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HUMAN PERSONALITY.

By Hartley B. Alexander.

Objections to Belief in Immortality.

VI.

And now I must digress to what is certainly the most difficult puzzle known to man—the problem of the relation of body and mind. The intimacy of the physical and the spiritual in the life we know is such that it is very difficult for us to separate them even in conception, and the fact of this intimacy is the most ordinary and cogent obstacle to belief in a spiritual survival of bodily death. That the inner nature of the body-mind relation can ever be laid bare to human understanding is far from probable: the phenomenon is too close to the life-principle. But it is not altogether chimerical to expect light on the less transcendental, though to us far more significant question of the body-dependence or -independence of the spirit. Indeed, the progress of science is such that we are already in possession of many of the essential truths.

Death derives a certain spectacular quality from the soul-bereft body which is its outward token and bequeathment; and there can be little doubt that it was the presence of the corpse and the need for its disposal which first impressed upon the dawning human intelligence the mysteriousness of man's constitution. Animals view the dead of their kind

with indifference, curiosity, or revulsive terror, but man, from an immemorial antiquity, has resorted to the most laborious devices for the preservation and honoring of the bodies of his fellows. Tombs are the most ancient of human edifices, and sepulture is by far the most significant of all primitive human customs. The practice of sepulture implies a creature gifted with reflection and capable of some ideal analysis of his own nature—one who has come to recognize in the bodily husk the terribleness of its fall, and, in order to supply the loss, dimly re-creates for it an animating soul.

To be sure, man is slow in dissociating the spirit from its bodily dependence; the conception of a disembodied life is at first beyond his powers. The hutless Australian black bearing with him in his wanderings the bones of his kindred, sometimes for years, and the cultured Egyptian garlanding the ancestral mummies at his feasts, alike show this primitive inability, while the mere fact of sepulture betrays at least a belief in the eventual restoration of the communion of soul and body. But though the spiritual and material be thus blurred in conception, in instinct there is none the less profoundly discerned the fact that the human reality includes a life, a person, which gives significance to the body rather than derives meaning from it. And herein is already forecast the idea of spiritual being.

The evolution of this idea shows, *pari passu*, the slow coming into consciousness of the problem of body and mind. The primary contrast of living body and corpse is one that seems to call for crude substraction, and it is only natural that the earliest attempts yield a conception of the soul, or "life," that is purely physical. Thus we have the elementary identification of the soul with the blood,—that blood which yet in Homeric thought must be lapped by the meagre ghosts ere they can find strength and speech, and which with us to-day is still the "life blood." Or again, the soul is the breath, the "breath of life" (*ψυχή, πνεῦμα, spiritus, anima*), which the Romans deemed it a sacred duty to catch with their lips from the lips of a dying kinsman; or it is the not less physical shadow, the "shade" (*σκία, umbra*), the possession of which marked Dante in Hell as a living man among the dead.

From conceptions such as these the transition is imperceptible to the notion, most widespread of all, that the soul is a sort of unsubstantial replica of the body (*εἶδωλον*, simulacrum), usually a miniature, a manikin. Yet this transition marks a clearer realization of the soul's relation to the body; the soul is no longer an attribute, but a double of the physical self, to which it is united by the magic bond of resemblance, so that what the soul suffers, the body suffers, what mutilates the body, mutilates the soul. Among the ghosts that flocked about the trench where Odysseus ran the blood of the sacrificed ram were phantoms of "battle-slain men, wounded by brazen spears, girt in their bloody mail"; the ghosts of our own time go clanking with them the dismal symbols of their taking off, each in the crippled, bloody or headless plight which marked his body's last estate; and there is a pathetic story of the West Indies that when the slaves began to resort to suicide to escape their miseries, the masters mutilated the dead bodies, thus, through fear of a mutilated life in the world to come, stalling the survivors from imitating their comrades.

