have started from C as 1 in which case E is 4 and D is 5. By the combination of methods the case would have been correct, as the numbers indicate, but in the calculations I have put the case among the incorrect ones. This same thing happened in many an instance and the Notes will bring this out.

I should, however, analyze a few more instances of this kind. Take the 15th experiment which is rather complex, as it claims to have had two personalities involved.

[Concealed order.] B. E. D. C. A.
[Order guessed.] A. B. C. D. E.
4 6 1 4 5.

It should be noticed that the numbers 2 and 3 are omitted and 6 occurs instead. In the process 6 and 1 may be interchangeable from a certain point of view and it means that, on one process the 6 may indicate both the starting and the terminal point in the calculation. Now it should be noticed that A is not the 4th letter and C is not the 1st. But the record showed that the

personality "Harper" was responsible for the numbers 4 and 5 with the letters A and E, while "Aleck" was responsible for 6 and 4 with the letters B and D. This permits us to study the case conditionally upon the point of view assumed by the different processes. But it is not clear who was responsible for the figure 1 with the letter C. It was apparently "Harper", tho the figure was written in the line which was signed "Aleck." Now the "Harper" result is false, except that E 5 is correct with the assumption that the "Aleck" 6 is correct for the starting point and end of the series. Assuming that B is 6 we also have it 1, and then if we count from right to left we have D as 4 and E as 5, just as indicated. This means that the three letters are together as 6 5 4, a partial success, tho I classified the result as among those that were incorrect as I had to do with the standard of complete success or nothing.

Perhaps experiment 18 which was classified with the incorrect cases will be quite as interesting to analyze.

[Concealed order.]	B. E. C. D. A.
[Guessed order.]	A. C. D. E. B.
	. 1 2 3 4 5

If C and D changed places in the "guessed order" the result would have been perfectly correct from the standpoint of mirror writing. As it was three letters had their correct place assigned.

It should be remarked, however, that the method was not always that of choosing between the normal order and the order of mirror writing. These were often combined in the same result and as often also they were combined by taking any letter in the series as the initial one. This introduces confusion doubly confounded into the result and may be the reason for the incompleteness of the numbers at times.

On any theory of the results there was liability to confusion in the process of writing down the "guessed order" in the normal order of the alphabet. Any attempt to assign the "concealed order" its relationships in numbers attached to the normal order would be likely to involve confusion both consciously and sub-consciously with the known normal order of numbering. This

source of confusion, however, was probably inevitable. The only alternative would be to guess the order and to omit the numbering. But the process would give no intimation of what the actual mental operation was in arriving at the result. We should not discover what was done to show partial successes.

I do not know any method for determining the law of chance in such a system. It is certainly less than with the whole five letters and the normal order. Considering that with two letters the guess will always be correct from one or the other order of viewing them and that three letters will give 1 out of 3 correct instances, we may suppose that no result obtained in this complicated manner would transcend chance coincidence.

There are, therefore, two points of view from which we may estimate this possibility of chance coincidence. They are that of Miss Cipriani and that of spirits. If Miss Cipriani knew that the law of chance was much greater for these complicated methods she was perpetrating a fraud. But she had resorted to the experiment to overcome the hypothesis of telepathy for herself and made no hesitation in recognizing the incorrect instances. We should have to assume from her point of view that her subconscious knew the law and did the guessing. In this case she would be exempt from suspicion for fraud, but clairvoyance would be as far off as ever, and she thought her results in the successful cases, partial or total, proved her claims.

From the standpoint of spirits the claim would be the same. The fact that automatic writing occurred and was the means of determining the results suggests transcendental agents as involved. The liability to confusion on this supposition helps to apologize for or explain the mistakes. But if the law of chance explains the results we may suppose the spirits to have known this and to have been guessing instead of perceiving, and this hypothesis equally excludes clairvoyance, whether on the part of Miss Cipriani or the spirits, as the explanation. Everything depends on the question whether we have transcended chance coincidence to establish clairvoyance in the case.

It is certain that the study of the individual experiments from the point of view indicated; namely, the complicated nature of the process involved in the "guessing" or perceiving of the concealed order would suggest a greater degree of correct-

ness than is the fact. The simple determination whether the two orders coincided or not makes all but four instances incorrect. This would mean that 96 out of the hundred experiments were failures and so they were in the light of this simplest method of measurement. But even among the instances classified as wrong there are remarkable coincidences which do not appear on the surface. But some of them involve a point of view that would disregard our normal perceptions for determining the order. Starting at a letter within the series as it would be seen by either normal or mirror writing would seem to indicate that transcendental perception saw the letters from some point of view not conceivable to us. But if transcendental perception gets at its results only by flashes we may imagine that the difficulty is in holding the series as a whole before the mind. But we cannot make hypotheses of this kind. I refer to it only to help the reader see what he would have to do if he were going to analyze or apologize for the results from the spiritistic point of view. The case is not clear enough to advocate that hypothesis, at least so far as the evidence goes in this instance. Yet no one can question the curious coincidences which do not seem to be due to chance or guessing. We should have to understand the process more fully in detail before we ventured upon an adequate explanation.

Now it happens that this process can be somewhat studied. In the first place, the method of assigning the concealed order conceals its liabilities by the fact that there seem to be so many successes in the determination of the numerical relationship of various letters. If the psychic simply put down the five letters at random and assumed one or the other position, normal or mirror writing, and then arranged the consecutive numbers or did not employ numbers at all, the case would be more easily judged. The mistakes would probably be more frequent than they seem to be in the method employed, which always or nearly always gets the relationship of at least two letters and perhaps three. The correct way is no doubt to pursue the simpler method. But, of course, if the more complicated method arrives at a result transcending chance coincidence it is entitled to employment. But the difficulty is to determine when chance has been exceeded. We can examine this, however, in a very simple manner.

If we write down the five letters in the natural order and then place numbers under them in some other order than the consecutive one, and then take at random from the table any combination of the same letters and apply the numbers of the first series, we can study the possibilities of chance coincidence in the determination of the relationship of the letters in the order assumed to have been concealed. Take the following illustrations.

1. Given.	A. D. C. B. E.	2. Given.	B. A. E. D. C.
Guessed.	A. B. C. D. E.	Guessed.	A. B. C. D. E.
	2 4 3 5 1		2 5 3 4 1
Applied.	A. D. C. B. E.	Applied.	B. A. E. D. C.
	2 5 3 4 1		5 2 1 4 3

In the first case if E is 1 A is 2 counting to the right and C is 3 counting to the left. Thus the relation to three letters is evidently due to chance. The numerical relation of the other two is wrong.

In the second case, if E is 1 A is 2 counting to the left and C is 3 counting to the right. But B and D are incorrect. B would be 5 counting to the left, if C were 1, and D would be 4 if A were 1.

3. Given.	D. B. A. E. C.	4. Given.	E. B. D. A. C.
Guessed.	A. B. C. D. E.	Guessed.	A. B. C. D. E.
	2 4 3 5 1		2 4 3 5 1
Applied.	D. B. A. E. C.	Applied.	E. B. D. A. C.
	2 3 1 4 5		1 4 5 2 3

In the third case, if D is 2 B is 3 counting to the right. The rest are wrong. In the fourth case all the relationships are wrong as determined numerically, and otherwise as well. But take two more cases.

5. Given.	D. A. B. E. C.	6. Given.	A. D. C. E. B.
Guessed.	A. B. C. D. E.	Guessed.	A. B. C. D. E.
	5 4 6 4 2		2 4 2 6 3
Applied.	D. A. B. E. C.	Applied.	A. D. C. E. B.
	4 5 4 2 6		2 6 2 3 4

In the fifth case, if A is 5 B is 4 counting to the right and

E is 2 counting to the left, and D is also 4 counting to the left. If C is 6 or 1 E is 2 counting to the left, B is 4 counting to the right. Thus four letters are accounted for by the method.

In the sixth case, if C is 2 D is 6 counting to the right and E is 3 counting to the right. If D be 6 or 1, as it would be when 6 and 1 are convertible, then A is 1 counting to the left and E will be 3 counting to the right.

It will be quite apparent that all these are chance coincidences and that the promiscuous method of applying numbers to the determination of the order of the letters in a given series will result only in showing casual relationships. No clairvoyance is proved, therefore, by the experiments. As already remarked, even assuming from the presence of automatic writing that spirits are present and that they are doing the work we do not require to suppose that they are *perceiving* the letters, but that they are doing the guessing instead of the subconscious of the medium. We do not require to go beyond the latter, of course, but we have also to estimate the case on the hypothesis that spirits are implicated with the automatic writing and we find that their guessing would account for the coincidences and hence that super-normal perception is not necessary in the results.

BOOK REVIEWS.

Rays of the Dawn: or Fresh Teaching on Some New Testament Problems. By A. WATCHER. Kegan, Paul, Trench, Trubner and Company. London, 1912.

The title of this book would not reveal its nature and perhaps would not advertise it to a psychic researcher. But it is one of those books of which we are bound to hear more in the near future. It is a sign of the times within the field of religious controversies. The interest of the book is found in the following facts taken from the Preface.

The author grew up in what he calls "the school of the prophets" rather than that of the "priests". He became sceptical and after looking in vain for the solution of his perplexities by the work of Professor James he came into contact with psychic research, not having had anything to do with Spiritualism. He began a course of study in Biblical criticism and was writing a book on the doctrines of the New Testament, when suddenly he was seized with "inspirational" writing and the latter half of his work came to him in this manner. It is therefore complicated with normal production and alleged spirit source for its contents.

It will not be in our way to criticize the book from the point of view of science. The work makes no profession of this, and tho a critical student would like to know more about the processes involved in the "inspirational" messages, if only for the study of psychology, the book will be more readable for the layman as it is. But the primary interest for us at present is merely the signs of the times in the consideration of psychic research as likely to throw light upon the events and the teachings of original Christianity. The author is bold about the matter and it is apparent that he expects a reconstruction of Christian traditions from the results of psychic research. For those who are seeking what is called "spiritual enlightenment" the book will have much interest. The scientific man would have to subject the ideas expressed to a critical, not necessarily a sceptical examination, but a process of definition to ascertain exactly what the author means, in many of the reflections claiming to give us the "spiritual" meaning of life and the Christian religion. That we shall have to leave to others. The only thing to remark is the evidence that the religious mind is beginning to look toward psychic research for the scientific reconstruction of its tra-

ditions and beliefs. We may look for much of this in a not remote future. The book is readable and more than this, speaks on a high intellectual level, wholly apart from many of its views of the problem, and for the religious mind that eschews science will contain much that is helpful. Unfortunately the author is not able to reveal his identity and that is all the more to be regretted because the pseudonym detracts from the weight and influence of the book.

The Missing Goddess and Other Legends. By MINNIE B. THEOBALD. G. Bell & Sons, Ltd., London. 1913.

This is an example of much that in the future will receive more attention than like publications have received in the past. The book is made up of stories written automatically and are in the form of fables with a moral as their basis, though the reader is largely left to ascertain the moral for himself. The author is a musician and her mind has not been in any way especially occupied with psychic phenomena or with the subjects of these stories. Her childhood, she writes me personally, showed psychic tendencies, but she never developed them. The automatic writing of these stories was against her natural inclinations, which were all in her musical work. She had, in fact, to submit to the writing simply to get rid of the annoyance which interfered with her other tastes.

There was no evidence of the supernatural in the stories. A critic could say with perfect impunity that they could be written by any one of good intelligence in normal state and that would be true of many persons, perhaps, and hence the interest for the stories is a psychological one. They are the product of dissociated action, whatever their source. They are well written, are couched in good English, are above the usual style of this type of writing, and appeal to good literary taste and sense. There is nothing remarkable about them and nothing that would purport to be a new revelation. They are just excellent stories that have the added interest of being automatically written.

Inquiry brings out the fact that the author has had veridical psychic experiences, a fact which suggests marginal influences in these stories which have the same mechanical processes associated with them. The lady has very varied sensations when doing the automatic writing, and is sometimes conscious of the presence of other human beings "both incarnate and ex-carnate and of being helped by them" in the automatic writing. But more frequently the writing is without any such influence. One interesting incident told in her personal letter to me is the fact that there is a marked tendency to phonetic spelling in the automatic writing, and this fact is against her own natural inclination. But on the whole there has been little

alteration of the originals in order to publish them, except in the use of pronouns, which she had to insert frequently because the automatic writing used the proper names in preference and this too frequently to make good style.

The preface is a good explanation of the origin of the essays and makes the scientific interest which the book will have. But it will not excite any lovers of miracles, tho it may have more interest for really intelligent people for the reason that it does not appeal to the lover of "miracles."

"THE ETHICS OF CONFUCIUS,"

By **MILES MENANDER DAWSON**

This book of 300 pages, prepared under the auspices of the American Institute for Scientific Research and published by G. P. Putnam's Sons, reached a second edition within four months after its appearance. The reviewers have given the book an enthusiastic reception; the following sentences are but a few out of many:

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**THE DORIS FISCHER CASE OF MULTIPLE
PERSONALITY.**

BY WALTER F. PRINCE.

V

36. Sleeping Margaret "Yanks in" Margaret.

On Oct. 8th, while R. D. was in church, M. came out and was about to shout, according to her custom at home, "O you papo!" when S. M. made a great effort and sent her into the subliminal depths, forcing the return of R. D. When M. was next seen in the house, her eyes were bulging with excitement as she declared "There is another S. D. There must be, for I was yanked in just as I used to yank in S. D. You can't fool this chicken; there's someone else." Again on Nov. 12th, in a similar emergency, S. M. "pulled M. in," as the former termed it, but declared that it required so much expenditure of energy that she did not want to repeat the feat, and that I must keep R. D. away from the church until the danger was over. The drain of force on both occasions was

shown by the subsequent fatigue of R. D. and by an increased number of alternations.

37. Sleeping Real Doris.

The "conversation-recitals" had long gone by, but something else was going on which was not discovered until Oct. 13th, when observations were made late at night. Broken sentences in a faint, wondering voice were heard, "This isn't my room... This isn't my room... My room had a carpet on the floor... That is my bureau... my bureau," etc. What came to be known as the "soliloquies" were reproductions of murmurs by R. D. in her brief, solitary emergences during the five years, and they went on every night, generally working backward in point of the original dates. About eight times in a night S. R. D. would stand upright in bed, carefully gather her skirts about her, turn around and lie down again.

38. Margaret Growing Mentally Younger, and other Losses.

S. M.'s announcement that M. was beginning to retrace the path of her development was evidenced increasingly as time went on. Her conceptions, sentence-constructions and pronunciations constantly became more childish. In Oct., 1911, she was saying "scwatch," "gweat," and a little later "mor'r" for mother, "war'r" for water, etc. "I have slept enough," and "I am unhurted now," are samples of her expressions, while "My golly but that was a pretty present, gee but I thought it was lovely" is a fair sample from a letter written to Dr. Hyslop. She could often spell correctly after she had broken down in pronunciation. Afterward her spelling began to decay, but not to an equal extent.

By December it was very difficult for M. to read aloud, and for some time her silent reading had been little more than a vestigial habit; her eyes followed the lines faithfully, but she gleaned few ideas from them. She could no longer tell time by the clock, and if she came in my absence could inform me of the time of the arrival only by pointing out what had been the position of the hands. She no longer noted whether it was day or night, unless she glanced out of the window and saw the bright sunlight.

In January, 1912, R. D. fell while out of doors not far from the house, and M. came and recognized neither the house nor her whereabouts. A gentleman helped her up, and supposing that she was confused by the fall, which was heavy enough to bring blood, took her to the door of her home. When in the latter part of May the household goods were being packed preparatory to removal to California, she could not understand the bareness of the rooms and particularly of the book-shelves, although she knew that we were going away. Her property sense began to decline, so that R. D. could sometimes tell by her feelings that she was permitted to touch some hitherto forbidden article.

Save for very rare exceptions, M. ceased entirely to watch toward the close of 1911. By the following April she had become anæsthetic on the backs of her hands while asleep, and sensation in the palms, all that remained, was decreasing. She was now seldom conscious of, and seldom resisted, movements initiated by S. M.

But M. was still shrewd in her way. Having mysteriously gotten hold of the words "Sleeping Margaret," certainly by no normal process, she surmised that these formed the name of the personality who had "yanked her in," and at various times tried to trap me into an admission.

Her "hollow cone" of vision narrowed rapidly. By Jan. 1, 1912, she could see only a word or two at a time when she held a paper at the usual distance for reading, and to see the width of a $3\frac{1}{2}$ inch column it had to be held at the distance of about 28 inches.

On Jan. 25th she had a terrible tantrum, and had been in its grip for several hours when I returned to the house at midnight. She was found sitting in a pitiful state, not so much of anger as of sobbing despair, surrounded by hundreds of shreds which she had torn from her dress. In consequence R. D. "lost a day," and M.'s energies were revived for a few days. The latter resumed watching when subliminal, her vivacity and will-power were renewed, and she immediately became able to read fluently, while the consciousness of R. D. was proportionately clouded and perturbed. The effect

passed off in about a week, however. Another tantrum on April 26 was perhaps the last of the more serious type.

M. was subject to auto-suggestion. After becoming anæsthetic she was afraid of falling down the stairs, the head of which she had to pass on the way to the bath-room. This fear suggested to her that the "stairs called" her, wanting her to fall down, and in running past them her course would swerve in their direction. On Jan. 14th, the call proved too strong, and she did fall and turned a complete somersault in her progress to the foot of the stairs, injuring her head and back, and of course risking the breaking of her neck. After this the stairway was kept barricaded, to her great relief.

39. Sleeping Real Doris's Decline and Disappearance.

S. R. D. ceased to stand up in bed in November, 1911, but at the same time, as though the energy so used were diverted into the other channel, she "soliloquized" or, as S. M. called it, "babbled," more than ever. But this in turn gradually decayed, so that instead of saying "This isn't my room," she would say "This isn't my" and stop; and later would get only so far as "This isn't—," in a still more obscure voice. On the night of Nov. 22nd she was silent for the first time, and by the end of the year the soliloquies had ended forever. It was not until Jan. 10, 1912, that my suspicions that there was an inchoate separate psychical entity deserving the name of Sleeping Real Doris became crystallized into certainty. None of the group, or any living person, had heard a syllable of my cogitations regarding S. R. D. when, three days later, M. told me the story of her origin and even applied to her the name that I had fixed upon as appropriate. S. M. completed the story and fixed the date of the accident which, as M. said, "made a little crack in R. D." Perhaps the reason M. made her reminiscent remark at this time was that, with the cessation of "babbling," S. R. D. was beginning to show a decided tendency to react upon sensory stimuli. It seemed as if all her ebbing energies, formerly expended in "conversation-recitals," "soliloquies," etc., were now turned in this direction. She took on more individuality of facial expression, tone and manner in her brief manifestations. She learned to

perform certain simple acts which became stereotyped, she even walked to the bathroom, but if she encountered anything which increased the number of steps she never found it, but returned to her couch. But I was the only being whom she in a manner recognized. If Mrs. Prince spoke and laid her hand on her she would flop over, grunt with loud discontent, and burrow deeply into the bedclothes. A word from me brought her forth with her twisted smile. She "knew not Joseph," that is, Mrs. Prince. R. D. never, waking or sleeping, would have shrunk from the dearly-loved mother. As a rule, the unnecessary stimulation of the reactions of S. R. D. were avoided, and these grew fainter.

April 15th, 1912, S. R. D. made her last appearance. It was probably the exhilaration which R. D. felt from the prospect of going to California which blew out the last feeble flame of her complex. It could hardly have been an accident that the reception of the invitation to go exactly coincided with the disappearance of S. R. D. as a factor in the case.

40. Sleeping Margaret's Increasing Latitude.

Sleeping Margaret in the meantime was undergoing no ascertainable change in her own being, but, owing to the declension of the personalities, was acquiring latitude in the exercise of her functions.

As stated, she had acquired ability to control the limbs during M.'s sleep, because M.'s profounder sleep and anæsthesia made her unconscious of movements initiated by the former. Also, by November, she acquired limited power of movement, especially of the feet, while M. was awake. In consequence we were able to put into operation a code of signals whereby S. M. could render affirmative and negative answers to questions asked by me when M. was out and awake. If M. noticed the movements, she was amazed, and soon hilarious with excitement at the wonder, though not suspecting their cause or meaning. At this point S. M. would pause, as a precautionary measure. The physical control possible to S. M. increased to the end, and the system of conversing by signals was often useful for the obtaining of information.

S. M. remarked that life was getting duller for her as M.'s mind grew more inactive, there was so much less of interest to watch.

In January, 1912, S. M. first spoke to R. D. herself in her sleep, waking her so that she might pull up the covers which had fallen to the floor.

41. Real Doris in the Meantime.

S. M. often remarked that R. D.'s individual improvement was like a see-saw. "She has a period when her body advances and then the mind has to catch up, then the mind gets in advance and the body has to catch up."

All the while R. D. was developing in independence, will and ability to sustain the minor shocks of life without letting go the grasp of her own synthesis. "Confusion" of mind decreased at the same pace that measured M.'s cessation of subliminal watching. Dreams containing unrecognized features derived from M.'s thoughts and acts became more frequent, also dreams symbolizing her triumphant conflict with the M. complex without knowledge on her part of their significance. She even dreamed that the little girl was getting to be a baby both in mind and body. Resumption of visits by her friend Ella had a stimulating influence.

After many attempts and approaches R. D. succeeded on Jan. 2, 1912, in maintaining herself in the morning without a M. interval. For the first time the record notes but two alternations from evening to evening. The experience was repeated thereafter with irregularly increasing frequency, and the number of daily alternations became two, four and six, with occasional relapses to a larger number.

By the end of the year R. D.'s auditory hyperæsthesia was much reduced, so as to be no longer painful. Tests of Jan. 1, 1912, showed, curiously, that she could now hear the ticking of a watch with the right ear alone farther than before, 5 feet and 5 inches, but with the left ear not nearly so far, 13 feet and 6 inches, so that the asymmetry was much reduced.

She was harassed by a mysterious headache for 38 days ending Feb. 25. It was discovered that the headache began

directly after, from association of ideas on seeing a funeral procession, she had inwardly resolved to take frequent walks to her mother's grave. The headache was in the left cerebral lobe, like that which had attacked her at the deathbed of her mother. Upon her being persuaded to forego the resolution the headache at once disappeared.

On the journey to California, June 1-5, R. D. and M. reversed their emotional rôles, as compared with the journey of the year before. M. was then timid, R. D. not. But now R. D., for the first time compelled to sleep on a train, was oppressed to tears by fear, while M. when out was without trepidation. S. M. explained that now M. could not reason and believed my assurances absolutely, while R. D. knew that I could not prevent an accident.

42. Margaret becomes Mentally less than Six Years old, and Reaches Blindness.

With the exception of one month, to be noted in a separate section, M.'s retreat continued throughout this period of a year and four months. Her recession to earlier mental childhood was manifest. By September, 1912, such expressions as "I've been bitteded by a bug," were frequent, and such pronunciations as "hankchet" for handkerchief, "breket" for breakfast, and "leamun" for linament, appeared. In November a German accent began to emerge, "vot" for what, "vell" for well, and a curious pronunciation of dog like "doch," with the true German guttural sound. This had peculiar interest from the fact that in her sixth year the girl picked up some traces of accent from frequenting, out of her love of horses, a nearby stable where German hostlers were employed. She had not previously acquired it from her father since she fled from his approach, and she laid it aside soon after entering school in her seventh year. The next July she had begun to say "appel," reminiscent of the German "apfel," and in August I once heard her utter the Teutonic expression, "Did you make the light out?"

She developed three styles of speaking as her memories faded. (a) That which has been described, a reproduction of

her manner in early childhood. This she employed when speaking in her own character. (b) When she repeated R. D.'s speeches or thoughts. Her pronunciation, locution, and to a certain extent tone and manner, were now those of R. D. herself. She was now quoting from R. D. (c) When she told old stories that she had been accustomed to tell before her decadence. Her pronunciation, etc., were now quite in her old manner. She was quoting from her former self. These distinctions of speech absolutely conformed to rule.

Even the memories of early years were now departing. In September it was found that the name Fischer was foreign to her, the next month she remembered neither her father nor her beloved mother, nor Ella, nor scarcely a person or thing connected with her former life. And yet any verbal cue might operate the machinery of association so as to set her glibly relating an old tale. But it was all automatic; if she named Ella, for example, she would stop and wonderingly inquire "What's Ella?" or if she mentioned a teacher would pause and ejaculate "What's teacher?" If stimulated to grope for the recovery of forgotten facts they would slowly come back one by one. Catching sight of a diagram of the interior of her old home she recognized it, and when asked who lived there named, after some cogitation, a nephew, then added in a puzzled way, "and there was someone else—someone who hit us. Papo, who was it that hit us? And where was you, papo?—you weren't there." Also from glimpses into R. D.'s thoughts her memories were sometimes revived, but only for the day. Any verbal combination newly acquired she could repeat only with excessive slowness, each word recalling the next separately—she could not grasp a line of poetry as a whole.

The general dulling of her comprehension of course kept pace with the loss of her memories. She still came out upon the street occasionally for a minute or so, and always stopped stock-still, as though absorbed in thought, not knowing where she was. She began to get lost in the bathroom, not remembering how to turn the key, and there were some distressing episodes until I removed the key. If she happened to be sitting on her foot and was asked where it was, she be-

came bewildered and then frightened, exclaiming in poignant tones, "My foot's los'!" By July, 1912, she could not locate any feature or portion of her head which had no active function, that is, she could her mouth, nose or eyes, but not her chin, forehead or cheek. By October the distinction between night and day was utterly gone, and she could not inform me when she had come in my absence even by pointing out the position of the clock-hands. In November S. M. declared that M. no longer had any "active" thoughts. Mental exertion tired her more and more. In January, 1913, it was found that her thought tempo was too slow to keep pace with the relation of a story by another. She would listen to reading for a minute or two as if fascinated, but the strain of attention quickly wearied her, so that she would clamor for the reading to stop. By the last of March she did her last singing of childhood ditties, and urging her to sing threatened to make her cry. A little later she could not endure to listen to singing. Retaining hold of a fan and at the same time moving it in the usual way was now a too complicated task for her ability. In August she appealed to have R. D. put on her nightgown and kimono before she went in the evening. "I can't find where my head and hands go in," she piteously complained, "I hunt and hunt and it tires me, and I tear my nightdress and I bump into things. I mos' falled tonight, papo. I am getting too far gone."

M.'s general interest in life diminished in proportion. Her anæsthesia and failing vision were isolating her from the present world, and her amnesia from the past. Nearly all her time was now spent in two rooms, and by far the greater part of it in sleeping. On September, 1912, she threw her money across the room and she, who formerly took so much interest in her small funds, never cared for money any more. In October, R. D. could handle the dolls and even give them to small callers to play with, and evoke no protest. M.'s liking for food degenerated into a mere ceremonial, in which the memory of how things used to taste and the hearing of the "crunching" furnished the only pleasure. By the summer of 1913 all desire for candy died out.

Reading, in August, 1912, still consisted of merely follow-

ing words with her eye, and if interrupted she complained that she had lost her word and would start the column again. She was no longer reading what I had previously read but exclusively that which had previously been perused by R. D. In January, 1913, she ceased even to follow words with her eye, and would only look blankly at the printed pages, or look at pictures. In February it was found that she could spell only the shortest and most familiar words. She could write long after she had ceased to read, and sent a number of notes to Drs. Walker, Hyslop and Brashear, and to Aunt Louise, the chirography becoming more Hancockian with her failing vision. But on Dec. 16, 1912, she wrote her last letters, falling over asleep immediately from exhaustion. Once more she thought she was writing, the following March, but she produced only an unmeaning scrawl. She was still able to dictate letters, but these in turn became a tremendous task, causing her to perspire and fall over asleep in the midst of the dictation, so this in turn ceased. By May, 1913, even pictures meant nothing to her unless they contained the figure of a small child, when she would point it out and cry, "See the pretty baby!" But by August she no longer recognized a depicted baby and pictures, as S. M. remarked, were "only a blur to her."

At the middle of July, 1913, sensation had gone from even the palms of her hands while sleeping. She was now practically without sensation on skin, in flesh, or of muscular movement. Yet soon after she began to acquire consciousness of touches upon the skin, though, absurd as the statement may seem to many, it is doubtful if the old cutaneous sensation was really revived. She seemed to become aware without sensation, as by a sixth sense. Still, some hemilateral difference existed, and by August 7th she had become again and finally oblivious to touches on the left side. A finger drawn across the finger or chin without her visual angle and from left to right would be detected the moment it crossed the median line. The right side was later to follow suit.

M.'s vision, which had narrowed as we have seen, began also to shorten. The first of July, 1912, she could see perhaps 12 feet, but not more than 6 by the middle of the month. For

a while she was bothered about getting around the house and would bump herself severely. Her visual field had shortened by Aug. 7th to 5 feet and 6 inches, and by Sept. 20th it had taken the big drop to 19 inches. Certain experiments, with dramatic and startling results showed the genuineness of the condition, which soon needed no artificial demonstration. It took some months more to reduce the depth of the visual field to its ultimate 14 inches. Suddenly, on Oct. 4, 1913, she became blind, and so remained to the end. That is, R. D. with visual powers unimpaired would drop out of sight, and the same instant M. would come seeing nothing. As with other changes, this did not trouble her spirits, more than John Robinson is troubled because he cannot fly. It is not a man's nature to fly, and M.'s nature had altered,—that is the only reason, in fact, that she could not see, since there was no physical defect. It was psychical blindness. The only thing that annoyed her was the renewal of bumping into things, but she soon knew her few customary routes through the house, and also could accomplish safely any path through the room that R. D. had taken shortly before lapsing. Otherwise she had to feel her way along or meet accidents.

And yet M. was able to get certain information which normally would depend upon sight. When her vision first began to shorten I could for a few days make faces at her beyond her visual field, a thing which she would hysterically have resented, with impunity. But there quickly developed some mysterious compensating power by which she could infallibly detect my expression. After arrival at the point that her hand had to be directed to the knife and fork lying near her plate, she yet would jubilate at my smile or complain of my frown when I was five or more feet away. And yet I might experimentally make a derisive gesture, providing my features did not express derision, and she would not suspect it. She could tell that I had done something with my hand, but that was all. Nor was her ability to detect my expression less after she became blind. She herself said that she "felt" it, and once that she "smelled" it. These seemed to be attempts to express something which seemed to her sensory in its nature and which she could not explain. Was there a

mysterious seeing under her blindness which announced its judgments only to her consciousness? Then why did it discriminate between one object and another? Or were my changes in expression accompanied by subtle variations of breathing which her marvelous auditory hyperæsthesia could detect and interpret? There is this much in support of the latter hypothesis, that she was aware, for example, of a spoon approaching her lips, though it was brought up slowly and cautiously, and correctly estimated many other moving objects, while she never detected the presence of immobile objects not in their accustomed places. But the determination of facial expression when there was no conscious emission of breath seems a widely-separated feat.

In June, 1912, M.'s power to come after the fashion of post-hypnotic suggestion was ceasing. She could no longer direct me to get an ice-cream and then, R. D. having intervened, come back to eat it.

By December, 1912 "tantrums" were nearly over, and M. had become almost uniformly amiable and tractable. But still sometimes a flash would come from the old embers, in form at least of a short spell of sullenness. Tact and care were still needed in the way of guarding her from irritation. These had their due reward. By September, 1913, she had become anxious to do whatever R. D. desired she should do. If R. D. wished that "Phase A" would not throw things about the floor, M. would at once begin to be religiously careful, declaring with all earnestness, "Margaret don't want to make the R. D. trouble. Margaret don't want the R. D. to think the Margaret's sloppy." But it must be a spontaneous wish on the part of R. D., one suggested to her by another as suitable for her to put in operation would not do.

Since S. D. had left a testamentary document, M. thought it proper that she should make her will also. After several experimental draughts, she at last wrote it out in gigantic characters, leaving grave and reverend doctors as well as the mother and papo, her dolls, child books and odd little knick-nacks. Several codicils were added, but these were dictated when M. was past writing. After her decease my duties as administrator of the estate were faithfully carried out. Ac-

ording to the provisions of the will, a number of articles are being preserved for presentation to "another Margaret," if I ever should find a person with one.

43. The Changes in Margaret's Process of Seeing Real Doris's Thoughts.

Until the beginning of her decadence, M. usually watched while R. D. was out, and so contemporaneously possessed herself of what was in the mind of the latter. After she ceased to watch except for a little time before R. D. went at the close of the day or at other times, it was then that she had to glean all that she was to know by direct inspection. When she ceased utterly to watch, it appeared that R. D. had reached the point that she "went down" more slowly, and for a short time, after becoming subliminal would, as it were, linger near the surface, while a review of the day passed panorama-like through her consciousness. It was during these few minutes that M. obtained a certain outline of the events and thoughts of the day. It was not necessarily the most important events which M. became thus possessed of, but those which had most vividly impressed R. D. Nor were these materials being appropriated by M., as formerly, through her own initiative, so much as being pushed up into her consciousness by the more abounding energy of R. D. As time went on, R. D. "went down" still more slowly and never so far, her subliminal consciousness became yet more vigorous, as it were shaving the consciousness of M. thinner, and the period through which the latter received thoughts and imagery lengthened. From the end of 1913 M. was liable to catch sight of something "passing in review" below, any time during her own supraliminal period. But, since her mentality became dimmer, she gleaned less and less as her end approached.

44. A Serious "Set-back."

Many times had the train of progress been brought to a temporary standstill, or, as M. termed it, "side-swiped." Only twice had there been what S. M. called a "set-back," or retrogression, of noticeable magnitude. Once was when

we had reached Manchester, and M., delighted with country sights, for about two days showed reviving symptoms. The second time was when M. had a bad tantrum and crying-spell, and then the effects were somewhat in evidence for a week. But on June 6th, 1913, R. D. received a very severe fright through a misapprehension. At once S. M. announced that a positive set-back had been incurred. M.'s energies suddenly revived in a measure, her vivacity and will flared up again. But she did not get mentally older, her thoughts and locution remained as juvenile as heretofore. On the other hand, R. D.'s consciousness became confused by the renewed subliminal activity, and all progress stopped. The effects lasted about five weeks. The emphasis which this incident puts upon the necessity of guarding the environment in psychopathic cases warrants its being given a separate section. Had the shock been greater it might have undone much that had been accomplished.

45. Sleeping Margaret During this Period.

S. M.'s first attempt to write was on Aug. 12th, 1912. Earlier it was impossible because M. asleep would instantly have taken possession of the pencil for her own purposes. Even now, M. "butted in" every few words by writing her own name, then S. M. would regain control and go on. But a little later the anæsthesia of M. became so profound that S. M. was able to write her first letter, a short note to Dr. Brashear.

Sept. 24th, S. M. made her first announcement that she was beginning to forget many details of D.'s past life, and it was found that she could no longer relate with undeviating ease the minutiae of the earlier psychical mechanics. She continued to explain this by saying that the cure was so far advanced that she was not so much needed as a guardian, had ceased to review the past because so little could now be derived therefrom to assist in practical therapeutics, and was now turning her attention to her "own affairs," whatever they were. No other change in her psychical makeup ever afterward took place, but this alone made a considerable seeming difference. Nor did she ever forget the major part of D.'s past life.

On Nov. 4th she staid "away" after R. D. had come, for the first time, and I noted a troubled, woe-begone look on the face of the latter. In response to a prearranged signal she "went away," Nov. 20th, while R. D. was out, and I observed a shade pass over R. D.'s face, and signs of uneasiness. I asked what the trouble was, and she replied, "I feel so queer, as though some support were taken away from me." At after times, quite ignorant of the cause, she would say that she felt "lonely," and "as though something were missing." On the evening of Feb. 1, 1913, S. M. became offended with me, and went away for several days. M. was conscious of the change of her feelings, and ascribed it to the unknown personality whose existence and even whose name she had come to suspect, though never quite sure, since she could get no assurance from me. "She went away mad" M. would cry. "I can tell by the way I feel. She is a dibble." R. D. was put into a singular state by the protracted stay, was emotionally disturbed, felt lost and forsaken, and had several hallucinations, of the ground shaking beneath her, strange vegetation springing up around her, and horrible living creatures near. M. knew by her feelings when S. M. returned, and announced delightedly, "The dibble has come back." R. D. also reported that she had recovered her normal frame of mind. As S. M. continued to go away more frequently and for longer periods, both the others got gradually used to it, though it was not until after M.'s departure that R. D. was quite proof against disturbance on that account. I at first assumed that the so-called 'going away' was the automatic effect of the net improvement in the case, and that it would be found to occur only when R. D. was in her best physical and emotional state. But S. M. insisted that it was purely voluntary, though adding that she would naturally not select times when she might be needed. And she certainly did seem to demonstrate her power to do whatever it was on signal known only to her. Some profound change took place as evidenced in the personality out. And later S. M. was often present when R. D. was at her best, and sometimes absent when R. D. was worried or suffering from some minor ailment. If I asked S. M. why she was so remiss as to be away

when R. D. was ill she would respond, "She was in no danger, and you were looking out for her. I know how she is getting along, and would return at once if needed."

46. Real Doris's Individual Progress.

Of course R. D.'s individual progress was keeping pace with M.'s declension. Bridging the morning chasm, she often was staying in control for 22 or even more than 24 hours at a stretch. By Aug., 1912, she was eagerly looking forward to maintaining herself throughout the evening and night. M. remarked that this was not yet possible, "but it is a good sign for her to think about it." M. was declining so fast in September and the remainder of the year that the additional psychical burden imposed upon R. D. made her many times during a day forget what she had been intending to do.

Psychical treatment, especially just after she had fallen asleep, was continued. Remembering the misery of former New Year nights, I told her, as she slept on the evening of Dec. 31st, that she would not be troubled or wakened by whistles. She was not, but a revolver-shot at length roused her,—this had not been named in the bond. Jan. 14, 1913, she herself discovered the psychical origin of a troublesome cutaneous itching and burning, and it quickly died out. In April the long-interrupted church-going was resumed, morning service only, to her great satisfaction, and without resulting harm. She was eager to co-operate in measures for her recovery, and sometimes tried not to think of matters that she feared might disturb "Phase A." But M., coming, would suddenly break out into convulsive laughter and cry, "if she hadn't think that she wouldn't think about it I mightn't have known anything about it." On the evening preceding July 4th I told R. D. asleep that she would only faintly hear sounds on the street until the morning of July 5th, but that she would hear sounds in the house the same as usual. It so turned out, and she wonderingly remarked how quiet a Fourth it was, though cannon-crackers were frequently bursting outside. On the 10th, S. M. reported that R. D. was getting better by leaps and bounds. In August her spirits were more exuberant than I had ever known them to be, this emotional exaltation

synchronizing with M.'s entire loss of feeling on the left side. On the 12th she remarked that the "confusion of mind has entirely disappeared," that she felt freer than ever before in her remembrance; and yet from time to time thereafter she continued to report that she was feeling still more free and happy, though at times her psychical spurts in advance of the physical improvement would cause peculiar weariness at the close of the day.

The shifting relations of R. D. and M. and their reciprocal effects, throughout the case, were of fascinating interest. When M. first began to desist from watching, R. D. would be more weary when M. did not watch than when she did. But later, when the primary personality had become stronger and more accustomed to the change, it wearied her to have the secondary one watch. When afterward R. D. began to bridge the morning gap, she was the more tired on the day following, but the time came when the days that she felt more strain were those on which M. did come in the morning. And even as M.'s subliminal activities, before she ceased to watch, confused the consciousness of R. D. supraliminal, so afterward, as R. D.'s subliminal descent became less and less deep, that is to say, as she became more psychically active in a subliminal state, it was M.'s turn to have a clouded consciousness. As M. herself well expressed it, "I used to be thinkin' all the time when she was here. Then there'd be two of us thinkin' together, and that made her mind cloudy. But now I'm not thinkin' when she's here, and her mind's clear. But now she's thinkin' down beneath when I'm here, and I don't think so well. She's squeezin' me out."

47. From Margaret's Blindness to her Death.

As already stated, M. remained blind until the close of her career. But about Nov. 30th, 1913, a phenomenon related to the eyes began, which curiously illustrated the physical effects of a relaxation of psychical control. So long as R. D. was on deck, she could read or sew in a bright light with perfect impunity. But within a minute after M. came, exactly the same location in respect to an artificial light would cause her eyes to sting and to water, and soon two slender streams of water

would be flowing down her cheeks. She did not know what the matter was, but placing a screen between her and the light relieved the difficulty, and this precaution was henceforth taken. Any oversight was attended by the same result, the more as the months went on. A doctor was called in, Dec. 20th, to see D.'s eyes, which were badly inflamed, and he diagnosed the difficulty as due to eye-strain. R. D. had done nothing to strain her eyes, and increased care in regard to M. soon brought relief. By January M. was sometimes blundering and injuring herself while pursuing a familiar route through the rooms, but this was due to failing mental alertness. In the meantime her ability to detect my facial expressions remained intact, and continued to do so. Sometimes I would make up a face, and instantly she would cry, "Don't make snoots at your Margaret when your Margaret can't see."

On Oct. 8th, 1913, it was noted that the right side had become like the left,—touches were entirely unperceived. Thermoesthesia continued, but after Jan. 1, 1914, she was unable to say whether she was too hot or too cold. This again, however, was not due to confounding the sensations, but to confounding the senses of the two words, as she could tell whether it was the feeling of being too near the stove or not. "Coit (cold) was her general term for temperature sensation, and sometimes she would say "M. is wearm-coit (which is as near as her pronunciation can be represented), not coit-coit." But though sensitive to atmospheric temperature, she several times quite severely burned herself on the stove without appearing to notice it.

The blotting out of memories and failure of general comprehension of course went on together. By Nov. 1, 1913, M. was beginning to confuse *meum* and *tuum*. She would often say, impressively, "Papo's eyes hurt." or "Papo's been cryin'." after such experiences of her own. On Dec. 29th, she came as R. D. was alone in the kitchen, cooking tomatoes on the stove. She remained standing, while the tomatoes burned completely up and smoke filled the house. She now failed to recognize names of common objects save those in our own daily experience. Though she might auto-

matically repeat them in telling a story recalled by some cue, as if it were pulled out by a string, she would often pause and inquire "What's cat?"—or whatever it might be. At this stage an experiment in stimulating her to try and recall forgotten things would bring some results but also produced a severe pain, extending from the left temple to the base of the brain. One of the proofs that the mental regression was not merely to a technical childhood but that it had a historical relation was her beginning to employ the German accent which she had originally picked up in her sixth year and retained not many months. And now, in January, 1914, the German accent was laid aside, though her general locution was still more juvenile. She had passed through the German-accent stratum of her past, emerged on the other side, and was now mentally about five years old. After R. D. succeeded in maintaining herself at night, Jan. 30th, M. would come more wobbly and uncertain in her movements, and more lethargic in her mind. By March M., coming in the evening for seldom more than half an hour, would look at me, sleepily smiling, say "Hu'o (Hello) papo!" over and over, perhaps quote a little from R. D.'s thoughts below, chuckle and gurgle happily, and go to sleep. March 19th, she did not recognize what a pencil or coin put into her hands was. She was at this time unable to get any thoughts from R. D. except when the latter desired that she should do some simple thing, like laying an article where she (R. D.) could find it. She had become good nature personified. She never ate anything save an apple or orange, and generally finished that while asleep.

On April 19th, "M. came at 8.50 p. m. She was amiable and rather lethargic, saying 'It's Margaret' and a few other simple sentences, and laughing gently before falling asleep." So reads the last brief record of M.'s life. This once occasionally impish, but otherwise winsome and fascinating sprite, whose spirits were rainbow-tinted, had passed away forever as an alternating personality. S. M.'s prediction that when M. went she would make no sporadic returns was fulfilled.

[To be Continued.]

DIGEST OF SPIRIT TEACHINGS RECEIVED
THROUGH MRS. MINNIE E. KEELER.*

BY PRESCOTT F. HALL.

PREFACE.

BY THE EDITOR

There are several things to be said to prevent misunderstanding both the attitude of Mr. Hall in the present paper and the nature and value of the facts reported. In the first place Mr. Hall is not a believer in spiritualism, tho his discussion might create the impression that he is. He explains in his introduction that the language employed is not an index of his own belief, but that it was adopted in deference to directness and economy of speech. Besides it is not amiss to use the terms more or less as they come in the records, whether we understand them or not. Mr. Hall is a thoroughgoing sceptic in all such phenomena and does not feel the same assurance about the meaning of psychic phenomena as the Editor does, so that the purpose of writing and publishing this paper is not one that involves his treatment of the facts as evidential. For he does not regard them as such in any such terms as we have been accustomed to demand evidence. Their repetition through other sources of a trustworthy character would give them some evidential value and that is what is sought by us in the publication of such records.

The Editor knows Mrs. Keeler personally and has known her ever since she began the development of her mediumship. Tho she has made her living and educated her children by her mediumship, she cannot be described as a "professional" medium in the sense which the conjurer employs that term. There has been no

* In the *Journal of the A. S. P. R.*, Vol. V, pp. 225-240 (April, 1911), I described certain coincidences occurring in a series of sittings with Mrs. Keeler, which apparently were not due to chance. For some remarks about Mrs. Keeler's mediumship and the method of conducting the sittings, the reader is referred to the former article.

flavor of fraud in her life and readers may as well dismiss that view of her case from their minds. It was the loss of her husband and her own despair that gave rise to her development. This prevented a tragedy in her life, and I met her in the midst of this and witnessed some incipient phenomena in her development. There has been no trance of the usual kind, in fact, none at all. The trance, of course, is not important in so far as the evidential problem is concerned. It only affects the amount of subconscious influence on real or alleged messages, and normal knowledge of what has been delivered.

The real problem with such phenomena as are here reported is not the question of fraud: for that may be dismissed from the account. The primary question respects the amount of her knowledge of the subject with which the messages and discussions deal. She has not been an extensive reader of the literature, but has no doubt picked up some ideas from conversation with friends and believers of Spiritualism. It is also more than probable that she has derived many ideas from her own mediumship, whether you regard them as genuine or spurious. This is true of many mediumistic persons. Indeed, they may obtain ideas subconsciously in this way, whether derived from the transcendental or from the natural lucubrations of the subliminal itself. It is not necessary to ascribe all the ideas to the normal consciousness. Hence the real difficulty with such doctrines with which we have to deal in discussions of this kind is to determine how much of them has been due to normal and subliminal experiences and how much to foreign influences. Even foreign matter is sure to be colored by the ideas and limitations of the medium, while many ideas may be due wholly to the latter source. We can never be certain how much is foreign and how much domestic until we can give a complete account of the reading and normal knowledge of the medium, and hitherto this has not been possible in any case. All that we can say of Mrs. Keeler is that she has not interested herself intellectually in her own phenomena to any extent. Whatever conviction she has regarding Spiritualism has been derived from her own experiences and not from extensive reading about it.*

* Inquiry of Mrs. Keeler results in the following information regarding

The real problem in such material is first the purely psychological one; namely, to account for the rich and versatile flow of ideas in a field where we have, as yet, little or no scientific corroboration. Then comes the question of confirmation by cross reference. What Mr. Hall is doing is calling attention to ideas that are repetitions of what appears in other literature on the same subject, literature which Mrs. Keeler has not seen. How far the *Zeitgeist* ("ideas of the age") may have affected the phenomena is not determinable by us scientifically and readers will have to do their own thinking in the subject. We can only assure them that the product is not the result of careful education and study on the part of Mrs. Keeler. The very fertility of the ideas is sufficient to protect her against the suspicion of reproducing information that might come from ordinary reading. We have no confirmation of these doctrines in normal experience or in scientific works. The least that you can say is that they are fabrications of her subconscious. Such fabrications usually run up against normal experience and accepted scientific doctrines. But in this record most of the ideas are consistent enough

her reading. Readers may determine for themselves after this statement how far her answers to Mr. Hall's questions involved drawing on her subliminal information, acquired in a normal way.