Thus the distinction of soul and body began to be felt,—their relation being explained, as were all natural reactions, by the magic of mimicry. But as yet there was little notion of spiritual agency; the physical force of the living body was the only agency primarily appreciated and this was not analyzed. It was the fact of death that first determined the conception of the soul, whose being was accordingly framed wan and feeble as the proper complement of the nerveless body. Hence Homer's description of the dwellers in Hades, *εἶδωλα κενεῶν*, "eidola of outworn men"; and hence, doubtless, the odd attitude of the living man toward his own soul—as if 'twere somewhat half foreign, a mere baggage, a hanger-on, a nursling of his body,—an attitude which may in part explain the common belief in the diminutiveness of the soul, and which finds an almost ludicrous expression in the patronizing address of the dying Hadrian to his own spirit:

Animula vagula, blandula,
 Hospes comesque corporis,
 Quae nunc abibis in loca
 Pallidula, rigida, nudula,
 Nec, ut soles, dabis jocos?

To philosophers, and before all to Plato whose influence in the conception is still potent, we must turn for a realization of the meaning, power, and individuality of spiritual agency. Plato's theory possesses striking analogy to the primitive notion of mimicry as causal force. He believed the soul to be an Idea or mode of the Divine Mind which operates, as all Ideas, by inspiring in brute physical being the desire and emulation of its divine perfections: the body imitates so far as its mortal nature permits the beauties of its spiritual pattern. In this view there is a startling truth to the facts of life—volition being so largely a matter of the physical exercise, its end and designings so entirely ideal,—and it is therefore of little wonder that it so long satisfied the requirements of growing reflection. Indeed, its truth stands to-day an essential truth of human nature. At the same time, for a way of thinking conditioned by mechanical conceptions it gives a too mythical account of the *modus operandi*: it does not fit in with the common notions of causation, and it leaves the critical intelligence still restless as to how soul and body, mutually independent, can interoperate.

The question has never really been answered except by metaphors. The body is the "house of clay," the "tenement," of the soul, or, in the less felt figure of our physiologies, the brain is the "seat" of our consciousness. Even Descartes' famous theory, that the soul is a dimensionless entity stationed in the pineal gland by the infinitesimal motions of which it deflects the animal spirits this way and that, is but a variant of this figure of the "seat," which, on the whole, is more satisfying to the modern mind than the competitive simile, that the "brain secretes consciousness as the stomach secretes bile," or that consciousness is an "epiphenomenon" of the body.

Yet, though they explain nothing, there is a certain gain in these metaphors. They narrow the problem and give more explicit terms. With "soul," or "mind," and "body" it is hard to avoid playing fast and loose; with "brain" and "consciousness" we must at least be aware when we are offering and when avoiding a solution. So far as actual knowledge of the inner relation of body and mind is con-

cerned we are no whit beyond Empedocles who held that objects give off effluvia which pass through the organs of sense and impress themselves upon the soul, but we are very far beyond this in our understanding of the issues involved; we have rid ourselves of distressing ambiguities and drawn a clear line between causal fact and thought convention.

The whole science of physiological psychology rests on the generalization that every alteration of consciousness is the direct accompaniment of brain activity, but it makes no pretense of explaining these mutual changes. Affirmation of the parallelism of mind and brain events is in no wise affirmation of their identity nor even of their causal dependence. To say that a salt whiff of the sea accompanies a tremor of olfactory nerve-cells is not to pronounce as same what our words discriminate: the sensation is one thing, the nerve-change another; and could we (as seems eminently plausible we may) match every distinguishable conscious state with a parallel brain state, the sum of the brain-states could be no more than a vastly interesting symbolism of the mind. It would form a kind of chart or algebra of mental history and it would have the same sort of value that an accurate chart or a competent formula possesses. Certainly it would be keenly useful—provided we command the proper stimulus—to know that whenever neuron x tingles neuron y a prick o' the conscience must rouse to right action; but we cannot dream, thereby, to have hit upon a ground for defining the nerve-change as a form of compunction (which is what a materialistic view necessitates). What we have ground for saying is that here is a mechanism, the human body, of enormous importance to conscious life and bearing such unique relationship to the man-side of the world that, could we grasp it, the clue to man's destiny would be in our hands.