May 7th, 1916.

Mr. James H. Hyslop:

Dear Sir:—The most of my reading along the lines you enumerate was done in the year 1901 and soon after the psychic power developed. I was told by the forces to stop reading as they could teach me more than I would learn from books.

The first book I read was "Ultra Muros", and about the same time I read quite a few papers called "Banner of Light." Also while in Worcester I read Hudson's book, but was told in automatic writing that I did not need information from Hudson as they knew more than he did about those things. Also "Life Beyond Death," by Dr. Savage. One or two articles by myself in magazine of Boston Globe, in past year, one I believe is correct. During this year Amiel's Journal and a few sermons by F. A. Wiggin, published in Boston's Ideas.

This I believe comprises the list. As a fact I read fiction entirely, as I found in the early days of taking up this work that my brain only became tired by reading on the same subjects I was working in.

I do not attend any of the lectures and never have since the first few months before the power came to me. Trusting this may be of some service to you.

Very truly,

MINNIE E. KEELER.

with scientific teachings, tho they cannot be confirmed by any process except cross reference under better conditions than usually obtain. Readers may regard them as fantastical and we have no means of refuting such a suspicion, but they may rest assured that they cannot assume hastily that subliminal fabrication would give such a product. This view of the case has also to be proved. Hence the paper must be read as a *record*, not as a *doctrine* to be accepted. We have to wait for the future and more records to decide just what shall be accepted as foreign and what as subliminal addition. Such records have to be read for their psychological interest first and that is great enough, even without confirmation by cross reference, to justify attention, tho we do not consider them as evidence for anything else. But, taken with the supernormal that has come through Mrs. Keeler, they have a wider interest, even tho we cannot accept the ideas on their superficial claims. We shall have to work many years to ascertain just what meaning we shall put upon them. In the meantime we can record the facts and let them stand for further confirmation or refutation.

Moreover, in reading them, we must not assume that the various authors referred to in the footnotes represent authorities confirming the work of Mrs. Keeler. It is rather the reverse. If any importance be attached to the present records it must be on the ground that they help to determine what is possible in statements elsewhere which do not have credentials that would satisfy the scientific man. This does not mean that the present records have any such value; but that they represent more careful experiments by the informant, and results more free from the usual impeachments which such phenomena have to meet. Mrs. Keeler has not been so publicly or personally interested in the doctrines taught as have many of the writers quoted, and hence the nature of the facts does not bear the stamp of personal beliefs and edited data, as is usual in work of the kind. It is rather from the present records that we are to expect statements that will suggest possibilities in what others have said than that theirs should lend probabilities to the present ones. Suspense of judgment must be the scientific attitude, tho I have no doubt that all dispassionate readers would find coincidences between them and

other records that suggest a very interesting possibility for such views. They are not always clear, but that is not against them, tho it prevents assurance as to meaning and correctness.

The issue then is not whether they are to be accepted on their face value, and we do not endorse them as true. They are published because they are first psychologically interesting, and then represent coincidences with similar literature elsewhere which has not been read by the psychic.—Editor.

DIGEST OF SPIRIT TEACHINGS.

By PRESCOTT F. HALL.

I

Introduction.

Some years ago, I had a long discussion with Dr. Richard Hodgson on the subject of proving personal identity in spirit communications. He insisted, as Dr. Hyslop has since done, that the very best proof of identity consisted in accurate references to incidents, facts, or objects of very simple nature, and of a kind that might be remembered by the sitter, but were not likely from their insignificance to have become known to the public or the medium. Dr. Hyslop has referred in his writings to a practical demonstration which he made of this by having one person try to identify himself to another over a telephone wire.

The result of this position has been that the American Society for Psychical Research has been collecting and publishing a large number of records where communicators have sought to identify themselves to sitters by trivial personal incidents. Other matters occurring in the sittings, relating to the alleged present life of the communicators in the other world, has not been published to any extent, on the ground that if the identity of the communicators could not be first established their statements of other things could not be proved and were of no value. Identity once established, such statements would become important, either as descriptions of facts in the other world, or at least as the opinions of the communicators as to what the facts were.

In my talk with Dr. Hodgson, I maintained, however, that communications as to other than trivial and personal matters might turn out to be quite as important, and for several reasons. These communications may be divided into three classes. (1) As to life and conditions in the other world. (2) As to the scientific explanation of methods of communication, apparitions,

clairvoyance and other phenomena. (3) Directions for the extension of our ordinary sense perception so as to cover phenomena of the so-called spirit world. Any one of these three classes of communications might be valuable in two ways, and the last in three ways.

In the first place, they might constitute quite as good a proof of personal identity as anything else, and perhaps better. Suppose that through mediums A, B and C, a communicator X is asked concerning the nature of time in the spirit world, or the latter's structure or government. Suppose, further, that A, B and C differ widely in education, religious views, and general world-standpoint. If the communications from X through these three are practically identical, that identity is at once transferred to X, particularly if his opinions are what we should have expected from our knowledge of X in his lifetime. Again, suppose that through A, or through A, B and C, communicators X, Y and Z are asked as to some fact in the spirit world, or as to the details of the process of communication, or as to their idea of God or the purpose of life. Suppose that X, Y and Z all differ from each other in the form of their answers, even though they may agree in substance, and that the form of each one's answer is more or less characteristic of him as he was in life. Here, again, we have personal identity.

On the other hand, suppose a number of communicators, speaking through mediums of different trainings and environments, substantially agree upon certain facts of the spirit life, and suppose that such facts are not mentioned in spiritistic literature, and correspond to no opinion of the mediums. We have here something unusual to be accounted for; and, although the allegations cannot be verified by our memories or investigations, we can test their consistency with each other and with communications through other mediums.

To the third class of communications, as to psychic development, not only do the foregoing considerations apply, but the accuracy of the instructions can be tested experimentally. Suppose, for example, that certain instructions, not to be found in published occult writings, if followed by the experimenter, result in certain phenomena. Suppose that other experimenters repeat

the processes and arrive at similar results. It would seem that either the medium must have discovered the teaching, or that it is supernormally communicated.

For the foregoing reasons, it seems to me that the time has come when it may be important to publish not only the matter hitherto considered as tending to prove personal identity, but matter of the kinds above enumerated. If a number of accounts of this sort can be made accessible for comparison, the results may be of value not only for personal identity but for other purposes.

Nature of this Record.

In the former article, based on the same series of sittings, and referred to in the note at the beginning of this paper, I mentioned that I was led to investigate the subject of alleged "astral projection" by the fact that two friends of mine, highly intelligent persons, trained in science and philosophy, practically successful in business, and superlatively sane and normal to ordinary observation, claimed to be able to leave their bodies at will, to travel in other regions, and to communicate with deceased persons there. Neither of them was a spiritualist, in the ordinary sense of the term. What did this experience of theirs mean? The only way to find out seemed to be to try to have the same experience; if possible while in the full possession of one's faculties. For the purpose of the investigation, I did not care at all whether their experiences were what they supposed, or something else.

It so happened that, as explained in the former article, a deceased friend, Miss X, began communicating at this time, and offered to help in this work. She communicated for the first half dozen sittings, and occasionally afterward. Most of the communications, however, during the six years covered by the sittings (1909-1915), were certain alleged "orientals". The sittings were recorded in shorthand, and during the weekly intervals from sitting to sitting, I sat alone at home in a darkened room following the instructions given at the previous sitting, and making a detailed record each day of what I saw, heard and felt. The present paper, will, however, contain only a summary of certain teachings contained in the sittings with Mrs. Keeler;

and it will be unsatisfactory in two respects. First, the record is too long to print entire, and the reader will have to rely upon my skill and accuracy in abstracting. No statement is given which either does not occur plainly as such in the record, or is not logically implied by some statement made therein. For example, the statement that a certain spirit was in my room on a day named, and saw me lift a certain object, implies the propositions: that spirits can pass through physical matter; that they can see what mortals are doing; that they are familiar with the earthly reckoning of time; that they can see physical objects; and that they can reach a certain person if they desire, and know how to get where he is. In the second place, the paper will be unsatisfactory because, with the exception of Miss X, the communicators were persons who could not, and did not try, to prove their identity; and therefore the record has not the benefit of such proof. I shall also omit most of the instructions given for my own development, both because the full record would be necessary to make them clear, and because I am convinced that some of them would be very dangerous for anyone who had not been through a long course of training. The results that I obtained may be the subject of a later paper. For the present, I am concerned only with what the communicators reported as to the spirit world; as to the relations between that world and this; and, to a limited extent, how a person here may seek to establish communication between the worlds.

To prevent misunderstanding, it should be clearly understood that the language employed in this paper is a species of shorthand, and is not intended to imply any conclusions as to whether a spirit world exists or not. To save continual circumlocution, the teachings will be repeated as they were given; and the existence of spirits and a spirit world will be assumed *pro forma*. Under the exercises given, the writer saw and heard many unusual things. Whether these were what they seemed to be, and what the communicators stated them to be, or whether they were merely the effects of central, instead of peripheral, stimulation of the optic and auditory nerves, the writer does not undertake to say. Many more experiments will have to be made, by many persons. Before even a tentative opinion on these points will be admissible.

The General Theory of the Spirit World.

For the purpose of this paper, the writer made an alphabetical index-digest of the 350 pages of record, and hence the teaching as to particular matters will appear in the alphabetical order of the various subjects. This will also facilitate comparison with other records. In order to make this part of the paper intelligible, however, it is necessary to preface it with a general sketch of the theory of the spirit world, as contained in the sittings. It must be understood that this sketch is not part of the record; and that, although most of the statements in it are drawn from the record, others are supplied from other sources to some extent, in order to fill gaps and make the statements given more intelligible.

The general teaching as to the cosmic order given through Mrs. Keeler does not differ very much from other theosophical and spiritualistic accounts. It is an interesting fact that she has never had any similar communications for other sitters; and, so far as I can discover, she is not well read in the literature of the subject.*

On this earth, we have matter in the forms of solids, liquids and gases; molecules, atoms, and electrons or corpuscles. We have also vibrations, starting with the pendulum, vibrating twice a second, and proceeding by a series of doublings, each doubling being called an "octave", up through ocean waves, electric currents, wireless waves, sound, nerve currents, heat, and light, to ultra-violet light. The last represents the 51st octave, and its vibrations occur many million times in one second. Above these, the only vibrations which we as yet have been able to detect are the X-rays, and certain rays of radium. Of the fifty-one octaves with which we are familiar, only eight have to do with our principal senses of sight and hearing. Sounds occupy seven octaves, and visible light only one.

* Cf. H. P. Blavatsky: *Isis Unveiled* and *Secret Doctrine: The Oahspe Bible*; Florence Huntley: *Harmonics of Evolution*; "TK": *The Great Work*, works of Mrs. Besant and Mr. Leadbeater. Mrs. Keeler has not read these books. These and other authors, however, who have been referred to or quoted here are not treated as authorities. They merely present ideas which have appeared in the work of Mrs. Keeler who had not read them and was not familiar with many of the ideas from any other source.

According to the spirit teachings, the vibrations used in thought processes, and which are the chief ones in the spirit world, are far more rapid than any we know; and the matter of that world, although still matter, is far finer than anything we know here. In fact, the matter there is so fine, that many spirits deny there is any matter in the spirit world at all; and it may be so fine as not only to be free from the law of gravitation, but to be free from the repulsive effect of visible light. The spirit world interpenetrates the earth, and extends to the limits of the universe. There seems to be, also, a certain sort of spiritual gravitation. On earth, the material at the center is thought by scientists to have many times the density of steel. At the surface, we have ordinary mineral matter. Then water. Then the heavier gases of the air. Then the lighter gases like helium, xenon and neon. So, in the same way, the spiritual regions further away from the surface of the earth, and other planets and stars, contain the more advanced and less "material" spirits. The region around the earth is, then, divided into zones, each zone as you proceed from the center, having finer matter and vibrations of shorter wave-length, and spirits being held in their appropriate zones by something similar, perhaps, to the repulsive force of light, although ordinary light does not exist there.

The distribution of spirits in the various zones is assumed to be due to definite law, and to be accomplished somewhat as follows. Each mortal has in addition to his soul and his physical body, a finer body, which, following the theosophical practice, is herein called the "astral body". It is what St. Paul called the "spiritual body". The theosophists, indeed, recognize other bodies still; but the present teachings admit only the two. The astral body during life on earth is modified and developed by what may be roughly called the imagination of the person. All his thoughts, even if not acted upon, modify it. A pure and noble person has an astral body which is much finer in matter than one who is more "earthly". One can change his astral body and refine it by an ethical life, and to some extent by certain diet. What is known in theological phrase as the "judgment" is, from this point of view, merely a statement of the fact that a person released from the weight of the physical body rises to the precise spiritual zone that the refinement of his astral body will allow

him to. In other words, his place after death depends upon his moral specific gravity.

If this scheme of things be assumed to be true, although we are constantly told that it is only an approximation of the truth, and a concession to our feebleness of understanding, two consequences follow. To make something happening in the astral world visible or audible to us, either the vibrations of the astral must be slowed down to something like the speed of our nerve currents, or at the least our thought processes; or we must become able to raise our sensitiveness and also have our receptive organs free from intervening screens. The most obvious screen is the physical body, which might shut off astral vibrations, just as a lead screen shuts off X-rays. To render it more transparent, its protoplasmic molecules must be made smaller; and this can be brought about partly by a vegetarian diet, and certain breathing exercises. When the physical body is thus refined, the astral vibrations can enter, and the astral body can escape.

The power to see and hear in the spirit world depends then, primarily upon refining the physical body and making it more sensitive. The sensitiveness may be increased by abstaining from meat, as above stated, and from dulling substances like tobacco and alcohol. Even fasting may be useful; while over-eating, especially near the time of making experiments, is an absolute bar to success. In the second place, the power seems to depend upon exercises which alter the blood supply to the brain or portions of it. It has long been held that the pineal gland and the pituitary body had something to do with psychic experiences; and it is now known that they regulate the blood supply of the brain, as well as furnish certain hormones to the blood stream. As the whole system of the ductless glands is more or less connected together, and the sexual glands are part of the system, we have an explanation of the reason why continence has always been insisted upon for those seeking to enter the spirit world, and for saints and prophets, and perhaps of the reason why it has been insisted to be an important part of morals. In the third place, it is necessary to withdraw one's attention from the physical world. One must therefore sit in a comfortable position, free from too much noise and light, and in clothing which does not attract one's attention. One must also sit sufficiently erect so

that the circulation is not interfered with, for blood pressure is an important factor. One should not, however, always sit in darkness, or in one place; for then one might become dependent upon these conditions. Some occult schools, indeed, insist upon their exercises being done in full sunlight.

The astral body at first occupies substantially the same physical space as the physical body, which it interpenetrates. It is not organized, except the eyes, which are situated back of the physical eyes, and are not usually open. As the screen of the physical body becomes less dense, one can see through it, and therefore can see astral objects, and the radiations of the astral body, and this without any change in the position of the astral body. On the other hand, one may try to acquire the power to send the astral body out of the physical body, from which it escapes like steam, and to draw it together outside; and, in that case, the physical body is not any longer a barrier. Once outside, the astral can travel millions of miles, and communicate with beings out of the body. It was the latter method which was attempted in my case, although it is more difficult than the other.

A word should be said about spiritual space and time. They are apparently not like ours; and hence there is much confusion about the statements as to them. All the exercises for development which were given me involved principles curiously suggesting what we have rationally developed as to a fourth dimension. Images of going through an hour-glass, or up a water-spout, or back of a mirror, or turning a cone inside out, or contracting to a point and then expanding, suggest that one gets into a different space world from that which we know. On the other hand, spirits profess to be able to deal with our space and time, at least to some extent. It is stated that those who practice development in this life, save just so much time in their progress after death; although the mere living an ethical life has such an effect on the astral that after death one rises to a comparatively advanced position.

With this general sketch as a background, we shall now proceed to give a summary of the teachings on particular matters.

Digest of Spirit Teachings.

Akashic Records. A complete record of everything that has

happened in the universe exists, and of everything that will happen, as was maintained by Eliphas Levi. Under certain circumstances this record may be consulted by spirits to help mortals. (Cf. Spirits, Powers of, as to Future.)

Animals. Survive death. Ordinarily they all go to certain places apart by themselves; but if any person is attached to a certain animal, and has a distinct memory of it, and desires it with him it will come to him. Animals always remain animals. There is no general animal soul for each species, as the theosophists teach. Each animal has his own soul. They do not breed in the spirit world.

Anesthesia. Is usually present in development work, although the person developing may not be conscious of it.

Anesthetics. Blow the soul and the spirit forcibly out of the physical body, hence the person feels no pain. But, as they affect the physical circulation, and the person is still joined to his body, they have the effect of dulling the astral senses also, so he does not have astral consciousness, and rarely perceives anything while out. Most visions under anesthetics are not genuine visions, but mere reflections on the physical consciousness, some of which happen to be remembered.

Astral Body. Is made of matter even finer than the gaseous. It ordinarily surrounds and interpenetrates the physical body, but is inside the physical atmosphere (q. v.), and, in an undeveloped person is smaller than that atmosphere. Its matter is so fine that it casts no shadow in the astral world. While with the body, it is mostly unformed, except the eyes which are back of the physical eyes; and may even face backwards as compared with the physical body.

In leaving the body, it is blown out suddenly by anesthetics, and otherwise oozes out from the physical from all pores, and appears like steam to the onlooker. In fainting, and sometimes during sleep, the astral also leaves the physical, but in the former case is inert. After leaving the body, it draws together, and gradually becomes fully organized with organs corresponding to those of the physical, although they do not have the same uses. After sufficient development, and owing to the fact that all the senses are one in the spirit world, one can see and hear with any part of the astral body, without using the special sense organs. When out each organ is developed separately, and the astral body is upright, even though the person is lying down. Although it is very volatile, it does not go far from the body when out during sleep; and in general takes a position just above the physical body. It can be compressed into a small compass, and after being organized can be dissolved by will, or divided. On this account there is no possibility of injury in the

astral world, and it can pass through or around other astral objects. Being of much finer matter than physical objects, it can pass through them. In going out in response to the will of the person, it withdraws first from the lower extremities, resting for a time on the nerves of the stomach, then rising to the throat, and finally passing out of the top of the head. Or, as above stated, it can ooze out from all parts of the physical; and, with practice, it can be expelled from any part of the body, like the arm or hand.

When out it has an atmosphere of its own, called its aura, which can be seen by the person developing at a certain stage of his work. This aura appears to consist of colored vibrations, which act as clothing for the body. The astral body when out is connected with the physical body as by an elastic cord, which is sufficient connection to enable the vital processes of the physical body to continue, and when a person is sufficiently developed, the physical body can be directed from the outside. The aura is the only atmosphere it has.

When out, it can travel millions of miles in space; and its owner can see and converse at length with spirits in a brief period of time. But it is ordinarily not necessary to send the astral body to a distance to see a person there, as communication may be had otherwise.

Even when outside, the connection with the physical tends to influence it somewhat; thus the astral eyes are somewhat affected by the physical eyes. And to send impressions of the astral consciousness back to the physical brain requires time, as they have to traverse actual space. On the other hand, an injury to the physical has no effect upon the astral. Thus the astral of a cripple is perfectly formed when released; and the same is true in cases of insanity, unless caused by sin. In the latter case some development work is required to perfect the astral.

The astral grows in size as a person develops, and can be seen by him to the same extent as the physical, even before it is fully formed. It cannot travel in space until its aura is fully formed; but, when it does move, it leaves a trail of light, and can go in any direction. It can see the vibrations of physical objects. In leaving the physical, it usually goes out in a zigzag or spiral movement, but afterwards travels in a straight line to the point desired.

The astral body persists through all stages of spirit life. There are no other bodies, like the causal or mental bodies of the theosophists; but as the person develops, the astral changes to fit it for the next sphere of spirit life. The organs are similar to those of the physical body; but they do not have the same uses. For example, there is no eating or begetting in the astral world. It gets rested by relaxing or unlocking its concentrated energy, and in that condition becomes recharged with the universal force. This seems like passing through pleasant odors.

Before separation, the chief connections with the physical are at

the throat and the base of the brain; the bond is, however, thickest at the solar plexus. Its first motions are felt by the person just above the nose. During sleep, the vibrations holding it down are relaxed; and the same is true during severe illness, when it often tries to escape. During development, the astral seems to get a will of its own, and may try to go ahead too fast, even without the person knowing it. It does not always completely resemble the physical body. Before separation, part of the soul is in the astral and part in the physical. At death the soul and the astral together leave the physical. The astral cannot be killed, and it is impossible for a spirit to commit suicide. Nor can it be injured. It has muscles, but no nerves (?).

In spite of what is said above about the astral traversing some space in getting out of the physical, it is also sometimes said that it does not really leave the physical at all; but that what occurs is a change of condition in which it becomes independent of the physical.

Astral Space. The statements as to space and time are always confused. Thus it is stated that astral space interpenetrates all space, and that there are no other kinds of worlds beyond the astral. On the other hand, it is said that it begins at the limit of the earth's vibratory atmosphere, and does not extend as far as the moon. The question of the number of dimensions in it is said to be very perplexing. (Cf. Space.)

Astrology. (Cf. Development; Moon.)

Atmosphere. There is an atmosphere of the physical body, then an interspace, then an astral atmosphere. There is also an earth atmosphere common to the earth as a whole, whose vibrations move around the earth; and a general astral atmosphere, whose vibrations move toward the earth. The space between the earth and astral atmospheres gave rise to the idea of crossing a river of death.

"Atmosphere" is also sometimes used in a symbolical sense, meaning the collective aspect of something. Thus, "soul atmosphere" is synonymous with "Spirit World". "Sound Atmosphere" with a collection of sounds.

The physical atmosphere surrounds the body, and extends from it, sometimes to a distance of 32 feet. It is thickest in front of the lungs, heart and stomach. When outside of it, it looks like a dark shadow. It can be detached from the body just as the astral can, and when so detached, a person going out into the astral can either take it with him or leave it behind. Before it can be detached, it is necessary that a person be able to go outside of it. A change in it affects the aura. It consists of waves, and these waves produce sounds and colors. (Apparently it is similar to what Dr. Kilner calls the aura.)

The astral body has also an atmosphere, which is the aura. It is in constant motion, and may have objects in the astral plane re-

flected in it. Cold is characteristic of it, which causes the air around to feel cold. A person's condition and thoughts affect it. When this atmosphere separates from the physical atmosphere, its vibrations start to move in the reverse order to those of the physical atmosphere.

The general atmosphere of the astral plane appears to a person developing as a kind of fog, due to the multitude of waves of various lengths.

Aura. Both the physical and astral bodies have auras, although the physical aura is more properly called the atmosphere.

An aura may be double, and usually is. The outer is the thinner, and gives off light; as development proceeds, it spreads, releasing the inner. The outer one can be used to look into other spheres. The inner is the true aura; it is usually dark from the multiplicity of colors in it. The whole aura is defined as an emanation from the astral body, and it can be seen by a person when out of the body.

When a person passes out of the body, he draws up his aura after him, contracting it as he goes; and, when it has contracted so as to touch the astral body, the person is completely out. Then it is a medium for seeing and hearing. The state of the circulation affects this contracting process, and in certain conditions causes things to look black. When out a sensitive state of the aura indicates that the person is passing from the atmosphere of one region to that of another.

The color of the inner is at first violet. But when a person is well developed the three colors of white, rose and violet or blue occur in it. In such a case, the waves of the aura are steady and equal on the front and sides. Just before a person gets out, the aura becomes clear like crystal, before that it is grey or light blue.

The body not only affects the aura; but the reverse is true. Anything that causes the aura to crumble produces physical illness.

Spirits, being in the astral, of course have auras, which to a person developing may appear as points of light until he actually enters one of them, when he sees the person to whom it belongs. The astral may by its light attract spirits, and may also attract the aura of another developing person.

Automatic Writing. Is bad for a person developing who has reached regions where there are evil spirits, as it requires a negative condition.

Some spirits use only the elbow nerve for writing; but a true message enters the brain of the medium first, and does not come through mere muscular control.

Bells. The sound of bells is common in development work. When they are harmonious or of one tone, it indicates more advancement.

Blood. Is a vehicle for attracting power. Its circulation has much to do with development, and the position taken should not interfere with it. For the same reason, sitting should not be undertaken immediately after eating, as the blood is then localized in the stomach. The circulation is injuriously affected by anesthetics and by tobacco.

Breathing. Important, as the pulse in the brain is synchronous with it. Therefore various breathing exercises, and holding the breath in or out, are utilized in development work. For getting out of the body, holding the breath in is of value; but holding it out has no effect.

In various stages of development, breathing may be difficult, and a choking sensation present.

After one is out, it is said that he can go anywhere that he can breathe; and that in certain planes such a person can not breathe.

The image of breathing through the physical ears is used for certain purposes.

Bright Object. Looking at a bright object is sometimes used, not for hypnotic effect, but to steady a person in space.

Call of the Blood. This is a secret matter. (Kipling apparently had heard of it, as he refers to it in the *Jungle Book*.)

Camel. The image of riding on a camel is sometimes used to produce motion in the astral body. This is, however, rather a subjective method (because the motion tends to be soothing).

Circle. There are three circles through which one passes in going through his physical atmosphere, (or possibly the earth atmosphere). A person at any particular time may be in one or in two, or between two. They occur in the following order: blue, rose, and white. The last is not the light of the spirit world, which is colorless. These circles may be felt, but usually cannot be seen by the person developing until he has got through them, and looks back. Their nature is not clearly explained.

Frequent use is made of the image of a circle or a series of circles, in development. So, of smoke rings and similar things. For the development of hearing, the image of a series of half circles is used.

Colors. There is a great deal said about colors, much of which is not clear. Thoughts affect the color of the aura, and so do bodily conditions. In the astral, sounds produce colors, and colors sounds; and all vibrations tend to produce both. This is probably because after one has got used to the astral world, he does not use his special senses, all the astral body being equally sensitive to feelings of touch, sight and sound.

One developing usually sees the colors in a certain order; and if

he hears music the notes which he hears usually come in a corresponding order of progression. [1]

The first four colors to be seen are red; light yellow; reddish pink; and greenish grey. The red is not a desirable color to see, and many persons skip it entirely. It is a mark of lost and evil souls or thoughts. The red waves are thrown off by the first and second planes (q. v.) which are inhabited by earth-bound spirits. Later in order of appearance are bright cobalt-blue; something between ocre and sienna; green; gun metal; and black. Purple is both a low and a high color, and may be seen at any stage of development. Between the 9th and 10th colors is red-brown; the 10th color being a white veil. The three colors next to the light of the spirit world are: brown, amber, and pinkish purple. [2]

In spite of the order given above, blue-grey or violet is likely to be the first color seen; and this was true in the case of the writer. During relaxing after trying to rise, brilliant orange and purple are likely to be seen, fading out to grey and green. Just before the flash which characterizes getting out (q. v.) one is likely to see chocolate-brown for a few seconds. Bright green is a bad color; and a greenish-grey is characteristic of a jealous soul.

Influences around affect the colors one sees, and so does the use of tobacco. The breath of a person produces color effects. The passing from one level of vibration to another, as one rises, also changes the colors. The colors of the inner aura depend upon the life of the person. So, the colors send out sound vibrations which in turn reflect colors.

The colors are usually in the form of granular surfaces or fogs:

1. Herman G. Wood, in *Ideal Metrology* (Boston, 1908, published by the author) claims that the waves in an inch of the various colors divided by 150 give the vibrations per second of musical notes.

Color	Note.
Red	C
Orange	D
Yellow	E
Green	F
Blue	G
Violet	A
Grey	B

The fundamental tone of nature is the suboctave of F, corresponding to soft green.

In his own development, the present writer observed the colors presented in much the same order as given in the above table; and the corresponding notes were heard as soon as the colors were seen, but not before. For instance, he did not hear B until he had seen grey.

A friend of the writer claims to have obtained remarkable results in therapy by the use of a tuning fork in the suboctave of F, especially in calming nervous patients.

2. As to the order of seeing colors, cf. TK: *The Great Work* (Chicago, Indo-American Book Co.), Chap. XXIII.

but sometimes they appear as rotary swirls of fog or smoke. Occasionally there are rainbow effects, especially outside the center of vision. In a good development, there are no harsh colors; and in the beginning of it the colors are usually soft. At times the field of vision may be divided horizontally, with one color above and another below. The permanence of a color indicates progress, as it shows power to stay in a certain region of vibrations, while rapid motion is apt to produce confused and darker colors. Sometimes the colors appear lambent.

Red is the vibration most connected with sight; it is the first color to be visible, as sight is the first sense to be developed. Yellow is the next color, and hearing, which is the next sense, is developed in yellow changing to yellowish-brown. A brown fringe, like a storm-cloud, is usually accompanied by considerable sound. Black may be due to the contraction of the aura, due to the state of the circulation. As stated above, this is good near the time of getting out; but earlier it indicates a failure to properly expand.

Colors appear to affect spirits entering the earth plane. Thus, bad spirits dislike blue; and therefore blue clothing is good for a person developing to wear. On the other hand, good spirits like blue clothing, but dislike black. In certain stages of development, yellow clothing and surroundings are beneficial. As a person develops, his aura radiates more and more colors. Thus, at first the aura is apt to be light blue; later it may radiate grey, pink, pearl, blue, cream, azure, light rose and pink. The three circles (q. v.) are characterized by blue, rose and white respectively. The light of the spirit world has no color; and the nearest color to it is crystal, which is a mixture of all the colors; although the crystal effect may be also merely a clear space between colors. When passing the dividing lines between spheres, grey-black is a common color to see.

Other colors than those mentioned above, which are sometimes seen, are: brilliant pink; a hazy blue, like a blue-bell; grey with white sparks, the latter being emanations from the next plane; a rich velvety red; a luminous green.

Dark colors, especially red and brown, are not always a sign of regress, but may merely indicate motion, and a higher speed than the softer colors.

Communication, Methods of. Mrs. Keeler's messages came in two ways. (1) In the form of pictures which she saw either in the air or on some surface. (2) In words apparently written on the cover of a certain book. The second may be a variety of the first. The teaching as to this is as follows. All thought creates pictures before it is put into words. The spirits transmit thought which makes pictures on the medium's brain cells; the thought is flashed to the brain like wireless messages.

Four entities are also involved in the process: the communicat-

ing spirit; another spirit acting as a medium in the spirit world; the earthly medium; and the sitter. Sometimes a spirit can come near enough to the earthly medium so that the spirit medium is not necessary. In regard to questions asked orally by the sitter, the spirits hear the sound that the human voice produces in the astral world, and the medium, where a message is in auditory form, hears the sounds which the spirit creates in the astral atmosphere.

In any method of communication, conditions, like waves in the earth atmosphere, make a difference in the ease of sending and receiving messages. The presence of an object which belonged to the spirit when living has the power often to set up sympathetic vibrations which help to carry the others employed in the message.

During communication, the concentration of spirit power necessary for it affects the aura of the medium. When the communicator or the medium is tired, they speak of the light going up and down, so that they cannot see the pictures clearly. [3]

In general, for any sitter, the same spirit medium is used, as better results are produced in this way; because he becomes more familiar with the brain mechanism of the earthly medium. To start the process, it is often necessary for the sitter to ask a question. This seems to set in motion some kind of waves which promote the ease of sending other waves. The message sent may be the joint work of several spirits; and as they can tell one another's thoughts they can concentrate on the same ideas in order to send a stronger impulse to the earthly medium.

Consciousness. As soon as a person is out, he has full consciousness on the astral plane. In passing out, there is a moment of unconsciousness, and the same in returning. It is possible, though not common, for a developed person to be fully conscious on both the earth and astral planes at the same time.

Cone. The image of a cone in one form or another is common in development work, because it involves the idea of contracting to a point or expanding from a point. Thus, passing through a water-spout, or an hourglass-shaped space, is an image used. So, constructing a cone of circles becoming smaller or larger, and turning such a cone inside out; or making a revolving disc assume the form of a cone, or flatten out again to a disc.

Cord, Suspended. The image of a cord hanging down, which the person developing grasps, allowing himself to be pulled up, or up which he climbs, is one used to promote motion of the astral body.

Dancing Flame, Ritual of. This was an ancient occult method of development; but it is said not to be adapted to the nervous systems of modern western people.

3. Cf. the Piper records, where the same expression is used.

Death. In some cases may be a gradual process; that is, a person may be more or less in both worlds before actual dissolution. Shortly before death, this process takes place to a sufficient extent so that the approaching death reflects ahead in the spirit world, and can be perceived by spirits as about to take place. It is not itself painful; and, when people know more about the process, will be regarded with pleasure. There will come a time when there will be no death, and a man will merely step out of his physical body when his work is done; and this process will be visible to all.

At certain stages of development, there is some danger of death in sending the astral out of the physical body, but this is usually only for the first time it is tried. If the astral goes out too quick or too far, there is sometimes a difficulty in getting it back. When first getting out, it is important for the person to think of his physical body, in order to strengthen the bond with it, and facilitate return; but after practice, this is no longer necessary.

Death is the soul and the astral leaving the physical body together. When it occurs, the physical no longer offers any opposition to the astral's rising.

It is said that there is a second death, such as is mentioned in the Bible. This occurs when a person dies who is mentally diseased through some sin. Such a person has to stay in that condition until he has worked out his redemption. All are given a chance to do this; but some never do so, and gradually fade away and become nothing. [4]

The image of death, *i. e.*, imagining oneself as dead, is used in development work to take attention away from the physical body, and to make the forgetting of it easier.

Depression. Mental depression, and lack of courage and energy are very unfavorable in development work.

Developed Person, Powers of. (Cf. Spirits, Powers of; Astral Body; Sight; Hearing; Getting Out.)

It is estimated that about 15,000 persons now living can see more or less on the astral plane; and that about 50 persons can consciously go into that plane at will. Sometimes, indeed, a developed person may go out against his will.

At first, such a person has difficulty in estimating distance, and in managing the astral space, so that he requires a guide. After he gets accustomed to the astral plane, he can see in all directions, even without using the astral eyes; can see as far on the earth plane as on the astral plane; can go in the astral under any circum-

4. This is also the theosophic doctrine, which holds that a personality may become so dissipated through lack of force and control that it fails to maintain the personal unity. The condition of the negative person is said to be more helpless than that of the positive sinner.

stances of the physical environment; can approach near to spirits, and get into touch with advanced spirits and masters; can direct the movements of his physical body from the outside.

Development also increases the power of the person over his physical body. Thus, he can go without food for many days without inconvenience; and can remain in water or in the earth for considerable periods. He is superior to the noxious effects of animal, vegetable or mineral poisons. [5]

Development. As used herein, refers chiefly to such development as leads to the power to consciously go out at will into the astral world, and to see and hear there. Each person develops differently; and one method may be more successful with a given individual than another. It is said that each of the methods and exercises given to the writer had been successful in the case of one or more persons previously. In general, all occult methods are similar; but all are not equally suitable for persons of a given race in a given climate.

The two important steps are (1) refining the body; and (2) arousing the astral body to motion, and detaching it from the physical body, except as to the small connection necessary to maintain life.

As to the first step, abstinence from meat, alcohol and tobacco, and from sexual excitement, tend to refine the physical and astral bodies, and to make the physical transparent and luminous. Its vibrations are also raised by study, and these and mental concentrations change the composition of the blood. [6]

The circulation of the blood also has much to do with the process; and hence a person sitting for development should sit erect, so as to allow free circulation in all parts of the body. [7]

The first element in the second step of development is the withdrawal of attention from the physical body, so that it may be concentrated upon the astral body. It must be borne in mind that what we ordinarily call "imagination" is really exercising the astral senses. Whereas in this world, if we imagine ourselves as going to a certain city, our thought is the only result, in the astral world we should actually go there, at least if we wished. So, if we imagine our astral body as climbing out of the physical, or swinging from side to side, we have nothing as result except the fact of our imagining; but in the astral world, our thought has actually set the

5. Cf. Bulwer Lytton's *Zanoni*, passim. Lytton is supposed to have advanced to a fairly high grade in the Rosicrucian order.

6. It is now known that the pituitary body and the pineal gland send certain hormones into the blood stream; and it has always been claimed by Theosophists, Rosicrucians and other occultists, that development exercises are in part intended to stimulate these ductless glands.

7. Cf. Vivekananda: *Raja Yoga*.

astral body in motion, although we cannot, while in the body, see that this is so. In other words, thought is creative in the astral world, and whatever we will tends to be brought about. The same thing is true as to the physical body, although as the matter of which the latter is composed is more dense and has more inertia, it is harder to bring about results. This doctrine is the basis of the New Thought and Christian Science treatments for disease. If, therefore, we forget the physical body entirely, or imagine it is dead, we free ourselves from its hindering vibrations, and make possible freer motion for the astral body.

The going out from the body may be in trance, or in full consciousness, except for the instant when the soul changes its center from the physical to the astral.

As a person begins to develop, his radiations become more luminous, and this fact attracts the attention of spirits, both good and bad. The former try to assist him, the latter to hinder him, in his efforts. There are also certain beings called the Dwellers on the Threshold. [8] The precise nature of these is not clear. They are sometimes said to be actual beings, placed at the doors of the spirit world to prevent the unworthy from getting the knowledge and power which result from entering there. At other times, it seems as if these were merely names for various difficulties in the way, including especially certain fears. [9] As thoughts are things on the astral plane, and as these dwellers are said to be astral forms, the two statements are perhaps identical. At any rate, if the person developing has refined his bodies, and is guided by competent teachers, it is said he has no trouble with the Guardians of the Threshold.

It is obvious that astral projection is a positive matter, involving a condition opposite to that of trance or mediumship. Therefore the practice of automatic writing, in which the scribe is more or less passive, if not actually entranced, is not favorable for astral development. On the other hand, as the object is to get away entirely from physical conditions, and as denying a thing recognizes it in a way, one should not assert his personality too much in trying to avoid going into trance; or to think much about forgetting his physical body, for that only makes another bond with it. As looking far back toward the body hinders, so looking forward to where one wants to go is a help. For this reason, holding an object which

8. Cf. Lytton's *Zanoni and Strange Story*.

9. According to Rudolph Steiner: *Initiation and its Results*, Chapters VI and VII, there are two dwellers or guardians of the threshold; and one of them is the sight of one's past life as a whole, and the other is practically the feeling of the loss of personal identity. The writer has twice experienced the second of these things.

belonged to a dead person, or concentrating one's thought on a dead person, is often of benefit.

No two persons develop in precisely the same way; and even assisting spirits cannot tell what the next step will be, although they are usually told by more advanced spirits what the ultimate result will be, for all assistance is directed by the more advanced spirits, who give the guides directions from time to time.

One of the first things to do is to get the astral body aroused and in motion, (Cf. Astral Body, supra) and to "hold it out and into." Presently the developing person will begin to see colors and to hear sounds, and may even see spirits before he has actually succeeded in getting out (q. v.). At first it is desirable to sit in a practically dark room, in order that what one sees may not be confounded with lights and reflections from objects in the room. Later, this should be changed, as the person may become dependent upon such a condition of darkness. In general, it makes no difference as to what he sees whether his eyes are shut or open; although for some reason not clear, he can see a little better at first with his eyes open. To see a spirit in the early stages of development requires the cooperation of the spirit.

The degree of development attained at any time is manifested to spirits by the radiations of the physical and astral bodies. In an undeveloped person, these go out at right angles from the body; when the person is more developed, they tend to point upward. They should also be evenly distributed all around the body. After a time the person himself can see these radiations, both his own and those of other persons.

The first color to appear is blue-grey or pale violet, and in general, the first colors to appear are pale and soft ones. [10] The beginner should not confound these colors with residual images of objects previously seen in the light. Nor will a dark room appear perfectly black, but rather a grey. This is due to the fact that the sensation of light is due to electrical currents in the optic nerve, and there is always some current, even when the nerve is not stimulated by light. To some, the room will seem an opaque or even color; while to others space is always granular, even in full light. The latter appearance is said to indicate some psychic power in the person.

For the order of the colors seen and the sounds heard, the reader is referred to Colors, supra.

When the astral body has been aroused by appropriate exercises,

10. The scientific explanation of the reason that blue is seen first is that the rods and cones of the retina are more sensitive to that part of the spectrum; and, as there is always some light even in a dark room, the reaction takes this form. By suitable pressure on the eyeballs, other colors can be made to appear by purely physical means.

it tends to rise in physical space, starting from the large nerves back of the solar plexus; from there it rises to the throat, and finally passes out of the top of the head. The feeling of rising may be perceived by the person, and is frequently accompanied at first by nausea, owing to the pressure of the astral on the nerves of the stomach; and, later, by a sensation of choking, owing to pressure on the throat. At the last stage, there may be pressure at the top of the head. Although this is the normal course of the astral leaving the physical, and that which occurs at death, a person with practice can send the astral out from any part of his body; and can cause it to leave all parts of the body at once, oozing out like steam, and drawing together outside.

Both seeing and hearing occur before the astral is completely out. Hearing is more subjective, and requires a more negative attitude than seeing or getting out. As the astral body gets further out, the person requires less sleep, because the nourishment of the astral which occurs during sleep is more or less accomplished while the person is awake. Sight usually develops before hearing; but the development of any one astral sense helps the development of the others. The sense of smell is not as commonly stimulated as the others. The writer has only a few times been aware of odors, such as those of various flowers.

The changes of color are due to passing through various levels of vibration. Although there is regular progress in the ability to see colors, some coming before others, (Cf. Colors), yet colors may be seen in any plane (q. v.), and one color is not intrinsically higher than another. As one develops, the sky becomes lighter, owing to the fact that more and more color vibrations are perceived at once, and the light of the spirit world, although not itself colored but clear, is said to contain all the different colors. Presence of darker colors may not indicate that the person is falling, or failing in his efforts to have the astral body rise; but may merely indicate motion. In general, one sees more in light, and rises more in color.

In rising, one passes through various planes, even though his astral eyes may not be open so that he sees little. He may see a little with his eyes shut, as one perceives the presence of physical light in a room, though his eyes be closed. His progress is through planes all of which are inhabited, and part of what he sees may be the auras of spirits. In some planes, objects appear smaller than they do in others.

The guiding spirits can help in development, not only by instructions, but by charging the person with force, and helping to pull the astral out. The person must feel light before he can rise, as his thought affects astral conditions. The first time a person gets out, he must be helped by spirits, and shown how to manage astral

space. A good physical condition is essential to development, as the nerves and will must be in strong condition. Instructions are almost essential, as to pass through some planes one must be more negative than to pass through others. Progress from one plane to another is often very rapid. Breathing exercises often help rising. (Cf. Breathing.)

The matter of the colors seen requires study, as the vibrations of the different colors overlap, and one must learn to separate the colors. The corners of planes also reflect light from other planes; and one does not always look at objects directly from the front, so that one sees a jumble of things resembling a kaleidoscope. There are some color vibrations that help rising, and others that hinder it; so that one must learn to try to rise in the right ones, and rest in the others. This is more a matter of feeling than of sight. For the highest attainments, isolation is necessary; this is because a person developing sheds vibric matter, and if he mixes with people, the latter draw it away, and deplete his forces. This is why students often withdraw to deserts, mountains and other distant places. Spirits are not allowed to draw on a mortal's forces beyond a certain extent, even to help him. The birth of the astral is not unlike a physical birth, or the coming out of a butterfly from a chrysalis. The spirit forces may be perceived by the person as a sort of unrest and compelling influence, even when he cannot see the spirits. The regions through which he goes affect him; and entering the atmosphere of a new sphere often causes a person to feel sleepy. As he develops, he attracts stronger and stronger spirits, and therefore may feel more and more influences at work. There comes a time in development when bad influences no longer have any power over the person.

The amount that the person can see at any given time does not indicate the progress he is making; for in passing from one region to another, he encounters new colors due to the new vibrations of the location, and these make sight more difficult.

As soon as the astral body is untwined from the physical body and separated from it, and the space between is filled with aura to prevent the bodies coming together again, the astral can go out into space and travel millions of miles, and see at a great distance. Thus, it can see other souls many miles away, which may appear at first as small blue lights. [11] (For other points in this connection, see above, under Astral Body.) It is not necessary for

11. It is common for persons not developed to see occasional small blue points with the eyes closed. They appear suddenly, usually one at a time, are sometimes stationary, and sometimes move across the field of vision, and shortly fade out. The scientific explanation of these is that some rod or cone of the retina becomes excited independently of the others.

spirits to be close in space for a person to see and talk with them. If the rates of vibration of the two persons be harmonious, space is practically abolished.

The first going out of the astral may be in sleep; and usually spirits have to assist in the process. Although the going out may be in any direction, it should be up, *i. e.*, away from the earth, in order to get into the right planes. After getting through the physical atmosphere (*q. v.*) one can see the astral body taking shape outside of the physical.

As to the music heard in development, see *supra*, under Colors. Silence is often useful in development, by creating an aura through which sounds cannot pass. Calmness and absence of fear and worry, also of impatience, are essential to progress. Certain colors of clothing and environment often help in development. (See *supra*, Colors.)

As development has a social aspect, it may happen that a person is able to see more as a means to help someone else than he can for his own progress merely. Whatever he sees however, he feels first, owing to the fact that the astral senses are really one sense. It is a bad thing to mix methods of development, as it mixes the spirit influences which use the various methods. One favorable feature about development is that a person never loses what he has once gained, even though he stop sitting for development. He may, of course, temporarily be unable to do certain things he has done in the past, owing to unfavorable conditions; but these are temporary.

On first getting out of the body, the astral world appears hazy; or the person may be blinded by the brilliance of the light. But he can look back and see the physical body clearly; and at first must keep it in sight in order not to lose his way back. A circulation also has to be established between the two bodies, so that the vital processes may go on as usual. Balance is necessary for rising, and after getting out it is necessary to learn to stay still in one place. This is because the person tends to continue in motion, and therefore sees other things in motion which are really at rest. Hence he cannot see spirits in their true dimensions or the true relations between objects, until he himself is stationary. He should not attempt to touch anything he sees, as he may get tangled up with it, and have his poise affected. In sitting for development, a person often feels cold. This is because the physical body lowers its vibrations as the astral body takes form; and the process may go so far as to produce local anesthesia, or even rigidity and catalepsy, owing to the interruption of nerve currents. Such a condition is only temporary; but a person should rest after sitting, so that normal functioning may be restored. [12] Development often produces great

12. As to blasts of cold air often observed in sitting, this is said to be

exhaustion, even fainting; but this is only a temporary phenomenon: and, in the long run, development benefits the physical body. [13] The stopping of development work, although as said above, it does not cause any loss of capacity, sometimes injures the physical body. The development of different persons cannot be compared, as all are progressing, but in different ways.