It is possible that the solution is of unsuspected simplicity. We need first to rid ourselves of awkward prepossessions: we must fix firmly in mind that the psychologist's parallelistic scheme is only a comfortable convention of his, enabling him to dodge a perplexity which, interesting as it may be to us, is of little moment to his pursuits and purposes. The psychologist carefully equating brain-state and conscious-

state is equating real and fictive fact: the brain-state of *X*, which we will suppose he is able to examine, is something he directly *sees*; *X*'s thoughts, which he parallels with the brain-state is something he *imagines* only. *X*'s mind is to the psychologist what any man's mind must be to any other man, an ideal construction, an imaginary portrait, a fiction of *X*'s experience. And it is not by analysis of such a fictive mind but by analysis of a real mind—say, the psychologist's own—that the mind's true nature is to be ascertained. We may learn something of the human body by study of manikins and charts but for the final fact we must resort to flesh and bone; and so it is with mind.

The real conditions of our quest are hidden as much as revealed by our terminology. "Consciousness" we treat as if it were a thing among things rather than a name for things collectively in their felt relations to ourselves. Perception of a physical object we term a "state of consciousness." We might better say that it is an "object-consciousness"—an apple-consciousness, a chair-consciousness—and that as a fact of our individual history the thing has no existence except as perceived-object. In other words what we feel as reality is the mass or series of our perceptions. But what we call truth or true nature is usually something very different; for us it is something wholly ideal, for it is the result of our taking thought upon perception and consciously or unconsciously infilling it with the products of our thinking—as the truth of the tree is the complex of its image and our botanical education.

Consciousness, then, is but a name for a certain aspect of experience, the reality or real-seeming aspect. What we call "thing" is in full "thing-consciousness"; what we call a "truth" is "thought-consciousness" or "idea." Things we recognize as making up the substance of our actual world; truths are vicarious things, symbols of actualities we do not directly know. If we are to be true to experience we must get rid of the notion that "conscious" and "bodily" represent the same sort of duality as "physical" and "spiritual." Conscious experience embraces both physical and spiritual elements and with the same sort of immediacy, and

our only interest is to inquire whether the spiritual elements give a greater promise of permanency than the physical.

I think the point may be brought home by considering a single member of the body, say the hand. One's hand at rest upon the chair-arm seems curiously disjunct from the self: its contact with the cool wood is impersonal and objective, in fact it is almost as much a part of the not-self world as is the wood; like the kitten's tail, the intimacy of its peculiar attachment to one's experience is only distantly felt. But quite different is the same hand in action. The active hand is a consciously directed tool. It is become a part of one's self in a more cordial relation; though yet not essential to one's sense of being, it is distinctly a part of one's contact with objects—sharing their qualities through touch, and, through muscular effort, imparting new qualities. The active hand is a tool or agent of one's intention; it is that part of reality *where change is actually being wrought* in the carrying out of this intention.

The italics give the important point: we have body-consciousness where change is being wrought—either actively, when we mould environment, or passively, when environment impresses itself upon us. We have body-consciousness, to put the case otherwise, just where we should expect from biophysical reasons to find it, where its warnings and directions should be of most avail. Commonly we have but a very vague apprehension of the body as a whole; two or three centers of friction are about all that we can heed at once. But for physical purposes—bodily preservation, nourishment, propulsion—these are all that are necessary. Nature has accommodately specialized certain portions of the physical mechanism, the sense-organs, for the sole sake of keeping us in touch with reality at the salient frictive points. The outparts of the machine are the only parts of which we need to be actively conscious for practical guidance, and but for occasional danger signals we are left comfortably oblivious of the automatic inner mechanism.