When a person first gets into the spirit world, it may make him sleepy. The first things he usually sees are the figures or conditions of persons or natural objects, or the thought forms of persons: but he commonly sees the colors of the auras of persons before he sees their forms. Jealous spirits can throw a coarse aura around a person so as to shut out the light so that he sees less. Only one spirit guide should direct operations at one time, as confusion of methods hinders progress.

Unconsciousness of oneself and one's surroundings is essential for rising; the opposite tends to make one drop. Therefore concentration can often be better done lying down. One should not, however, be subjective, that is, surrender oneself to outside control, as the process is often unpleasant, and the person would remember little of what he sees and hears. The attitude required for development is sometimes active and sometimes passive; but in both cases the person should be in active control of his organism. Abstaining from unnecessary activity is always good, as it conserves the forces. Ethical conduct helps, because it produces harmony, poise, and the all round development of the astral body, and helps to carry a person calmly through the final sudden separation of the two bodies, so that the person on awaking in the astral world is not confused.

[To be Continued.]

due to the auras of spirits present. Cf. statement of Dr. Hodgson through Mrs. Piper that in going up out of his body through space, he felt a marked coolness which was very pleasant.

13. Cf. Bulwer's *Zanoni*.

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SECTION B of the AMERICAN INSTITUTE for SCIENTIFIC RESEARCH

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THE DORIS FISCHER CASE OF MULTIPLE PERSONALITY.

BY JAMES H. HYSLOP AND DR. WALTER F. PRINCE.

VI

48. Sleeping Margaret.

S. M. claimed and gave evidence that her visual field did not progressively narrow and shorten at an equal pace with that of M. She could detect objects outside of the visual angle of M., but did not have normal breadth of vision; and she could see farther than M. but not to a normal distance. Even after M. became blind, S. M. could see at least eight feet in front. But it should be remembered that S. M.'s seeing was not direct, but only of objects as depicted in M.'s mind. As M. was not conscious of seeing them, the picture must have been in some subconscious region. This is analogous with the discovery by Dr. Sidis and others that, for example, in cases of psychopathic anæsthesia there is subconscious recognition of pricking which the subject does not perceive in

the upper consciousness. But why did not S. M. see the remoter objects? Perhaps because these, which made fainter impressions upon the retina, were registered too deeply in M.'s subconsciousness for even S. M. to discern them.*

We have seen that S. M. gained power, because of M.'s weakened psychical control, to move the limbs when the latter was awake. But at first this was the case only when M. did not oppose the movement. By Feb. 22nd, 1914, S. M. could move at least the feet against M.'s will.

On Feb. 26th, S. M. began to talk when R. D. was out and asleep. She either had not previously supposed that she could do this or had feared that it would disturb R. D., for we had arranged a code of signals to be employed after M. departed. Her first essays did indeed cause some uneasiness to the sleeping R. D., but this soon passed away, and conversing with me under these new conditions became a part of the evening program thereafter.

On April 10th, S. M. was inclined to think that M. had already departed, and announced that she herself was going away for a week. She had been for some time claiming that she was some species of a spirit and had come at the time of the first shock to be a guard for D. She declared that her earlier inconsistent statements had been made because at that time she had thought it no business of mine what she was. No amount of incredulity on my part and attempts to shift her position by suggestion ever had the slightest effect. From the time that she first asserted that she came from "the other side" never did S. M. waver in her calm assurance. Latterly she had several times alleged that somewhere near the time of M.'s departure "proof" of an occult nature would be given as to her own nature. After her return from the week's absence, on Apr. 16th, she intimated that she had been away to make preparations for "proof." During the week R. D. often had the feeling that she had "lost something" or as though "something were lacking," her dreams of losing

* Since this was written S. M. has declared that she did have the power of direct vision come as M.'s vision declined, and that it became optional whether she should exercise it or look at what lay in M.'s mind, as formerly she had solely done.

things were renewed, and she was more nervous when in gatherings of people.

49. Real Doris.

The very day that M. became blind R. D., ignorant of that fact, reported with surprise that she could see more clearly and farther than ever before in her life.

By October, 1913, R. D. often found herself going directly to the spot where M. had left some needed article, without conscious knowledge that it was there. From time to time she reported that her mind was getting "still freer." But on Jan. 12, 1914, she became grieved and wept much, and in consequence there was some renewal of "confusion" for several days.

After a number of resolves and futile attempts R. D. first succeeded in maintaining herself through a day and succeeding night without an evening M. interval, She was out 41h. 15m. After two repetitions of this feat, another advance upon the enemy was made, by staying from the evening of Feb. 22nd to that of the 25th, a period of 70h. 50m. Mar. 4-8 her record increased to 96h. 10m. She was still failing to bridge the evening gap in a majority of cases when, beginning with 11 p. m. of Apr. 8th, she accomplished the mighty achievement of 8 days lacking 55m.

On April 19th, owing to M.'s departure, R. D., after 22 years of exchanging personalities, again stood on the firm ground of mental integrity, and since then has had not one moment's interruption of a clear and continuous consciousness.

50. Real Doris with Unbroken Consciousness—yet with Sleeping Margaret Still in Evidence.

For a time after M. had ceased to make any supraliminal appearance, there continued to be vague indications that she still existed subliminally as a co-consciousness. A few times after her departure R. D. on falling asleep put up her hand and felt of my face, a thing which *she* had never done before. This was the customary method of M. asleep for finding out

whether I was in good humor. Sometimes too when R. D. was awake, especially when she was nervous or excited, there would come a facial expression, or a laugh, strongly reminiscent of M. But these manifestations faded out within a few months.

S. M. claimed to be continuing "preparation." By May 1st it had come to be the general rule that she was "here" only about an hour in the evening, including the five minutes or so when I talked with her just after R. D. fell asleep. The comings and goings still did not present the appearance of being automatically subject to R. D.'s condition. To be sure, any period which was comparatively one of emergency was apt to find her present, but this was consistent with the asserted free volition, for at such times her alleged function as "guard" would incline her to be on hand. Until R. D. got used to S. M.'s general absence she would often find herself starting to seek something which she felt as though she had mislaid. This phenomenon, as well as that of the psychical sensation of there being something missing within herself, caused her some wonder, but did not interfere with her excellent spirits.

As May 13th approached, when I was to attend a two-days convention in Los Angeles, R. D. suggested that I stay over night. Had there been any subliminal M.-consciousness of what was intended, surely some bubbling up of emotional disturbance would have been detected, but there was none, and my absence caused no difficulty whatever. It was the first time that I had been gone for a night in more than three years. Three ladies separately remarked, in the course of the month, how differently R. D. was getting to look. One of them said, "Your face is changing."

On the night of Aug. 25th, R. D. was awakened by a voice calling "Doris!", and found that the covers had fallen off. She had been addressed by another name exclusively for nearly two years, but S. M. still used the former one in talking with me. Again R. D. was awakened by hearing "Doris! Doris, wake up!" on the morning of Oct. 24th, when it was time to get ready for a journey.

She started alone for New York on Oct. 24th, and was

gone for three months during which experiments described in Vol. XI of the Proceedings were in progress. Frequently homesick, she nevertheless stood the long absence well, without detriment to her health.

On Nov. 1st, S. M. committed a blunder. She wrote a note to Dr. Hyslop, and R. D. woke and found it. Naturally supposing that there was another personality like Margaret, that all sorts of strange things might be happening, and that she had been beguiled into false belief that she was well, she wrote me a letter of despair. There was nothing to do but to tell her the exact facts, and to assure her that whatever S. M. might be, there was no discernible harmful effect from her presence. Fortunately she was satisfied and comforted by the explanation, and when toward the close of her visit S. M. vocally gave her counsel, she was not startled.

S. M. was seldom away during the stay in New York, but shortly after the return in January, 1915, she resumed her former course, and now R. D. ceased to be conscious of any difference in feelings consequent upon her departures. R. D. was very hard to waken in the morning at this time, yet was very desirous of rising at a particular hour. About March 10th, S. M. began regularly to call her at the desired hour. In about a couple of weeks R. D. began to waken spontaneously and the calls ceased. By May S. M. generally limited her presence to about 8 to 15 minutes in the evening. On June 15th S. M. spoke to R. D. when the latter was awake, to warn her of an impending accident, and on another occasion R. D. feeling the need of certain information, addressed questions to her and received replies, of course by means of her own vocal organs. Again at a time when I was away, S. M. spoke to R. D., asking that a given message be sent to me.

And so matters stand today, in reference to S. M. She still comes for a few minutes every evening, unless it is otherwise arranged, and seldom otherwise. She remains constant in her affirmations respecting her own nature and respecting the missing "proof." She will continue to come, is her declaration, until the evidence is given, and then will permanently depart, unless particular reasons should induce her to make a future call. But she adds, "I am willing to go

now, if you wish it." Why should I wish it? Part of the subliminal self or not, she does no harm, and at least formerly she was a decided benefactor. Let matters take their course.

R. D. has continued to improve in physical health and mental tone. The physiologist would pronounce her bodily condition excellent, and the psychologist uninformed about S. M. would observe no indications of mental abnormality. It could occur to neither that less than five years ago she was the subject of a condition strange and deplorable in the extreme, the climax of nineteen years of psychical dissociation.

Conclusion.

The summary of Dr. Prince prepares the way for general conclusions and an account of the further and experimental investigation of the case. Before dealing with the latter aspect of it I follow the account of Dr. Prince with some important general observations that connect the case with others of a like kind and at the same time that also link it with cases that have shown, under the proper method of investigation, the existence of the supernormal, not at first suspected, and of invasion by foreign influences. This special feature of the case will be the subject of summary and discussion in later articles. For the present we can only prepare the way for it by indicating the connection of secondary personality with the supernormal where the right method of investigation is applied.

Students of this record must come to it with a knowledge of subconscious phenomena and of their more highly organized form in dual and multiple personalities. The time is not long past when these phenomena were not known to psychology, but a few remarkable cases were forced upon the attention of psychologists and now they have become commonplaces for scientific students, tho they are little understood as yet.

Subconscious phenomena take two forms, normal and abnormal. The normal type consists of those which characterize the life of all of us in our ordinary occupations and do not assume the form of what we call dissociation. They are rather harmoniously associated with our normal, mental and bodily life. There is no cleavage between the subconscious

and the normal stream in our healthy life. It is only when some subconscious actions get split off, separated, or dissociated from the main normal stream that we get any friction with the normal life. The dissociation begins the abnormal life and therefore a split or severance between the co-ordinated action of the functions of mind and body.

In normal life the nearest analogies to dissociation are fixed attention, abstraction, reverie and automatic habits. Usually these go along harmoniously with our normal thinking and action. But if at any time we get so absorbed in any of these states as to sever ourselves from our proper environment; that is, lose adjustment to this environment, we are in danger of some form of dissociation or cleavage with the healthy stream of functional activities. Just where the line shall be drawn between the normal and abnormal in this cannot be told distinctly. But in extreme types we can clearly distinguish between the two states. The normal person with his associations, conscious and subconscious, will not betray any indication of inharmonious action. His functions will adjust themselves to his environment, the objective world. Indeed the best criterion of sanity is just this rational adjustment to environment. Whenever we find any maladjustment to it, we may suspect some form of dissociation in the abnormal sense, and it is only an abnormal phenomenon. Just where it begins cannot be laid down in a manner to distinguish it clearly in all concrete or actual cases. Dissociation may be mixed up with proper association in other functions and be so slight in its own manifestations as not to create any presumption for serious disturbances. This aside, however, as discussing a criterion for insanity which it is not our place here to do, I wish only to emphasize the general nature of the phenomena as abnormal and indicating some disruption between the ordinary cohesion or harmoniously articulated functions and their action independently of their proper teleological nature. Fixed attention tends to separate interest and perception from the indirect field of consciousness and the same is true of abstraction, reverie, habits and automatic actions. But these semi-conscious or semi-unconscious actions and func-

tions may be so harmonious with our environment as not to disrupt the normal life. Hence they are not true dissociations. But when the attention is directed to one thing and the mind behaves itself as if it were concentrated on another, we find that functions, which normally act collusively, so to speak, coherently and harmoniously with our environment and are under the constant control of the voluntary life, no longer act with reference to our proper environment and are dissociated from those which are necessary for an adjusted life. Here begins dual personality. It may not reach the definiteness and the organized form in all cases. The dissociation may be very slight in some cases or in all cases at the start. It is not our business to determine this definitely here. All that we require to state or to recognize is that, in its initial stages dissociation may not betray anything seriously abnormal, tho itself abnormal. When a man walks and talks in his sleep he displays dissociation, but it is not hard to cure, or if hard to cure does not often offer any serious reasons for treatment. It is when the dissociation becomes highly organized and imitative of a real personality in the individual that the phenomena become the subject of important scientific interest, psychological and medical. Here the split off groups of mental states take the form of some one else than the person we have known normally and regulate the bodily and mental life without regard to the healthy adjustment to environment.

These dissociations occur in cases diagnosed as hysteria, delusions, functional dementia, paranoia and other ailments. But these are highly developed forms of supposed insanity and are not of the type with which we have to deal in this record. The types which have to be studied in connection with the present case are those of Ansel Bourne (*Proceedings Eng. S. P. R.*, Vol. VII, pp. 221-257), Sally Beauchamp (*The Dissociation of a Personality*. By Dr. Morton Prince), The Hanna Case (*Multiple Personality*. By Dr. Boris Sidis and Dr. Goodhart), the Brewin Case (*Journal Am. S. P. R.*, Vol. VII, pp. 201-299) and the Barnes Case (*Proceedings Eng. S. P. R.*, Vol. XVIII, pp. 325-415.) Dr. Allen Gilbert reported another case, but I have not the article or the reference to mention it more

definitely. There have been many other cases less prominent before scientific men and in fact the phenomena are, perhaps, rather frequent. But those mentioned are the best reported and no students of the subconscious or of multiple personality will understand the present case without familiarity with those I have just mentioned. That of Sally Beauchamp is the nearest in type to the present one. It was a case of multiple personalities, four of them being present. In this of Doris Fischer there were five, and like Dr. Morton Prince's case it has one mischievous personality like Sally.

There is the celebrated case of Madame B, discussed by Pierre Janet in the *Revue Philosophique* for March, 1888, and summarized by Mr. Myers in his "*Human Personality and its Survival of Bodily Death*," Vol. I, pp. 322-330. It is also a constant subject for reference in "*La Automatisme Psychologique*" by Pierre Janet. The case was interesting especially for the fact that some remarkable telepathic experiments were performed with this subject, a circumstance which goes far to prove what the vehicle is for the supernormal. But the chief interest for the case here is its illustration of multiple personality without any evidence, superficially at least, of foreign invasion and for that reason has distinct analogies with the Doris Fischer case. It cannot be outlined here. Readers must consult the references.

It is not the place here to suggest an explanation or a theory that the present facts may support. That must be the result of later discussion and study. We must not anticipate any interpretation of them. That is not possible until the records have been read and studied. The only remark which we require to make here is a precaution about what is meant by secondary and multiple personalities. Many persons suppose that the term "dual" or "secondary personality" means some reality other than and independent of the organism of the person affected, provided that it shall not be considered a spirit or discarnate human consciousness. They conceive the term as implying something just as independent of the organism as a spirit would be. But this is not the conception which science holds of the phenomena. It always conceives them as split off groups of mental states, memories and ideas,

of the same subject as the normal states, except that they are not adjusted to their life. They are merely phenomena of the same mind or organism as the normal states. But the popular mind often, if not always, supposes they mean some obsessing agent not a discarnate spirit. The fact is, we know little enough about them under any conception, but they do not stand for either discarnate intelligence or non-human realities independently of the organism, as defined or conceived by scientific psychologists. They are only conceived as organized groups of mental phenomena dissociated or split off from the main stream of consciousness and their explanation still awaits a clear formulation.

There is another circumstance in the definition of secondary personality that should be noted. We seldom make it clear. What has been said immediately preceding this, illustrates one of the confusions in the employment of the term. But there is another fact and it is the fluctuating conception which we take of it according to the exigencies of some argument about the supernormal. I refer to the two elements which constitute its nature, and not to the speculative causes of its occurrence. The primary criterion of secondary or multiple personality is the cleavage between the two streams of mental states, the split or mnemonic break, so that there seems to be no more connection between the two streams than between Smith and Jones. But there is a second fact of equal importance, tho not so easy as proof of the cleavage. It is the contents of the secondary personalities' mental states. Were it not for the cleavage, the contents would have no other significance than they have for the primary personality. But the cleavage that separates them as distinctly as two beings are separated in their mental states and memories is the fundamental phenomenon of interest in the evidence of dissociation, and it marks the severance while the contents, if derived from normal experience, serve to distinguish the phenomena from the supernormal. The mere fact of cleavage will not determine that secondary personality, as it is called, excludes foreign invasion. We must further prove that the contents or knowledge of the secondary state is derived from the normal experience of the subject. Otherwise you have no

standard for excluding the supernormal from a case. It may even be that the supernormal will be interfused with the subliminal or secondary states and in that case the problem of secondary and multiple personalities will remain open until the larger issue has been solved.

In the course of time however, Dr. Prince obtained occasional indications of the supernormal in the case, and one of the personalities, Sleeping Margaret, after denying that she was a spirit, claimed to be one and explained her denial. She has persisted in this claim with great obstinacy. It is not necessary to accept her claim in dealing with the phenomena, but it is mentioned here as one of the psychological features of the case that has to be the subject of investigation and discussion. All its superficial characteristics suggest only dual or rather multiple personality, since there is not the slightest evidence of the personal identity of any of the personalities, in so far as the phenomena recorded by Dr. Prince would show. The first test of a discarnate spirit must be its ability to prove its terrestrial identity, and this is utterly wanting in the case of the personalities of the record as manifested in the subject.

In the meantime, however, I happened to have opportunities to experiment with several other cases in the same manner as in that of Thompson-Gifford with the same results. There was the de Camp-Stockton Case (*Journal Am. S. P. R.*, Vol. VI, pp. 181-265), the Ritchie-Abbott Case (*Proceedings Am. S. P. R.*, Vol. VII, pp. 429-569), and three other instances, one of them a type that would have been appraised as hypnogogic illusion (*Journal Am. S. P. R.*, Vol. VII, pp. 698-706, and Vol. IX, pp. 209-229). In all but one of these the psychiatrist and psychologist would have interpreted them as hysteria or forms of dissociation, and that quite correctly from the point of view of their subjective phenomena. There was no evidence according with the standard which theories of the supernormal must sustain in the present stage of investigation. But on being experimented with through Mrs. Chenoweth they yielded to cross reference. That is, the personalities which affected the subjects in their apparent hysteria and dissociation reported as communicators, or other spirits described what was going on

under the influence of discarnate agencies. It is not the place to discuss them in detail here, but only to refer to them as showing that the phenomena in the present cases are not isolated ones. The present Report (Part 3) adds two more to the list that have been experimented with; the results must largely tell their own story.

Such phenomena shed new light on multiple personality. Students of abnormal psychology have assumed, in most cases, that their description of secondary phenomena terminated explanations and never allowed themselves to suppose that anything further was required in the way of investigation. What was in reality only a description of the facts was mistaken for an explanation and little encouragement was given for further investigation. The conception of dissociated groups of subconscious mental states sufficed to stay inquiry and to make students think that the end of explanation had been reached. No one could be censured for this in the light of what seemed impossible of further analysis or explanation. We had no access to the supposed brain processes assumed to lie at the basis of them and had to be content with conjectures of a vague character, based upon analogies with brain structure and molecular action. But the psychiatrist would not indulge the possibility of investigation by mediumistic methods and so cut off from himself very fertile resources for further information. The happy accident, if I may call a suggestion by that name, which arose in my mind while talking to Mr. Thompson about his experiences, of experimenting with a medium, practically solved for me the problem of method and the results in that case offered a hopeful resource for the future. It did not eliminate secondary or multiple personality from the boards, but either assigned its cause or complicated its phenomena with other agencies than those of the organism alone. It is not necessary here or as yet to decide which. Either may account for the phenomena, tho probably both combined will be found necessary in some, if not all, cases of dissociation. The important thing here, however, is the recognition that our investigation of multiple personality is not terminated by observing the subjective phenomena of the patient or by *a priori* speculations about their relation

to nerve processes, but they require the more objective method of investigation by mediumistic experiments. No doubt normal cases might yield similar results, but it would be more difficult to prove the existence of foreign invasion there, because the dissociation necessary to distinguish the abnormal groups of mental phenomena from the normal personality does not exist there. It is the opposition or contrast between the normal and the abnormal mental phenomena that calls our attention to something requiring more than normal explanations. In normal cases the integrity of the mental life will offer less leverage for the security of foreign invasion in any manner to suggest when we have evidence of it even in mediumistic diagnoses and revelations. But in cases of multiple personality, if we discover mediumistic recognition of the personalities affecting the dissociated mental states of the patient we not only have securer evidence of the invasion, but we have a clue to a better explanation of multiple personality itself. The explanation will accord with what we usually accept in the unity of personality as we find it in normal life, and the dissociation, tho it does not wholly lose its subjective character when connected with foreign invasion, will yet have a meaning more consistent with the ordinary explanations of mental life than are found in the speculations of the psychiatrist about neuroses, psychoses, and associated brain cells, even tho the new explanation leaves us as many mysteries as before.

There will be three Parts to the present Report, each occupying a volume of the *Proceedings*. The first two Parts will contain the detailed records and observations of Dr. Prince, covering several years of the case which was under his care. No attempt is made in these two volumes to explain the phenomena. They are simply recorded in their entirety as they occurred, except such as involve repetitions and material not bearing on an analysis and explanation of the facts. The third Part contains the record and discussion of my own experiments with the case as a sitter at the séances of Mrs. Chenoweth, and one other case of similar import as tending to strengthen any conclusion that may be possible in the case of Doris Fischer.

I may add two more cases of interest in the same connection, tho they were not experimentally investigated for cross references with the same thoroughness. Both were subjects of this kind of experiment and yielded good evidence that they may be classified with the instances mentioned previously. The first is that of the young boy, the son of a clergyman, and who manifested undoubted evidences of hysteria and dissociation and yet both through his own mediumship proved the existence of supernormal information and through cross reference with Mrs. Chenoweth proved his character as a psychic, whatever the medical man might think about hysteria. (Cf. *Journal Am. S. P. R.*, Vol. VII, pp. 1-63.) Apparently the hysterical symptoms were the condition of his mediumistic phenomena. They were at least the concomitants of them and the hysteria may have been nothing more than a concomitant of his mediumship instead of its condition or cause. At any rate, what the medical student and psychologist would have been satisfied with was not final and the right kind of experiment proved that the supernormal was present and served to justify the belief that it would be found in all such cases, if patience and scientific experiment were applied.

The second case was a still more remarkable one. I refer to that of Miss Burton, the subject of the Report in Volume V of the *Proceedings* of the Am. S. P. R. Laymen and scientific men alike, with a superficial investigation, would have rested content with the judgment of fraud and would not even have indulged the charitable view of hysteria. But the two physicians who investigated it exhibited the right kind of patience and discovered the hysteria and proved it, while further experiment revealed the existence of four types of supernormal phenomena, raps, lights, clairvoyant visions, and messages by automatic writing. If it could not be called a case of obsession, as it was not this in the prevailing conception of that term, it was an illustration of foreign invasion where orthodox science would not have suspected it. That fact suffices to justify the mention of it in this connection.