I give this commonplace with emphasis because it seems to answer directly the otherwise natural question of why we have not consciousness of the intra-bodily mechanism. The

body as a whole works automatically; it is a perfect machine and there is no need for consciousness of its operations except at those points where adaptation involves choice, where it might go wrong but for the control of reason. Our physical organisms act physically upon a physical world, altering and being altered by that world. They produce and reflect a current physical personality, the visible, substantial man, the man who wears clothes and can be photographed. There is every reason, biologically speaking, why, if the physical body is to be (what in fact it is) a real agency in the world, its conscious control should be concentrated upon its direct contacts with environment, its handlings, seeings, hearings. There is no biological reason why its internal processes should be other than automatic and unconscious.

Body-consciousness, then, is the immediate token of man's independent physical action, or, otherwise put, the body is the tool of the evolving mind. So far as any individual is concerned, his own body has no existence or meaning except as the instrument or center of his contacts with Nature—that is, with what he feels to be other than himself; his body exists for him merely as the form through which he must realize (to the extent permitted) that inner design or life-unity which he feels to be his *raison d'être* and vaguely terms his "better self." As for another's body, this exists, first, as one among the physical facts which make up the contactual- or thing-consciousness of the individual; that is to say, it is a perception-fact, significant just as being perceived; and it exists, secondly, as the outer expression and vehicle of a personality ideally symbolized under the spur of imaginative insight: even under the forceps and scalpel of the dissector the body is nothing except it be the presentment of an ideal physical nature or the symbol of a human consciousness. However it be considered, the body represents a purpose to which mind is the key.

In turning to natural evolution for an explanation of this purposiveness of conscious being, we are giving up immediate experience for inference. The evolution of body and mind is an historical, hence an inferred fact. It is based upon critical judgments of evidence and its final test must be the

rationality which we feel our inferences to possess. I preface thus that the reader may take me as understanding that what I offer by way of reason is mere hypothesis, supported by evidence to be sure, but no proven case.

The body, then, is a naturally evolved machine. But mere mechanism (as heretofore urged) is a partial and irrational conception having in it something of the monstrous; mechanism has meaning only in connection with a use or purpose of the machine. The body-machine in the order of Nature, is unthinkable as not working to some end; that is, we must find some rational satisfaction in the contemplation of the body's work, and this (may we not affirm it?) can only lie in the manifest trend of that work the immediate exemplification of which is consciousness while its ideal design is the wrought personality.

That immediate consciousness should comprise so much clutter and flurry and work-a-day weariness, so little of the ideally satisfying, may at first view seem a denial of any ideal end; but against such haste we should reflect that Nature has endless time to work her will and again that our bodily life must needs be fitted to its environmental necessities. Why we may not know, but physical reactions, pains and pleasures alike, are the telling factors of our present discipline. And while we are living the life of Nature it is not to be supposed that the meaning of a complicated and lasting life-scheme can be continuously present in its moments.

The wonder is, perhaps, that we have so much insight into the ideal character of the world, into what we term its truth. If Nature be viewed as an agency for the development of ideal types, of which the human is one, it cannot be expected that the developing creature should know its destined end from the beginning nor that its consciousness should develop through other than immediate needs. It is only by slow gains that a little ideal insight is achieved, the hard-won privilege of aeons of blind endeavor.

But if the body thus incarnates a life which indefinitely transcends its present show, it yet remains to ask whether the transcendent life may have other incarnations than this by which we know ourselves? whether there can be experi-

ence apart from brain-mechanism? and whether it can include a sense of personality?

The question has been implicitly answered in our estimate of the function of the body and the nature of bodily consciousness. The body is the physical locus of the human person, evolved as the instrument and expression of his conscious life. This life, in so far as it is sensible merely, is utterly bound down to bodily limitations; it is local, restricted, evanescent. But consciousness is not merely body-consciousness; it is not limited to sense elements. It embraces along with this—possibly as a kind of refinement of the sensible elements—certain ideal elements whose whole point is their transcendence of present bodily needs and informations. They represent the plan and scheme of an understanding, and the *apparent* motive, in the order of Nature, of the discipline which we call human life.

The burden of my previous discussion has been to show that this apparent motive accounts for itself as reference to a more abiding, fervid, and opulent experience than that of which we commonly have conscious token. This hidden experience is what builds up personality, and more and more, as evolution advances, replaces bodily by ideal manifestation. In its inner character, it not only is independent of the body, but it is antagonistic to body-consciousness and tends to usurp its place.

An experience apart from the body is thus necessary to explain experience of the body; and it exists, in fact, in what is commonly called subconscious experience. But its evolutionary trend is toward an ever fuller conscious manifestation, toward an ever fuller conveyance of a sense of personality, or self-realization. Even within experience as we know it there are rare elements, ideal elements, or mystical, if you will, which are utterly irrelevant to the physical world, and, so far as we can judge, dependent only upon the secret nature of personality. It is surely not borrowing privilege to regard such experiences as prophetic of an estate wherein the curbed instincts of the spirit shall have freer rein than mortal circumstance allows.

The universe, as reason builds it, is an edifice of possibil-

ities; Nature is a moulder of ends. For ourselves, the only foundation of rationality must lie in what we may grasp of Nature's purpose in creating us. This, if it is shown anywhere, is shown in our ever-present sense of evolution and aspiration,—in our dissatisfactions, to put it contrarily. We live unceasingly for the future, be it the coming moment, month or year. So Nature has compelled.

There is but one inference to be drawn from these considerations: either the incompleteness of our mortal, fragmentary life must have for its satisfaction a future answering to our aspirations, either this or man's reason is but a horrible leprosy of the mind. Between spiritual evolution and cosmic madness there is no middle ground. On the one rest all truth and faith; with the other is only delirium and chaos.

In turning from this theme it may be noted that the view expressed has a bearing upon the incarnation of Christ. It is somewhat difficult to see in the life of Jesus, if he be conceived as always fully conscious of his divinity, the same utter nobility which would be were his consciousness merely human: that is, it is hard to believe that a Divine Mind could be made to suffer from the trivial, which is what human frailty must appear to it. But if the divine nature be viewed as subconscious in Jesus, if it be the moulder of his human life but not its sentience, then the human passion becomes real and intelligible. And surely such must be the case if all bodily life is incarnation—a binding down of the spirit for present discipline in the terrene environment. And even as the mystery of His, so would the mystery of man's divinity be made intelligible.

VII.

The conception of human personality which we have gained is, in broad summary, of a center or node of creative energies, individualized and to a certain extent made independent within the whole being of Nature. Outwardly these energies find expression in the physical and perishable body; inwardly they appear as a complexity of thoughts and feelings more or less directly reflecting the body's history, yet assuming an harmonious proportion and betraying an

ideal trend which we interpret as character and in which we find the true rationale of bodily life. We have thus a spirit—a concrete intention of Nature—assuming at once a body-experience and an ideal experience, but distinctly intensifying its activities, where lies all its promise, in the ideal. The body resolves into a mere incident of the major development.

Such a conception is inherent ground for belief in the continuance of the personality after the cessation of its body-experience: the whole *raison d'être* lies elsewhere than in the body, in promise of some more adequate fulfillment of the foreshadowed type. And this inherent likelihood is variously reinforced. To begin with, faith in immortality is so natural to man that its realization would seem perforce natural to Nature, while the profound rôle which this faith has played in the evolution of the human mind makes it impossible for us to conceive Nature as other than blindly monstrous without some satisfaction of the essential motif upon which she has contrived humankind. Further, so far as we can discern, man is the most capable of all the lesser delegates of Nature's creative intelligence, and since the alteration of the world in ideal ways is so chiefly with him, it can but be inferred that she has need of his assistance. Surely the need is There, in the realm of his promise, far more than Here, in his crude apprenticeship.

In all this there is presumption for the continuance after death of the nobler human activities. But over against such presumption must be set a seemingly contrariwise conviction. This is man's sense of his own puny weakness and unworthiness.