It is the third Part that disturbs the ordinary dogmatism about multiple personality. While it cannot be dogmatic

itself, especially in the Fischer case, it precipitates a revolutionary treatment of such phenomena and especially when they exhibit marks of dementia precox and paranoia, as some of them do. One case, however, that of the little child Lillian, showed no marks whatever of the abnormal, but was, in fact, a perfectly normal child, in so far as her ordinary life was concerned, requiring no physician or medical attendance and differing from other children only in her precocity. No dissociation or hysteria manifested themselves with her. But for her remarkable dancing and singing without training or education for them no one would have suspected anything unusual about her. Hence in her case the invasion was of the type that is normal and represented good influences. The others were connected with some form of hysterical phenomena, tho in two of them even these were very slight, if present at all. The Doris Fischer Case, however, is a perfect mine of the abnormal and was a remarkable instance of multiple personality. No superficial evidence of spirits appeared in her phenomena until the experiments with Mrs. Chenoweth took place. There were traces here and there of something supernormal in it, probably telepathic, and some claims of the presence of spirits, but nothing that we could accept in the present stage of our investigations. Everything, especially the limitations in knowledge manifested by the various personalities, supported the orthodox conceptions of multiple personality and possibly they are not excluded even by the admission of foreign agents into the area of these phenomena. That has to be determined in the future. But the experiments with Mrs. Chenoweth at least raise the issue of spiritistic invasion into the territory of secondary and multiple personality. How far the contents of secondary mental states may be regarded as transmitted from the outside has still to be determined. If we insisted that the contents can be the only reason for supposing the invasion, we would find it difficult, perhaps, to apply the explanation to all the facts; for undoubtedly the subconscious of the patient will be a factor in obsessions as well as in normal mediumship. But there is reason to believe that effects may be produced which do not find their explanation in mental content of the

subconscious, so far as that comes under observation; for instance, motor actions of various types. Then there may be the further possibility, for the present at least, I think probability that there may be foreign stimulus with nothing but subjective contents in both mental and motor states. All this will have to be made the subject of further investigation, and I only mention it here to signify that I assign, or am willing to assign, limits to the influence of foreign invasions, in so far as they are represented by identity of content with their minds. It is true that the extent of this actual identity lends its support to the hypothesis of its being larger than is superficially indicated or than the actual evidence shows. But with the extent of such influences we have nothing to do as yet and must await further investigations for any definite views.

The work of Dr. Prince will speak for itself. No one will question the carefulness and minuteness of his observations. The record shows that he has given the student all that could be given to make his case clear and complete. It should be remarked that he did not employ hypnosis at any time, tho he did employ normal suggestion and that availed as well as hypnotic methods. It may satisfy certain finicky people to know this fact, because they have a foolish fear that hypnosis is magical or supernatural. It is nothing of the kind and in fact may often result in effecting cures in much less time than normal suggestion. We do not yet know anything about suggestion. It is but a term to denote a group of facts associated with certain unusual effects and we may ascertain in the distant future why they take this form. But where there is any ignorant fear about hypnosis it is well to know that such cases may be dealt with successfully by normal suggestion, if the proper patience and care are used to effect a cure. But it is the scientific observation and record of the facts that is more important than the cure in a scientific investigation of such cases, that we may be enabled to approach other instances of the kind with better knowledge than we have had in the past. It is for this work that Dr. Prince deserves special praise and what he has done will not fail to receive recognition as a scientific piece of work.

The record in this instance is much more complete than

in that of Miss Beauchamp by Dr. Morton Prince and also the Hanna Case, by Drs. Sidis and Goodhart. There is no attempt in this instance by Dr. Walter F. Prince at speculative interpretation or explanation. The record of facts is all that is necessary for any student who could not have the fortune to have had the case under such observation. Students of psychology and psychiatry will have less difficulty than laymen in understanding it. Nothing more than has been done could have been supplied them. Whatever of mystery remains about it must be the result of our ignorance about such phenomena in general, not the defects of the record. Hence every investigator of psychiatry will express a strong debt of gratitude to Dr. Walter F. Prince for the thoroughness and completeness of his record.

It will be most important to keep in mind two things about the case. The first is its cure and the second the subsequent development of mediumship. To a psychic researcher there are evidences of incipient mediumship very clear in the detailed record, but the secondary personality and dissociation obscured it and even prevented its development. The cure was not effected by the development of this aspect of the case. It is the opinion of the present writer that the cure would have been more rapid and would have involved fewer difficulties had it been carried on with this development as the means, because it would have brought out the obsessional phenomena that were a part of the cause of the trouble. But after the experiments with Mrs. Chenoweth this development became reasonably rapid and the future remains to determine just what it will be. The girl could not write automatically, save with the planchette, until after those sittings, except as Margaret and Sleeping Margaret. Her hand would only "wiggle" as she would say, but the moment that the Imperator group got at the case the development began with automatic writing of the usual type. This sequel to the phenomena should be a lesson in the therapeutics of such cases. Whether such a course should be always taken in such instances will depend on the knowledge and experience with psychic phenomena that the physician has. It is not every one that is qualified to undertake such a task. Even with

knowledge, much depends on the personalities on "the other side." Some are totally unfit to control in the cure and development and a man will have to possess considerable experience in handling such cases in order to judge and act wisely in the treatment of them, especially if he undertakes to develop them into mediums. But the sooner the medical world surrenders to this view and begins its education the better will be its success in the handling of a whole series of abnormal phenomena including more types than functional dementia and paranoia, as well as multiple personality, which may be only forms of the phenomena just mentioned.

JAMES H. HYSLOP.

DIGEST OF SPIRIT TEACHINGS RECEIVED
THROUGH MRS. MINNIE E. KEELER.

BY PRESCOTT F. HALL.

II

A person developing has, so to speak, a certain orbit, or spiral path, so that the same conditions, and exercises, recur at different levels. The development of a person of an analytical mind is slower than that of a person of simple faith; but it is more steady and persistent.

After a certain amount of development, a person cannot stop progressing. The increase of astral will and freedom however, depend upon the structure of the astral body, and on the connections of the astral aura with the physical vibrations. After getting out, the astral may at first tend to go too far, because it is not able to estimate distance; but, in such a case, it will be stopped by the guides, who erect a screen of heavy vibrations in its path.

The length of sitting should diminish as one progresses. Reference has already been made to the fact that imagination actually creates conditions in the astral world. Many of the exercises for development are based upon this fact. As one approaches getting out, this same principle, combined with the principle that all senses are one in the astral, may call for images of things or actions which are to be felt and not seen by the person. For instance, where one is getting the astral out by the process or image of steaming up from a limp cloth, it is said that one should not carry in his mind a picture of this process; but merely feel as if it were taking place.

There is no advantage of doing work in sunlight. [14] Darkness, and closing the eyes make the nerves more sensitive. In fact it is not common for a person to get out the first time with the eyes open. Crossing the hands and feet is bad while sitting, as it mixes up the nerve currents, and hinders the exit of the astral. The power to stay in one place, and to estimate the distance one has gone is important. Before the locality function has been acquired, the person may feel a loss of will and of identity, due to confusion as to his whereabouts. For this reason, a person should practice going

14. Cf. *The Great Work*, contra.

out as far as possible and consciously returning, then going to the same place. Also going out to a certain place, and staying there a certain time. He may see his own rising reflected from something outside, and such a mirage indicates progress. Interest in material things tends to prevent acquiring freedom; and, at a certain stage of the work, one has to forget not only his body, but even his personality. Any sort of physical image in the mind may tend to prevent the complete drawing together of the astral body; and until that takes place, which is almost a muscular matter, the person will see a foggy sky with no clear objects in it. The astral does not get completely together until the person has got through his physical atmosphere. A person when he thinks of his astral body is apt to be really thinking of his physical body; and therefore one should not think of any body at all. The idea of the physical body may be carried with the astral very far, but this utterly prevents release. Any sort of jar or violent motion is bad for development, except where used to stimulate separation of the bodies. Thus, suddenly being pushed into the water or missing a step on a stairway tends to push the astral out suddenly, and is dangerous; so, contact with a soul form when first out, tends to produce a sense of jarring.

There may come a time when the guides have done all they can to develop a person, and he must go further alone. It may also be necessary to use an illness or some other extreme influence to break the connection between the bodies.

For other matters connected with Development, see Astral Body; Getting Out; Spirits, Powers of, as to Mortals; Hearing; Sight.

Diet. A person should not eat before sitting; as the blood is then kept partly in the stomach, and the circulation is not so free. The chief object of diet is to make the physical body more transparent and clear, so that the higher vibrations of the astral world can penetrate it, and the astral body can leave it more easily.

Abstinence from meat tends to make the molecules of protoplasm of the body smaller and more sensitive to the shorter wave lengths of higher vibrations; and abstinence from dulling drugs like alcohol and tobacco tends to increase its sensitiveness. A vegetable diet tends to loosen the vibric matter of the astral body; and vegetables, fruits and prunes make the blood able to attract spiritual power. Carrots are also beneficial. Nuts, especially peanuts, are bad, especially near the time of sitting for development, as they tend to make one's atmosphere of one color. Raw eggs are favorable.

Liquids are beneficial for development; but too much liquid diet thins the blood and alters the circulation. In general, what grows in or on the earth is better for development than what walks on it. [15] Flushing the system with water is sometimes bene-

ficial. After five or six months of development, the rules about diet become immaterial; and advanced persons can eat anything, even poisonous things without harm. [16] Fasting often helps the liberation of the astral body.

Dimensions. This subject is very perplexing in the astral world; because persons are so used to three dimensions in earth life that they cannot understand references to higher dimensions. There are at least seven dimensions in the spirit world. [17] A person may in his development skip one of the dimensions entirely, and may finally be in two at the same time; while during development, he may at certain times not be in any dimension. The obscurity of statements like the above is explained by saying that the mathematical definition of dimensions is only part of the real definition.

Disc. One image used in development is that of a revolving disc changing to a cone, or vice versa.

Disease. Does not exist on the astral plane. Physical disease does not affect the astral at all, unless due to sin, in which case, it has to be worked out. There is therefore no illness or death of the astral body, except in the case of mental diseases due to sin in earth life. In this last case, every one has a chance to get over it; but if he fails to do so, his personality may gradually disintegrate, until he finally ceases to exist as a personality.

Distant Country. In development, one is sometimes told to visit mentally a distant country, and to write down what one imagines one sees. In such a case, one may see actual temples and mountains either now existing, or which existed in the past; and persons one sees there may be actual living persons.

Doctor. It is stated that there are two doctors in the Emperor group. One of them is a bad influence—Dr. Phinuit. The other is a high spirit. [18]

Doubt. Hinders development, because it prevents intense imagination of the desired conditions, which tends to bring them about.

Dreams. Are seldom actual experiences of the astral world, being different from visions. During dreams, the astral body is connected with the subliminal consciousness; but the selective action of the reason being removed, all sorts of absurd combinations arise.

Dwellers on the Threshold. (See Development.)

16. Cf. *Zanoni*.

17. The theosophists claim that the astral world has four dimensions; the causal world five, and the mental world six.

18. I do not think that either Mrs. Keeler or myself had ever heard of any other doctor than Phinuit in connection with the Emperor group, as mentioned by Mrs. Piper, Mrs. Chenoweth and others. The other one is not prominent in the published records.

Earthbound Spirits. Inhabit the first and second planes, and give out red vibrations. They are hostile to developing persons, and try to obsess them. They are attracted by alcohol.

Earth Spirit. There is a spirit who rules the earth as a whole. My guides stated that they could not see him, but could feel him; but that they were not subject to his power.

Egyptian Method of Astral Projection. Involves the idea of the astral body dripping down from the physical, instead of steaming up from it. It is said not to be as good a method as some others, as it involves more effort.

Elementals. Are beings who have never lived in human form. They are often inquisitive, and are attracted by the light of a developing person, to whose vision they may appear as dancing sparks.

Emanations. Are not clearly defined. Each plane may have them; and to one in a lower plane, they may appear as white specks.

Eyes. Are often the first part of a spirit to be seen by a person developing. The astral eyes of a person are about the only part of the astral body to be fully organized before development, and even then they are closed. They are situated back of the physical eyes. As to the effect of closing the eyes in sitting, see *supra*, Development.

Certain elementals appear to a developing person as single eyes. [19] Those seen by the writer were either brown, or a sort of pale greenish slate color. The expression of such an eye is rather malevolent, or at least uncanny. They usually appear apart from any other appearances, and are mostly stationary, but fade after a few seconds.

Fainting. Sometimes occurs in development; but not after a certain amount of progress. In cases of fainting, the astral body is out, but inert, so that it cannot travel, and sees and hears practically nothing.

Feeling. Is the primary sense in the astral; so that it is said that whatever is seen is first felt. Thus one can "feel" light; and see with any part of the astral body.

The feeling, which sometimes occurs in development, of being in two places at once, is really an example of astral vision, as one feels oneself both where the astral body is and also where the physical body is.

Flowers. Exist in the astral world, and are colored like physical flowers.

Floating. The image of oneself as a point in space floating, or as a piece of cloud or as steam, is used in development to give lightness.

19. Cf. Lytton's *Strange Story*.

Flying. The image of oneself as flying is used in development to induce motion in the astral body.

Garden. Is said to be both a place of waiting and also a state, but not a plane; and to be the center of the spheres from which all start and where all end. It is apparently a place where one of two who have loved on earth waits for the other to come so they can continue progress together. It is also stated to be "home" and a very beautiful place, where meetings are full of joy. It is full of flowers. [20]

Getting Back, (after getting out). Is automatic; and consists of relaxing or contracting, like the falling of a hoopskirt.

Getting Out. (Cf. Astral Body; Development; Space; Astral Space; Developed Person, Powers of; Hearing; Sight.) Refers to sending the astral body out into the astral world, while the person is still living in the physical body.

As to details of the preparation for this, see supra, Development. The theory is that the soul with the astral body temporarily leaves the physical body, having only that amount of connection with the latter necessary to keep the vital functions going; and can then travel about in the regions of the spirit world, and see and hold communication with the beings there.

The going out may be while a person is unconscious, as in sleep; but if it is accomplished consciously, the person simply has his consciousness doubled, and functions upon two planes at once. It may be in any direction, or in all directions at once; although it is usually in an upward direction, away from the earth. A person may get out without knowing it, and in that case the test is whether he can see his physical body. Just before getting out all the senses may be numbed, and at the moment of the separation of the two bodies there is usually a moment of unconsciousness, followed by a flash of light or a loud crash, which is the effect of the brilliant light of the spirit world upon the astral organism. When one is out, but unconscious on the physical plane, he feels no pain; but in the case of getting out by the action of anesthetics, the astral senses are dulled so that the person rarely perceives anything while out, or remembers it. The moment of unconsciousness, above referred to, happens each time one goes out.

After the astral body is once out, and has gathered its aura together, it can travel through space with the speed of light, or even more swiftly than that, and can go in any direction, subject to the limitation that it cannot go into regions where it cannot breathe. The astral goes out usually in a zigzag or spiral course; and, at least the first time, the guides have to assist in the process.

20. The word would naturally be a translation of "paradise", and be colored by associations with the Garden of Eden; but here it seems to be the technical name of a place or condition.

After getting out, seeing and hearing on the astral plane begin at once; but the getting adjusted to the space relations takes a little time, and the person may need some assistance. In going out, one should have an open mind as to what the experience will be like, and as to what he will see; otherwise his prepossessions will tend to objectify themselves in thought-forms, and he will be unable to discriminate between them and the real objects of the astral world. The getting out is often a great strain upon the organism, so that nourishment is required in the spirit world; and a person returning to earth is sometimes so exhausted that he becomes unconscious for several hours.

In some cases, a person can see and hear before actually getting out, as happens with some types of mediums. In such cases, the power to travel after getting out is much more limited. In getting out, one passes beyond his physical atmosphere; and, when the separation of the two bodies is complete, he is beyond the general earth atmosphere. The effort to get out is required until the very last; but the final change, like death, requires no effort at all. Occasionally a person is stunned by the process, and remains unconscious for a time on the astral plane, as happens again in death.

Not over fifty persons are able at the present time to go out consciously; and no two persons do it exactly alike. After practice, it can be done in full sunlight. The passing of the personality into the astral body often gives one subjectively the feeling of being unable to locate himself in the material world. The first person one sees after getting out is always someone he knows. It may be someone he has known on earth, or possibly one of his guides. Until he has learned how to manage the space relations of the astral world, any person he sees may look larger or smaller than they really are, or than they should appear.

The process is not disagreeable; but, for the first time at least, there may be some danger of death. This danger is due to the fact that what is called the vital nerve, *i. e.*, that which connects the two bodies and serves to keep the vital functions of the physical body going while the spirit is out, has to be elastic enough so that it will allow the person to go long distances from the physical body. [21] Otherwise, it may snap, and the separation of the bodies become final. For this reason, and also because of the possibility of getting lost in the strange regions, a person at first should not go beyond the limit from which he can still see his physical body, and should move evenly without jerks. Any swift passage, such as occurs where the projection of the astral is due to a physical accident, causes loss of memory and other faculties, much as where it is due to an-

21. This is the "silver cord" spoken of in Ecclesiastes.

esthetics, as mentioned above. So, if the astral go ahead too fast, vision is apt to be interfered with.

While the process is not disagreeable, it is very sudden. The flash and crash spoken of above may be replaced by a feeling as of suffocation in smoke; but this is rare. It is stated that the astral always goes up from the body, as represented in all occult pictures of the process; [22] but goes out in any direction from the earth atmosphere. Even when the physical body is in a horizontal position, the astral goes up away from the earth.

The foregoing statements have been repeated several times and agree with accounts obtained through other mediums. And yet, it has also been stated through Mrs. Keeler that the word "up" in these accounts has a symbolical meaning. And in spite of repeated assertions that the astral moves through some real space in leaving the physical, it is also said that it does not really leave the physical body at all, but assumes a new internal motion. It is probable, however that the contradictions mentioned in this paragraph are the result of some misunderstanding, and that the previous statements represent the true teaching.

God. Is defined as the power ruling the universe, who is felt but not seen by spirits. [23]

Great School of Natural Science. This is the name of the most recent occult school in this country, having its headquarters in Chicago. For information concerning it, the reader is referred to its publications. [24] It is mentioned here because it was stated by the communicators that they are quite familiar with it and its methods of psychic development, some of which they used; that they knew personally the head of the School in this country, who calls himself the TK.; that one of them was a member of the School, and that the present writer would become one. [25]

Groping. One exercise sometimes used is trying to find some-

22. Cf. the Ascension, in the New Testament.

23. It is stated in some occult writings that the government of the next life is practically democratic in form; and that as one goes on to more advanced spheres, the number of rulers becomes less and less, until finally God alone rules the highest sphere directly, and all the others indirectly.

24. See *The Harmonics of Evolution; The Great Psychological Crime; The Great Work.* It also publishes a magazine called *Life and Action*, containing answers to questions about its work, and matters of current interest. All these can be obtained from the Indo-American Book Co., 5707 South Boulevard, Chicago, Ill.

25. The writer at one time tried to obtain admission to the school as a student; but was told that his work with mediums unfitted him for entering it. One of the cardinal principles of the sect is that mediumship is dangerous to the personality of the medium, and therefore that anyone employing a medium or encouraging mediumship is accessory to a moral crime.

thing that one does not clearly see the location of. It is used after one has gone out some distance in the astral, but before vision is obtained.

Hall, Samuel. Was the writer's father. It is said of him that he is now occupied in managing a school in the spirit world, which is fitting the students to pass on to the next sphere of activity. He is mentioned here because of the rarity of any statements as to what any particular spirit is doing in the spirit world. It was also stated that he had appeared to the writer on several occasions as a luminous mist. [26]

Happiness. Is said to depend upon heredity, astrological conditions and many other things. It is said that justice is worked out finally, so that a man's ultimate condition depends entirely upon himself.

Hearing. (Cf. Colors; Development.) Is a more subjective matter than sight or getting out into the astral. It usually develops later than vision; and as it develops the color one sees is usually a brownish-yellow. As all wave motion produces sound and colors are wave motion, one can hear many things. At first one is apt to hear single or mixed tones, depending upon the colors (cf. supra, Colors), and there is a direct correspondence between the colors one sees and the sounds one hears. Thoughts, inasmuch as they produce colored forms, also give rise to sounds. Each spiritual region has its own distinctive sounds; so that a person developing, but who has not yet got his astral eyes opened, can often judge where he is by the sounds he hears. He can also hear his own thoughts as well as those of other persons; and the waves of his own atmosphere as he moves also produce sounds.

One of the first astral sounds is that of something hard striking on steel with a faint metallic tapping. Later one may hear bells and singing. In a harmonious development there are no harsh sounds, and, in general, if more than one note is heard at a time, they will be in harmony. As one approaches liberation, any confusion of sounds usually becomes reduced to a single dominant tone.

Although hearing is a more subjective matter than seeing, active exercises are necessary to develop it; and, unlike sight, it is developed through the nerves of one side only. The image of a twirling star suspended in space is sometimes used to promote the development of this astral sense. Also the use of a cone of half-circles diminishing in diameter as they recede from the person. [27] During this work, a person can often hear his own circula-

26. The writer has seen various mists of that sort, but there was nothing to indicate any particular personality.

27. Cf. the use of the image of a series of whole circles for developing sight, supra, under Cone.

tion, as he does in a magnified form under ether. Just before getting out a hissing sound may be heard. Hearing is finally attained in the white color of the third circle. (Cf. Circles.)

Heaven. Is defined as the fulfilment of one's greatest desire. [28]

Himalayas. The attempting to visit these mountains in the imagination is used to stimulate motion of the astral body; and is said to be especially useful because the oriental guides directing operations in the writer's case had lived there, so that a certain rapport was established.

Hodgson, Dr. Richard. Stated to be interested in the writer's work, but not allowed to communicate. Said to be in the plane of Science.

House. A new house is not as favorable for development as one in which the person developing has lived for some time. It is said that the guides have to "magnetize" a new house, in order that good results may be obtained; and this process is said to take about three weeks.

Houses exist in the spirit world. Each one builds his own house there, or finds it built and ready for him as a result of his previous life on earth. He lives in this house until he moves on to another sphere; and it is then occupied by a person who has not the power to build for himself. If it is not so occupied, it decomposes and disappears as the person moves on; and before then it can be pulled down by the person's will. Otherwise it is quite as stable as a house on earth, and lasts until the person has completed building his house in the next sphere. The person may find that his house contains certain records of his childhood on earth, which may be in the form of pictures. These pictures are not visible to other spirits, and may be replaced by other pictures if bad acts of which they are the subject are repented of.

Imagination. What we ordinarily call this is said to be really the training of the higher senses. Hence the importance of directing even casual thoughts, as they affect the astral body. [29]

Imperator Group. It is stated that the guides of the writer are acquainted with this group; that they were called upon by the group to do the preliminary work of developing the writer; and that the group had given them a certain parchment with instructions for this work. It is also stated that a certain Doctor, other than Dr. Phinuit, is a member of the group. [30]

28. Cf. Fitzgerald's *Omar Khayyam*: "Heaven is the vision of fulfilled desire."

29. Cf. the statement in the Bible as to responsibility for every idle word (thought).

30. The Imperator group have been famous in the communications through Stainton Moses, Mrs. Piper, Mrs. Chenoweth and other mediums.

Impersonation. Occurs where the will and the intellect of the person doing the impersonation are free, so that there is no question of obsession; but where the person knows the entire life of the individual he impersonates, so that he is able completely to put himself in the other's place.

Indians. Refers to North American Indians, the natives of India being called Hindus or Orientals. They exist in the spirit world, and have villages and chiefs. They seek earth conditions, and are not very developed; and their presence is bad for a person developing, as they tend to pull him back toward earth.

Insane. In the case of an insane person, the parts of the astral body are widely separated, and there is a continual jarring of the vibrations. Insanity has no effect on the astral body or the soul. After death, both immediately assume a normal state. There is said to be one exception to this, where the insanity is the result of bad living; and in this case a period of hard work and unpleasant conditions precedes recovery. Every one has plenty of chance to recover; but, if he will not do the work necessary, there is a possibility that he will never recover, but will gradually disintegrate as to his personality, and experience what is known in the Bible as the "second death."

Languages. Advanced spirits are able to use any language they have the need to use for any purpose, even though they did not know it while living. This power would have reference mostly to work among the living; for, as between spirits, it is the thought itself which is communicated, and no language is necessary. For this reason, knowledge of a language like knowledge of proper names is readily forgotten. It is also very difficult for a spirit to make use of a language which the medium does not know, although it can be done.

Light. (Cf. Development; Colors; Sight; Getting Out.) The spirit world is blazing with very brilliant light, so strong that astral bodies cast no shadows. It is strong enough to kill a person out of the physical body unless he has his astral aura with him as protection for the astral body.

As a person develops, he approaches this light; and can see it somewhat even with his astral eyes closed. For this reason, the amount of light a person sees while sitting for development is a rough index of the progress he is making. And, as in general a person goes up out of his body, there will appear to be more light at the top of the room in which he sits than at the bottom. As

The writer was referred to by some of the group in messages through Mrs. Chenoweth. Mrs. Keeler knew of the group, but neither she nor the writer knew of the Doctor other than Phinuit as a member of the group until long after the statement was made. "Doctor" does not appear prominently in the published reports concerning the group.

sight and feeling are really one (cf. supra, Feeling), a feeling of light indicates rising.

The light of the spirit world is affected as one approaches it by the things in between it and the observer. Thus it may be seen through the various colors caused by the wave motions and thoughts of the several planes and spheres, and may be reflected in these as a dazzling mist. The person himself if weak may be unsteady, and so cause the light to appear to flicker. His own atmosphere may also color the light, causing it to appear blue or some other color.

A person recently out of the physical body cannot stay long in the light; the evil spirits shrink and shrivel up in it. [31]

Every object has also some light of its own, especially when in motion. Thus spirits in motion leave a trail of light from the motion of their astral bodies. Points of light in the sky that a person looks at indicate that the region he is in is highly charged with spirit forces. So, a person in moving in the astral himself leaves a trail of light; and sudden flashes of light which he sees may be due to his suddenly slipping down when he is up very high. Illuminated patches of light in a room in which a person is sitting may be the auras of the spirits.

The light of the spirit world is colorless, like crystal; whereas the light of the third circle, which is the region next to the spirit world is white.

Various uses are made of images of lights in development work. Thus concentration upon imaginary ripples or flashes of light tends to make one unconscious of his physical surroundings. Concentration for a short time upon an actual physical light may be used to help him keep a certain position after he has risen to it. This is said to be not at all like the use of a light for hypnosis. He may also be told to concentrate upon an image of a wavy light reflected in water; or upon the image of himself as a point of light; or upon yellowish-white points of light in space.

The light of the spirit world is said to be the equivalent of life-force, possibly similar to the Hindu *prana*. [32]

Lightning. Certain psychic persons are said to be unusually attractive to lightning, and are warned against exposure to it. [33]

31. It is, of course, a common idea in occult and poetical literature that the light of the heavenly hosts itself is a protection against evil and a weapon to put it to flight. Cf. the hypothesis mentioned in the introduction, that the pressure of light may have the effect of keeping lower spirits in their appropriate regions, owing to the fact that their astral bodies are coarse and heavy enough to be affected by such pressure. Light worship, as distinguished from sun worship, was a very early cult. Cf. Allen Upward, *The Divine Mystery*, passim. The Bible states that the light existed before the sun or moon.

32. Cf. as to light, Dante, *Divine Comedy*, and the writings of Swedenborg, passim. As to *prana*, see Vivekananda, *Raja Yoga*.

33. The effect of various electrical and other waves upon psychic develop-

Lily. Concentration upon the image of the calyx of a lily is used in development work. [34]

Masters. A name for advanced spirits, and for those in authority in the spirit world. Also for those especially occupied in helping the development of mortals. [35]

Mental Pictures. Are not entirely imaginary, as they create real objects in the astral world.

Mirror. The mental image of a mirror is much used in development work, and for much the same purposes as the image of water. So, also, the manipulation of one's own image in a mirror. A mirror, being a device for picturing three dimensions in two, has uses in suggesting that three-dimensional pictures are the image of four-dimensional objects; the getting out into the astral apparently involving four dimensions in some way. (Cf. Introduction.)

Moon. It is stated that, although the moon has no direct effect on development, a person is more sensitive at the time of the full moon; and that the moon has an effect upon sleep and the control over the astral body. [36]

Mortals, Structure of. The left side of most persons is stronger astrally, and the right side physically. The physical body gives off radiations which are visible to spirits, and attract them, and which can be seen by a developed mortal. All thoughts of a person also give off vibrations which can be heard by a developed person. (Cf. Development; Introduction.) [37]

Motion. Everything in the universe is in motion; but some motions are felt not as movement but as a change of view or state.

Name. Names are not much used in the spirit world, as an individual is identified at once by the person's thought. Hence spirits tend to forget proper names, and are unable to give them when asked, although they may remember identifying facts about any one. In spite of the foregoing, it is said that everyone has a spirit name,

ment is a subject much in need of investigation. The writer attempted at one time to investigate the assertion made by some electrical experts, that ultra-violet light of the 51st octave has a pronounced effect in developing psychic power; but the results were not conclusive. Miss Marie Corelli has made a literary use of the idea that psychics are attractive to lightning in her *Romance of Two Worlds*.

34. This is a favorite method in Theosophic and Rosicrucian work. In fact the symbolism of the lotus probably antedates the civilization of Egypt.

35. Cf. *The Great Work*, and theosophic writings generally.

36. Some occultists assert that the pull of the moon has an effect upon the blood pressure in the brain; and others that it affects the sexual functions, which are closely connected with the psychic powers. Cf. Havelock Ellis, *Psychology of Sex*, Vol. I.

37. Cf. Dr. W. J. Kilner's book on the human aura. Dr. Kilner has invented certain chemical screens which are said to make the physical atmosphere visible. The book and apparatus can be obtained from the Rebman Co., New York City.

which is used by spirits in speaking of a mortal instead of his usual name.

Nausea. Is quite common as a temporary condition in development work. It arises from the pressure of the astral body on the nerves of the stomach in trying to rise out of the physical body.

Necessity. The future events of a person's life are said to be absolutely fixed; but the time when they will occur is difficult to predict, and the path leading to each event is not fixed. Therefore if a person were told the events of his future life, it would give him little idea of the course of that life, and might be quite unmeaning.

A person's earth life fixes the events for his life in the first spiritual sphere which he inhabits; and his life there fixes events for his life in the next sphere, and so on.

Obsession. Is the control of a person's will and personality by an evil spirit. Good spirits are never allowed to interfere with the personal responsibility of a mortal. Obsessing spirits are usually those who have lived base and evil lives while on earth, so that after death they hang around near the earth, in the first and second planes. Being greatly attached to the things of sense, they desire after death to continue to experience sensual sensations as they did in life. Not being able to do so directly, as the astral body cannot make use of matter in the same way that the physical body can, they try to get a vicarious enjoyment by obsessing some susceptible mortal, and making him do the things they would like to do, and feeding their lusts on the thoughts and thought-forms which such a mortal gives out.

The vapor of water is supposed to be a protection against obsession; while fresh blood attracts evil spirits. [38]

Odor. Although sense of smell was the earliest to develop in the evolution of man, it is the latest to develop among the astral senses. The writer has only on one or two occasions perceived any odors of a psychic nature, usually the odor of violets or other flowers.

Parchment. Instructions from higher spirits to guides of a mortal are sometimes written on parchment, and contain directions as to how he shall be developed.

Patanjali. Was the originator of the system of Hindu yoga. [39] Among his other teachings was the statement that concentration upon the roof of the mouth would produce astral vision. It is commonly supposed that such statements are cryptic and alle-

38. Query, whether the rite of baptism has any connection with the theory of the protective action of water. As to blood, see Algernon Blackwood, *Doctor Silence*.

39. See Vivekananda, *Raja Yoga*.

gorical. The writer attempted to learn what the real meaning of the phrase "roof of the mouth" was. The guides said at once that the physical mouth was not meant, but offered nothing more definite than "Inner vision" and "silence"; and later said that they had been unable to get in touch with Patanjali himself to find out.

Physical Body. (Cf. Astral Body; Getting Out.) Has an atmosphere, and, like all material things, casts a shadow on the astral plane. When going out for the first time, the body must be kept in sight; else one might lose his way and not be able to get back to it. The sight of the physical body is one of the first evidences of being out; and it appears usually as if below one, and as a dark, shapeless shadow. It usually looks larger than in life. When out, one can learn to direct it from the inside.

The idea of the physical body, is very persistent, and is one of the chief obstacles to getting out; in fact one can carry this idea very far while traveling in the astral, but it prevents that entire separation which is necessary for astral sight and hearing. The image of concentrating upon the physical body for a few moments and then throwing it away and forgetting it, is one device for getting rid of the idea of it.

Physical Magnetism. An obscure expression. It is said that through this, a spirit may be enabled to come to a mortal. Objects which a mortal comes in contact with apparently have absorbed some of this magnetism, so that they also help spirits to come; hence their use in sittings with mediums.

Pineal Gland. (See Introduction.) Is not in general affected by concentration exercises, until there has been considerable development. [40]

Pituitary Body. (See Introduction.) The same statement and note given under Pineal Gland, supra, apply to this also.

Planes. Like spheres, circles and other classification boundaries are but vaguely defined; but are apparently mental things. For example, it is said that the earth-plane differs from the earth in being mental. Planes perhaps come pretty near to being concepts or universals of a certain type. Thus, there are planes of the soul, of motion, of life, of rest, of sound, of youth, of manhood, etc. A plane is sometimes defined as a mental condition, *e. g.*, a plane of consciousness. But, as mental things in the astral world have vibrations, colors and sounds, they occupy in a sense definite locations also. A plane is otherwise defined as a growth through a certain phase; and it is said that there are many planes in earth life, although they are usually not called such.

40. The Theosophists and Rosicrucians assert that stimulation of this gland is one of the first and most important things for acquiring supernormal powers. Cf. Heindel, *The Rosicrucian Cosmo-Conception*, *passim*.

There are probably a great many planes. The writer was said at one time to be in the fifth. The earthbound spirits inhabit the first and second planes nearest the earth. These are evil spirits; and it is difficult for a mortal to breathe in these planes, which give off red radiations. The third plane has a white color, and in this a person learns to see and hear astrally. There are many spheres within each plane; and each plane has a resolvent atmosphere, and has corners which may reflect light from other planes. Elementary planes may appear to a person developing as brilliant points of light; while the soul plane has a strong diffused light. The astral plane has at least eight spheres in it. Those mentally diseased are in a special plane. The plane of sound has yellowish-brown radiations. There is also a plane where fully developed souls return to obtain personality.

Plants. All plant life exists in the spirit world, except that there are no germs of disease there. In the physical world, every plant has the property of attracting spirit influence of one kind or another; hence their use in medicine.

Plowing. The image of plowing is used in development in connection with causing motion of the astral body.

Point. The image of a point or of points has many uses in development as an object of concentration. Frequently luminous points are used. So, also, is the image of a person contracting to a point and then expanding, or floating or sailing through space as a point.

Position. The best position for sleeping is with the head to the north; and for sitting for development, sometimes facing the east, and sometimes the west. [41] A person trying for development should sit erect, so that circulation will not be interfered with; but, otherwise, should sit so that he is least conscious of his body.

Prayer. May be a help in development, and particular spirits may be invoked to give help. Just at the time of getting out, it is said that the first thing heard astrally is a formula of prayer, which when used by the person developing enables him to relax the earth-hold. [42]

Prenatal Influence. Is stated to be a reality, and may cause particular fears, as of lightning. [43]

41. Experiments with Mosso's ergograph, in France, seem to show that the output of work with a given amount of fatigue is nearly twice as great when the person faces the east or the west, as when he faces north or south; and, conversely, the nervous patients in hospitals rest better when lying north and south. There has always been a popular belief in the latter proposition.

42. Cf. *Who Answers Prayer?* published by the Indo-American Book Co., Chicago.

43. So far as this means maternal impressions, the modern scientific view denies any influence. See M. F. Guyer, *Being Wellborn*, 159 ff.

Radiations. (Cf. Atmosphere; Aura; Vibrations.) A person can develop so as to see the radiations of himself and of other persons. When a person is undeveloped, his radiations tend to go out at right angles from his body; but as he develops, they tend to turn upward. It is important that they should be evenly distributed and of equal force on all sides.

Reincarnation. It is said there is never reincarnation of the soul; that such a thing would create confusion; and that, if life had no definite starting-point, it would be impossible to work out justice, or to strike a balance of good and evil actions. It is admitted that many in the spirit world do believe for a time in reincarnation; but one of the writer's guides, who stated that he had been dead for 6000 years, said that he had never heard of a case of reincarnation.

It is said, however, that there is a sort of reincarnation of a person's intellect. In such a case, the real person does not come back, but the intellect is passed on. This is done in two ways. In one, where a person does not use his intellect, it is taken away and given to another, together with the knowledge he has acquired during his former life. In the other method, particular knowledge may be transmitted from one generation to another, until it is finally worked out, like an invention.

On the other hand, the writer was distinctly told that one reason for this interest in psychic matters was that he had been consciously in the spirit world before; which might seem to imply a sort of reincarnation.

Rocking. The image of rocking, like that of swinging, is used to give motion to the astral body.

Room. One of the exercises for development is that of going into an adjoining room to see what is going on there. In such a case, concentration should not be on the process of going, but on the being there.

Rope. The image of paying out a coil of rope is used in development work; also that of being drawn up by means of a rope.

Rosicrucian Fellowship. Some of the methods of this school are said to be good; such as their formula for getting out in all directions at once, and for developing the lotus of the throat. But it is also said that they use too much show and mystery. [44]

Sight. (Cf. Development; Getting Out.) The ability to see

44. It is difficult to say whether there is at the present time any sect directly related to the mediæval Rosicrucians. There is one body in New York; and another whose headquarters are in California. Each claims to be the real thing. For the California sect, see *The Rosicrucian Cosmo-Conception* and other writings of Max Heindel. For the New York sect see G. W. Plummer, *The Master's Word*. New York: Goodyear Book Concern, 1913. It is supposed that Bulwer Lytton belonged to a genuine Rosicrucian brotherhood. See his *Zanoni* and *Strange Story*.

things in the astral world depends, for a person not yet out of the physical body, upon the gauziness of the latter; because when the latter is refined so that its particles are smaller, it is less opaque to vibrations of greater frequency. Spirits when seen have usually an outline darker than the rest of their forms. They are more or less transparent, so that objects can be seen through them; and are not illuminated, because the seer is in the same light that they are.

There is no fixed rule for the order in which a person will see things when developing; but whatever is seen is felt first. One cannot, however, see his own guides until he is out in the astral, because the guides are in his own atmosphere. When a person reaches the white color of the third plane (circle?) he can see; and then his whole aura and any music he may have passed through become objects of sight. The vibration of sight is red; and as red is the first color to be seen, so sight is the first sense to develop. Some things can be felt before they are clearly seen. Thus a person when out may touch his body even though he cannot see it. As a rule a person can see things at first more clearly out of the corners of his eyes, as the atmosphere is thinner there; but one should have the physical eyes closed in sitting to avoid illusions produced by eye-strain. At certain stages of development, as all the astral senses are one, a person can see with any part of his astral body, without using the astral eyes; and can see in all directions at once. The movement of objects in the field of vision is usually the first indication of developing sight; and a diminishing consciousness of color indicates progress in vision.

The development of vision requires sometimes passive and sometimes active exercises. One of them is the successive formation of flattened circles becoming smaller in diameter and further from the eyes until the last one becomes almost a point; and then pulling the furthest one through all the others back to the head, as if turning a cone inside out.

That spirits are first seen as transparent is due to defective vision which does not catch all vibrations; at a later stage, the bodies appear quite solid. Things seen in early development are apt to be only reflections in the physical vision of astral objects; or one might say the reflections of such objects in the physical atmosphere, where they are seen by ordinary vision. On the other hand, when one is out in the astral, one can see anything in the physical one concentrates upon; and sight may be had to an extent without really getting out at all. This kind of sight is that possessed by many mediums.

A developed person can see in physical darkness as well as in light; thus, he can see what is occurring in an adjoining dark room. When, however, astral vision is achieved, the astral light is there. What a person sees first after getting out depends upon what vibration he is in; but when his own vibrations are sent out far

enough to clear his physical atmosphere, and meet other vibrations, he gets images of the persons or things emitting the latter. Astral sight is at first much like physical sight because the astral and the physical eyes are closely related. But later other possibilities appear: thus one can both see oneself as something at a distance, *e. g.*, a point of light in space, and also be that thing.

Sin. There is no punishment for sin in the spirit world; the sinner finds his punishment in the realization of what manner of man he is, and to what extent he has missed his chances. And as there is a clearer perception of what constitutes sin in the spirit world than on earth, the condition can be more surely worked out of.

Sitting for Development. (Cf. Development; Position.)

Sleep. The purpose of sleep is to renew the astral body. During sleep, the vibrations holding the astral down to the physical are partly relaxed; and the astral sometimes gets a little way outside of the physical, and above it. The first complete going out may be in sleep. As development progresses, a person needs less sleep, as the astral is out more, and gets refreshed without it. The correct position for sleep is with the head to the north.

Contact with new atmospheres or spirit influences in the astral produces a reaction upon the person, one symptom of which is drowsiness; and when one enters the spirit world for the first time, one may be sleepy while there. Contact with a soul which is asleep puts the person touching it asleep also.

Solar Plexus. The astral body begins to rise from the large nerves back of this plexus.

Soul. Is a part of the universal life, which is detached for earth life, and ultimately returns to the whole. It is attached to certain nerve centers, and has a substance (!) which passes from the physical to the astral in getting out, and lifts the astral from the physical atmosphere. It goes with the astral when it is out; and is blown out quickly with the astral by an accidental blow or by anesthetics.

Sounds. (Cf. Development; Colors; Hearing.) Are sent out by and also reflect colors. There is an atmosphere of sound which prevents seeing while one is in it. The plane of sound has a yellow or brown color; and when in the plane of music, and not moving, a person hears the same thing over and over. [45]

What one hears in the astral world may be sounds coming from the earth or from the astral planes. Thus a sound of bells or

45. This is frequently a great nuisance in development work, as what one hears does not depend upon the will. The writer has sometimes heard a tune which was obnoxious to him repeated over and over for an hour or more. After once developing the sense of hearing, it seems impossible to shut it off entirely; so that when the surroundings are quiet, one always hears more or less music or tones.

harmonies is due to vibrations from each plane of astral life, one tone to each sphere. No instruments are needed to produce these sounds, as they are the direct result of vibric matter. [46] A ringing sound characterizes the meeting place of earth and astral spheres. When in the sphere of sound in the astral, one does not hear as much as when outside of it.

Space. (Cf. Astral Space.) The laws of physical space are different from those of astral space. The latter has at least five dimensions, and distance in the spirit world depends upon conditions, and the rapidity of the vibrations of a person wishing to reach any place. Thus from an ideal point of view, the distance from New York to Boston depends upon whether one travels on foot, on a bicycle, on a railroad train, or an aeroplane; and this analogy is used by the spirits to explain the anomalies of spiritual space. Thus, a spirit asked the distance from his house to the writer's replied that it was further from my house to his than from his to mine, meaning that he could traverse the space more quickly.

This subject is by no means clear; for it is said that a person out in the astral can travel with the rapidity of light, and can travel millions of miles. [47]

On the other hand, it is said that a person in the astral does not need, after learning how to manage astral space, to travel any distance at all as one can see and hear at any distance without moving. Perhaps the explanation of this contradiction is that a spirit newly arrived uses three-dimensional space, just as at first he uses speech for communication; but that later he learns how to function in other dimensions. At any rate, it is said that a spirit in the vibration of another spirit, or for that matter of a mortal, can talk and see without being physically close.

It is said that in getting out (q. v.) the astral body has to rise from the physical by an actual change in space; and that the feelings of the astral then have to traverse actual space to reach the brain. The writer was told, for example, that on a certain day he had been out into the astral to a distance of twice his own height; and on another day that he had been some hundreds of miles from his physical body. One has to go a certain distance from the physical atmosphere to get into touch with other planes. But, subject to this initial motion, space is a matter of vibration. Thus to a well-developed person, whose vibrations are of the right frequency, spirits will appear near and distinct; while if his vibrations are other, they will appear distant and with vague outlines. And much is said about proper "focussing" of astral vision, as if there were

46. The widespread picturing of angels with musical instruments in religious art may have its origin in these peculiarities of astral hearing.

47. Cf. the story in the *Milindapanha*, where the king asked how far it

something telescopic about it. Even the amount of space to be traversed in getting out varies, and depends upon what vibration one goes out in, meaning what rate of vibration one has while going out.

There is apparently no difficulty to the trained person in going anywhere he desires. Thus mere concentration upon a place takes one there; and the same is true of spirits who come to visit mortals. [48]

Speech. (See Spirits, Nature of.)

Spheres. An obscure term. There are said to be many in each plane. There are at least eight in the astral plane. A person can be in two at once. Harmony exists only in the eighth sphere. All spheres have their center in the garden (q. v.).

Spiral. Is a common form for many things. Thus the astral body often leaves the physical in a spiral path. Development takes the spiral form, so that the same phenomena occur on different levels, and the same exercises have to be repeated. The idea of a spiral motion is an image used in development exercises.

Spirits, Appearance of. When a spirit is fully visible to a mortal he may look different from what he did when living; and, before becoming entirely visible may appear as a small blue point, or in the case of lower spiritual forms as a white speck. The hands are likely to be the first part of the body to be seen.

A person recently dead and going through space, and happening to pass through a mortal's atmosphere can take on color from the atmosphere. But, as regards the colors that a person developing sees, he may see a spirit in any color. The recently deceased do not ordinarily see mortals, even when they pass near them. To the mortal they often appear cloudy or blurred, with outlines even brighter or darker than the rest of their forms. They are sometimes visible in daylight.

The aura or soul atmosphere of a spirit is different from its form. This aura at a great distance may appear, as has been said, like a small blue point; nearer as a round blue object about a foot in diameter. [49] When they are near enough so that the aura

was to a certain part of the celestial regions. The sage asked him to think of that place and then of the capital of his kingdom, and to tell him how much longer it took to think of one than the other. When the king had replied that it took the same time, the sage said that, in the spirit, it took no longer to go to one place than the other.

48. Query, whether the instinct of homing pigeons and other animals which enables them to reach distant places, by routes which they have not before seen, has any quality of this astral power.

49. Things of this sort seen by the writer looked like large blue doughnuts, the solid part being composed of concentric rings like those of the planet Saturn, and the center appearing hollow or invisible.

can be seen distinctly, they may appear as patches of luminous mist about the size of a living being. It is said that the color of the person's skin when living has some effect upon the coloring of his spiritual body. Thus, orientals and negroes would appear darker than caucasians. The form of the spirit depends somewhat upon the angle of view. If the person developing is in the right sight vibration, the spirit appears much like a mortal, and not white or luminous. While a person is developing, the further he progresses, the more transparent spirits appear; but after he is fully developed, spirits appear to him substantial and mortals transparent. If thereafter, any spirits appear transparent, it is because they are seeking form.

The general doctrine is that, after death, all spirits go forward from youth and backward from age to the maximum of vigor and beauty. They may appear as they really are, or for purposes of identification assume the form in which they were known to the mortal. Thus, they may at first appear as very old, and later as they really are. They usually wear clothes, [50] and one spirit seen by the writer wore a striped colored costume and a turban.

The aura (q. v.) is affected as to color by the soul nature of the spirit. Thus bad spirits give off red radiations, and jealous ones greenish-grey. When there is light coming from a spirit, it is not from the real bodies but from their motion, as all astral bodies in motion leave a trail of light. The aura is visible before the actual spirit is; the spirits seldom are near enough to be touched.

The voice of a spirit as heard by the mortal is affected as to pitch by the plane the spirit is in.

Spirits, Nature of. A spirit has the same desires and thoughts as when mortal, except so far as he has developed since death. The only difference is that there is no physical disease or possibility of physical injury in the spirit world. There may be mental and moral disease, however, there. A spirit therefore is well and strong; but may be lonely and unhappy, may have a sense of separation from loved ones still on earth, and a feeling of the length of the separation. He is ordinarily not affected by conditions around him, as mortals are by earth influences.

As the emotions persist unaltered, a spirit may have for his chief object the approaching and helping of a mortal; and on account of the emotional relation to the mortal, may be affected by the latter's impatience or despondency. Their interest in a mortal may cause spirits to change their plane as the mortal changes his condition through development.

50. There is much dispute on this point. Some communicators, like Dr. Hodgson, insist they wear no clothes; others assert that they do wear clothes; and still others state that they are clothed with the aura as with a colored mist or radiance, like the gods of old.

After death, a spirit has to go through a certain development; how much, depends upon what kind of a life he has led in the body. Some of this is gone through unconsciously, and in general, any psychic development achieved in the body saves just so much time in the development after death.

Some spirits continue to be evil for a time at least; and are envious of a developing mortal, and may try to hinder his work. They are attracted by the light his aura gives out, and may try to obsess him, and to use his organism to get in touch with earth conditions. They, however, fear the name of God. Others may be merely curious but not malevolent. Others may be mentally diseased, and give the disease to a developing mortal. Bad spirits are attracted by alcohol and tobacco. After a person has reached a certain stage of development, bad spirits have no power over him.

Spirits have the power of motion in space, and can also remain motionless. When newly arrived, old habits tend to cling to them. Thus, when returning to earth, they may open and shut doors from habit, instead of going through the door. They also use speech in the spirit world for a time; but do not do so long, as thoughts can be directly communicated, and it is unnecessary to use two sets of vibrations. All thought is a universal language, so that one spirit can always understand another.

Spirits do not think they are still living upon earth, as Swedenborg said; [51] nor do they wish to return to live on earth. They are not infallible; and there are many things they do not know, as, for example, why any events should be fixed beforehand. They have to go to school to train for special psychic work, such as to be able to return to earth easily, and to see what is taking place there.

Spirits have names, usually consisting of one word, and different from those they had on earth. It is stated that these names are both collective and individual. For example, when a certain spirit is communicating, he may merely represent a group, all of whom are joining to produce the communication. [52]

It is also said that though they come to mortals as persons they represent conditions. [53]

51. This has been strongly denied through other mediums, and it is asserted that nearly all spirits have great difficulty in believing that they have died.

52. Query, whether these spirit names have certain relations to colors, or thought-forms symbolical of the respective spirits; in this particular resembling heraldic devices.

53. It has always seemed to the writer that if any one conclusion can be drawn from the mass of spiritistic records, it is that the next life is much more abstract than this one, as indeed Plato considered probable. It is frequently stated that Jesus is felt by advanced spirits as an influence and not as

Spirits, Powers of.—As to Earth. Spirits cannot return to earth without special training. It is more difficult for some than for others; and it is said to be difficult for Dr. Hodgson to do so. After training, they can return; can visit houses; can see pictures in books; can see more or less of the objects in a room; can charge objects with force; can write past or present languages; and can magnetize a room for the benefit of a developing person. In order to see physical objects concentration upon them is necessary. Thus, although they can see the radiations of a mortal without special concentration, as these have an astral character, they have to direct their attention to any physical objects they wish to see. They can go through physical objects, and can separate the astral material of their astral bodies at will, if necessary to go through an astral object. As they can see what they concentrate upon, they can give directions involving knowledge of physical distance.

As knowledge of earth, however, depends upon their concentration, they do not necessarily know anything that has taken place upon the earth since they left it; and are not acquainted with earthly conditions except so far as these concern some mortal in whom they have an interest. They have, however, a memory of what happened to themselves in earth life.

To produce telekinetic phenomena requires a special training, and the power is rare. It is said that very advanced spirits cannot return to earth; but this may be because in fact they never choose to do so, being otherwise occupied.

Spirits, Powers of.—As to the Future. (Cf. *infra*, *Spirits, Powers of.—As to Time.*) Ordinary spirits are quite limited as to their power to foresee events. Thus they cannot ordinarily predict what a person is developing, will see next or exactly when he will die; although the person's own stability and condition affect their power, and sometimes when the person is "clear" they can see the future more definitely. On the other hand, there seems to be some general knowledge current in the spirit world about the future course of things on earth. Thus it is said that there is a time coming when there will be no death such as there is now; but a man will simply step out of his physical body when his work is done, and all can see the process.

Advanced spirits can tell more of the future than the less advanced ones; and it is said that any spirit by going to certain upper planes can learn anything as to the past or the future. Ordinarily, they are not allowed to do this; but for a special purpose and to help some one, it may be permitted.

a person. Professor Royce defines a person as his purposes even in this life; and if we imagine most material surroundings and acts done away with, what is left is a sort of active concept or universal. Still we are told much of surroundings and activities which resemble those on earth.

The ability to foretell the future varies at different times with any given spirit. Thus they may be able to make very definite predictions, *e. g.*, what a person's work will be in the spirit world; that a certain person will not die from a certain cause or in a given place, or that he never will be insane, [54] or that he will have a long life. The events of the future are said to be fixed but not the path leading to them; therefore spirits can see the chief steps of a person's development, but not the time when each step will arrive. They can, however, tell that a person developing will be able to see and hear astrally before his death.

Spirits, Powers of—As to Mortals. Spirits may have known a mortal for countless years, and may be working with him for many years of his earthly life. They can be constantly with him, and can see and hear him, but not if they themselves are recently dead, as to do so requires special training. They can see the radiations of a mortal; and can cast shadows on a curtain of space which will be visible to him. In a particular case, they may not be able to reach a given mortal; and, when they do, cannot always tell what his condition is. On the other hand, in favorable circumstances, they can establish conscious communication with a mortal.

When a person begins a course of development, it attracts spirits; but many are not allowed to approach him, as it would interfere with the development. For the same reason, spirits are often not allowed to tell a person as to the time or manner of his death.

Spirits, then, can be near a mortal; and can usually tell his condition, as, for example, whether he is tired, or sad. They can imitate the breathing of a mortal, so that he can hear it; can touch him so that he can feel it; and can sometimes care for his physical body. They can charge him with spiritual forces; can cause unrest stimulating to action; or can stop the rising of his astral body, if it is going too far. The mortal's thoughts and actions are known to those in charge of his development. Thus, they can tell how frequently he has been sitting; whether he has been smoking; whether he has been on a journey, or the like.

They can, also, to help a person's development, use the mind of another person without the latter's knowledge, to find out something which he does not know; and can switch power from one person to another, without the knowledge of either. They are not, however, allowed to draw on any person's forces beyond a certain point.

As said above, it is hard for the recently deceased to approach a mortal; and to establish communication through a medium, or

54. The writer, for example, was told that he would never become insane; that he would not die from lightning; and that he would die outside of Massachusetts.

to accomplish certain results with a person developing, it may be necessary for a number to join their forces together.

Other powers of spirits with respect to mortals are; entering a room and speaking to the mortal; producing a materialization that the mortal can see, although this is a difficult matter; causing a person to feel taps or making him twitch; helping him to make money; placing their hands on his hands; knowing whether a sitter is early for his sitting with a medium; seeing what a person is holding in his closed hand; keeping an appointment to meet a mortal at a specified place; guarding a person from evil; telling what work he is doing; securing for him the help of other mortals; performing development exercises with a mortal for their mutual benefit; slapping the nerves of a mortal's stomach; telling a mortal's weight; taking a mortal forcibly out of his physical body; exerting a pull on his astral body; causing him to see an illuminated space by concentrating their forces.

Low and evil spirits can cause a person to have evil thoughts in his mind, or cramps in his body. They may try to prevent his rising by holding onto his feet; can create in him a discordant feeling; and can kindle fires to divert his attention.

The guides for a person's development are a different kind of spirits from those who can transmit messages to and from his friends. They may hold frequent consultations among themselves as to the best course for him to pursue, and may consult the higher intelligences in regard thereto. In general, the guides travel with a person, while the higher intelligences watch him from a distance.

Spirits, Powers of—As to Other Spirits. In general, the higher spirits can control the lower; although the latter may impede or take strength from the former. The higher spirits give directions to the guides as to the development of a mortal. The more advanced work through the less advanced; and, although the latter may secure the help of the former for a mortal, they have no power to call them for the purpose or to compel them to take an interest.

In general, any spirit can see any other spirit at will, provided there are no obstructions in regard to location. But there are certain separations of grade and place which prevent communication. Thus the spirit ruling the whole earth is not ordinarily visible to any but advanced spirits. Ones guides have the power, in accordance with instructions from the higher spirits, often given in writing, to prevent other spirits from approaching him. The help given in development may also be through a sort of tandem process, as communication was said to be in some cases through Mrs. Piper. That is, there may be several grades of spirits, each higher grade working through the next lower one to affect the mortal. In proportion as a person is developed, he shares the powers of the

spirits; thus, he may reach a point where his vibrations are too strong to be borne by evil spirits, and he is able thereby to protect himself as his guides had hitherto protected him.

Spirits, Powers of—As to Time. (Cf. supra, *Spirits, Powers of—* as to the future.) Spirits have a sense of time; but the duration in their own world seems not as long to them as the same period would on earth, and perhaps because of this, they have great difficulty in estimating earthly time. Their own time is measured only by the period of rest, work and play; and they have no lights or calendar to measure time by. For this reason those recently dead have a better idea of earthly time. Others see into the future regardless of time. Although one's guides, being occupied with earthly matters, can sometimes deal very concretely with days of the week and other matters of time, in general they are baffled by it, and often make predictions to be fulfilled in a certain number of units of time without being able to say whether these units are days, weeks or months. They can tell how long a person ought to sit in development work; but not how long he has been sitting. Hence, in mentioning dates they are often mistaken; and it was said of a certain spirit that he could not remember when he lived, it was so long ago.

Spirit World. There are no divisions in the spirit world other than such as arise from the varying degrees of development of different spirits. These result in at least nine zones and many spheres and plans (q. v.). There are thus, as it were, successive layers of beings (cf. Introduction). In addition to those who have entered there after living on earth, there are elementals, or beings who have never lived in human form, some of whom resemble small hairy, brown imps. There are also the dwellers on the threshold; and, in the lower planes, earthbound spirits. There are upper planes where the past and future are recorded, and can be learned if it is permitted.

This world is always full of brilliant light; or, as it is put "it is always morning there". The light is so strong as to blind a person entering at first, and unless protected by a suitable aura, serious injury might result. To some, the light appears grey, but to the highest forms, it is brilliant white. The higher spirits control the lower ones. No part of the universe is without spirit, and each star and comet has a ruling spirit of its own.

Physical sickness does not exist there, although spiritual illness may occur. Sex continues in the spirit world, and spirits may be married. All the senses are one there, and one can see and hear with any part of the astral body. Speech is, however, unnecessary, as thought can be directly communicated. It is said that there is everything there that there is on earth, only it is more perfect. Thus, there are people, trees, houses, water, birds and flowers there.

The clouds are a luminous grey. The water does not cling so as to wet persons. One peculiarity of that world is that all persons see objects exactly alike, so that there never is any doubt as to the meaning of any statement about that world. There is solid ground there, and it is said to be much like the earth, only clearer, cleaner and more real; so that it appears very natural to a person entering for the first time. There are however, no noxious germs, and no ruins or imperfections. All space is occupied, but there are many planes there as on earth. Persons are drawn together there by common thoughts and interests, and there is no trouble in finding loved ones. The wicked are taken care of, and prevented from doing harm; but there is no punishment for sin except the sinner's consciousness of his backward condition. There is also much more opportunity to know what is really good than there is on earth.

A person entering there builds a house for himself, and lives in it until he moves on, and it is then either pulled down or occupied by some one who has not learned how to build a house for himself. It can be pulled down at any time by the person's will. It may also contain pictures of the person's childhood, but these are for the instruction of the person and are not visible to others. Pictures of evil deeds disappear as the deeds are repented of. When a person moves on to another sphere, he builds another house there; and his former house, if not sooner destroyed or occupied by some one else, disappears when the new house is dwelt in.

These houses are not usually visible to other persons. Besides houses, there are streets and places of business. There is, however, no eating or begetting in this world.

Each animal has an individual soul; there is no general animal soul as the theosophists teach. Animals always remain animals, and, on death, go to the spirit world. In general they go to one of two reservations, where they are all by themselves; but if any person has a distinct memory of and desire for a particular animal, it will come to him.

Steaming from Limp Cloth. This is often used as an image in development work. Sometimes it is varied by imagining that the body is a limp netting, and that the astral steams up through the holes. The idea of flatness is essential. [55] After one has mostly steamed out, one is to pull instead of pushing; and to gather up the limp cloth in one's thought, which has the effect of drawing the astral body together.

Subjective. Means the feeling that oneself is not the guiding

55. Here again we catch glimpses of a fourth dimension, as this image is essentially the representation of a three-dimensional body as two-dimensional, to form the basis for a construction in four dimensions.

influence; or a condition where one is controlled by some other personality.

Subliminal. The solving of problems by the subliminal, as in sleep, is due to the working of the astral while at liberty.

Suicide. There is no suicide of an astral personality possible, although the desire for progress may in rare cases become extinct, which amounts to a species of death (q. v.). Suicide of the physical body has very disagreeable results in the spirit world, and retards progress considerably.

Summum Bonum. The object of life is to find out what the object of life is. Ultimately each person becomes again a part of the whole.

Swedenborg. Was partly insane, and therefore mistook his own fancies for facts in the spirit world. For example, his houses for virgins, with the walls made of flowers, were not real.

Swinging. Used as an image in development, to give motion to the astral body.

Tank. The image of a tank gradually filling with water, on the top of which one floats as a point of light is used to help the astral to rise. The object is to find a small hole in one side of the tank through which one passes out.

Thought. Creates things; so that a person may help a thing to occur by believing it likely to happen. All thought is made up of waves of motion.

Time. (Cf. Spirits, powers of, as to time; ditto, as to future; Astral body.)

Tissue Paper Figures. When one has reached a height where the background is pale blue, one sometimes sees irregular figures which look as if made of white tissue paper or white lace. These are reflections, upon the atmosphere from objects outside, and are usually refracted so that the forms are imperfect in outline.

Tobacco. Hinders development, especially near the time of sitting. It draws noxious influences, and puts undesirable products into the blood stream; but its chief evil is that it interferes with good spirits and hinders their approach.

Trance. Is the substitution of the will power of a spirit for that of the person for a short time. It is mostly a physical state, and may seem to the person merely a blank of consciousness. It may sometimes help development; and spirits may help to cause it, in which case their efforts may cause the person to have a sensation as of sinking. Spirits can also prevent it; and cold water on the head stops it.

Traveling in the Astral. (Cf. Getting out; Astral body.) After getting out, the astral can travel with the rapidity of light, and can

go to any place in the spirit world as quickly as one can think of going to a place on earth. Although one may be thousands of miles from his physical body, the astral aura would appear to be just above the physical. The distance one can go depends upon the vibration one travels in, as in the higher vibrations one can go further.

For a person developing, it is hard to estimate the distance travelled, and one may go a great distance from the physical without knowing it. One may also go so fast that to the person moving it seems as if he were stationary. At first, one can go safely only where the path is known, as into an adjoining room.

Vibrations. (Cf. Astral body; Colors; Sounds; Atmosphere; Aura; Radiations.) Every living being sends out vibrations; but those of spirits are faster than those of mortals. The latter can by study and concentration, however, accelerate theirs; and they should be developed evenly and equally on all sides. They should also be harmonious or clear, as then they allow the astral to go through them more easily.

There are different levels of vibration in the astral world, and the various vibrations on any level which produce colors lap over one another, causing a mingling of the colors. A complete mingling of all of them produces the light of the spirit world. These vibrations are in many cases given off by the auras of the spirits inhabiting the different levels; for each aura has its own radiations, whether belonging to a spirit or to a mortal. The higher vibrations are very exhausting to a mortal or anyone not accustomed to them; and lower spirits cannot endure the vibrations of very high spirits.

Different vibrations are characteristic of different activities: thus, red of sight; yellow-brown of hearing, etc. (Cf. Colors.) So, thought is or gives rise to vibrations; and speech to slower ones. All vibrations have a meaning, and the thoughts of a mortal can be heard by one sufficiently developed. The vibrations of the physical body must connect the astral body with the astral aura in order for the astral to have will and freedom. In addition to the vibrations given out by individuals, there are certain ones of a universal or general nature, as of the earth-plane.

One traveling in the astral can do so more easily in the higher vibrations; or, otherwise put, the rapidity of the vibration alters space relations. The vibrations of an astral body may cause a physical effect also, such as a physical cool breeze.

In certain stages of development the heightening of one's vibrations is of great importance. The image of going into another room has this effect. There comes a time when the chief thing to do is to sink the sense of personality in the greatness of wave motion, and to be carried along by it, so to speak. To a person developing, astral vibrations are harmonious, like bells; while earth vibrations

are more like tapping on steel. As one rises the vibrations of the earth-plane can be heard more distinctly.

Vital Nerve. Is the "silver cord" of Ecclesiastes, connecting the astral and the physical bodies. It is a fine line, not visible on the earth-plane, but casting a shadow on the astral plane. To enable a mortal to travel in the astral, this nerve must be made non-sensitive and elastic, so as to follow the person in his flight.

Water. Has a special power in warding off evil spirits. [56] Thus, a dish of water near one sitting tends to keep away elementals and other objectionable personalities; and so does the vapor of water, or putting one's hands in water. A dish of water loses its protective power unless it is fresh, and so must be frequently changed.

The image of water in various forms is much used in development. Thus drawing water from a well; considering the physical body as a pool of water; or dwelling on the image of a pool of water pointed in the center.

Wave. The image of being carried along upon a wave is used to give motion to the astral body.

Well. The image of drawing water from a well is used to strengthen the muscles of the astral body.

Whirling. The image of oneself as whirling, or of whirling objects is much used in development work. It is the opposite of the cone idea. (Cf. Cone.) Physical whirling, like that of the Dervishes, has an effect to drive out the astral, but is not a good practice. The idea of this image is to make one lose other images, as one loses the pattern of a carpet in meditation; and the effect of it is similar to that of being drawn out through a revolving tube, as a rifle bullet goes out of a gun. The image of a revolving star is used to awaken the sense of hearing.

Whirlpool. Concentration upon the image of a whirlpool, or going up or down through a whirlpool is used as an instance of the principle of contracting to a point and then expanding.

White Rose. The Order of the White Rose is referred to as being a genuine occult body.

56. Perhaps for this reason in India much meditation is done near running streams.

BOOK REVIEWS.

Scientific Mental Healing. By H. ADDINGTON BRUCE. Little, Brown and Company, Boston. 1911.

The author of "*The Riddle of Personality*" comes to us with another volume in which he distinguishes between what is called "scientific mental healing" and some other alleged mental healing which is not mentioned. Some of the chapters are reprinted from magazines in which they were articles. The book closes with an appreciation of Professor James, as the man who did more for medical and abnormal psychology than any one else in this country.

Mr. Bruce gives a history of mental healing in the first chapter entitled "The Evolution of Mental Healing", and follows this up by discussions of methods, accounts of men who have developed the work, hypnotism, secondary selves, and one chapter on psychic research. The book is a good summary of the subject and will prove both interesting and instructive to the public. There is only one thing to be said in criticism of it. The author has the usual tendency of the intellectuals to exalt certain scientific phrases as satisfying the demands for explanation when, in fact, they are only neat evasions of the issue. Ever since Mesmer the scientific men have quite justly ridiculed the claims of the laymen in this field, but have set up phrases of their own which darken knowledge quite as much as Mesmer and are effective only because the layman cannot find out what they mean. The great cry for forty or fifty years has now been for "suggestion" as the scientific explanation of phenomena which Mesmer referred to a "magnetic fluid", others to "odylic force", and still others to some mysterious agency. Now the fact is that suggestion is no clearer a term or explanation than the others, perhaps when carefully examined is not so clear. We know the word as a familiar one, especially as a function of association, but it means nothing but mystery when interrogated as to the actual agent involved in the supposed cures by it. Speaking of Liebeault, Mr. Bruce says: "He himself protested that there was nothing miraculous in his cures. 'It is all a matter of suggestion', he would say." That is, if you call it "suggestion" it is not miraculous! It is *only* a matter of suggestion! Now the fact is that "suggestion" is not any more intelligible as an explanation than miracles. It is equally a term for absolute ignorance. These men never tell us what a miracle is, and yet they are always telling us certain facts cannot be

miracles, tho when you ask what "suggestion" is you find it is rubbing a man's nose or eyes a little, or flashing a light in his eyes, beating a drum, and then throwing a few words at his head and he gets well! Or his mental states suddenly acquire a potence under these magical influences to do what they will not otherwise do! If that is not exactly the same as the work of savages I do not know what is. "Suggestion" is just a convenient term for fooling the plebs and putting an end to investigation. It means nothing intelligible, except as a term to distinguish between the layman and the scientist. Both are equally ignorant, however, about the explanation, and if there are any miracles in it they are on the side of "suggestion" rather than on that of the "supernatural". When it is sifted down the only difference between the believer in miracles and the believer in "suggestion" is that the latter can wear swallow-tailed coats and white neckties and teach in the colleges while the other must wear dirty shirts and work in the sewers.

It is high time to scientifically investigate the phenomena, not to evade them by throwing words at our heads. There is a large and important problem here and it has been systematically evaded by the very men who have been commissioned, or who lay claim to the ability, to pass judgment on the subject and yet who content themselves with covering up their own dense ignorance by words as unintelligible to the public as "isosceles triangle" was to the old woman in Billingsgate when Dr. Johnson silenced her swearing at him by using it. No doubt the term has a serviceable use in restraining dogmatism and other follies of the believer in all sorts of illegitimate causes, but it does nothing more than state a situation different from what the ordinary person assumes. But it does not supply an explanation. It only conceals it as effectively as miracles.

La Science Francaise. Two Volumes. By the Minister of Public Instruction. Paris, 1915.

These two volumes were issued in connection with the San Francisco Exposition. It is a sort of encyclopædia of French scientists and their contributions to human knowledge, including the Fine Arts. The articles are written and signed by various Frenchmen qualified for the task. The articles cover the whole history of French scientific work. There is a good bibliography with each article, and tho the volumes have no direct interest for the psychic researcher they will prove a valuable accession to any library.



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COMPILED BY R. H. GREAVES.

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The objects of the American Society for Psychical Research may be summarized as follows:

FIRST,—The investigation of alleged telepathy, visions and apparitions, clairvoyance—including dowsing or the finding of water or minerals by supernormal means, premonitions, coincidental dreams—all kinds of mediumistic phenomena, and, in fact, everything of a supernormal character occurring in this field.

SECOND,—The collection of material bearing on the nature of these phenomena. Similar data are earnestly solicited from members, but will be welcomed from any source. In this connection it should be noted that all names pertaining to such phenomena will be treated as confidential, if so desired.

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