Even with savages such conviction is present. There is a kind of wistful pathos in the Tongan belief that immortality pertains only to the better class of men, the chieftain class, while the rout of mankind are doomed to extinction. And from this it is but a step to the widespread primitive notion that the sempiternal estate of the ordinary soul is a wretched and emaciate existence in dismal Sheol or gloomy Hades whence perchance a precarious few, favored of the gods, may be rescued to the bright light of day. Our war-loving Teuton forefathers conceded a Paradise, Valhalla, to

the heroic slain, but consigned him of the "straw-death" together with wife and thrall to sunless Hel; and the no less battle-ready Aztec deemed not only the souls of slain warriors, but those of sacrificed victims, and—odd addition—of women dying in child-birth, worthy a future in the train of glorious Tonatiuh, the Sun, whither the man dead of years or disease might not hope to win. It may even be that our own Heaven and Hell are but moralistic refinements of an ancient belief in selective immortality.

To a more matured thought the sense of human unworthiness and belittlement becomes accentuated. In the grandiose plan of a World a mere mortal is the most trivial of incidents, toy and occupation of a day of the Creator's plentitude of time: surely it is a pitiful arrogance, the very culmen of impious *θβρῖς*, to built expectation upon so frail a favor! "What is a man that thou shouldst magnify him and that thou shouldst set thine heart upon him?" The passionate cry of Job finds a curious complement in the frequency in primitive theologies of fainéant creators—supreme deities to whom no sacrifice is offered and for whom no rite is performed because they are believed to be too exalted to notice human affairs; such, for example, was Pachacamac, the Peruvian pantheos, whose name, Garcilasso tells us, was never uttered save with bowed head and reverent gesture, yet to whom no offering was made and no prayer addressed.

In every polytheistic religion is to be seen the same tendency. In the lower hierarchies are departmental or "familiar" deities directly concerned with the affairs and needs of the individual worshipper. Above these, progressively more withdrawn, are gods dealing with tribal, national or universal affairs, until in dim supremacy is reached some far Prime Mover, lone and majestic, and transcendantly oblivious of mortal hap or interest.

Browning, with his unerring instinct in matters theological, shows Caliban reasoning such a fainéant deity, listless and remote, above his spiteful Setebos:

There may be something quiet o'er His head,
Out of His reach, that feels nor joy nor grief,
Since both derive from weakness in some way.

I joy because the quails come; would not joy
Could I bring quails here when I have a mind.
This Quiet, all it hath a mind to, doth.
'Esteemeth stars the outposts of its couch,
But never spends much thought nor care that way.

And not even Christian assurance permits approach to God without humility of spirit: man in himself is neither worthy nor capable of salvation; Divine mercy is the only explanation of Divine concern for him.

Some inheritance of this Christian humility there may be in the abashment which the naturalist professes in the presence of Nature. Certainly the conception of the world as a huge cosmic mill repetitively grinding forth meaningless destinies, which, for the most part, is what science yields, is not one to inspire other feelings than horror and fear: all that the touch of such a Nature can give is a ghastly suggestion of throttled life. As a matter of fact, steady retention of such a conception is impossible; that way madness lies. The human mind is incapable of regarding the world as unimbued with some element of inner mystery, some portion of that apotheosized human nature which we call divinity, and it is before this exaltation of his own kind and his own life that man is abashed. The naturalist's reverence of Nature is his instinctive acknowledgment of Nature's animism.

Here, I take it, we come to the pith and point of men's belief in their own unworthiness. The scale in which the worth is estimated is a human scale, and the reason for the condemnatory judgment is not that human nature is so pitiful in its essence but that in this mortal life it is so paltry in its achievement. The fact of what man is is set over against the ideal of what he should be and is found wanting. The dwarfed reality shrivels before the giant possibility.

That one of Nature's facts, local, limited, evanescent, should realize its own limitation and condemn its restricted being for the sake of a transcendent being—here, surely, is a wonder! Yet only so can we describe man's dissatisfaction with his local importunate physical embodiment as contrasted with that ideal which we term Nature's Truth. For of that Over-being, be it "God" or "Nature," from the mystery and spell of which comes abashment and awe, the very es-

sence is human and personal. When we speak of Nature in the large, the Nature of laws and histories and destinies, we really designate the ideal form of our human intelligence. We mean by it no present physical fact, but our thought of what reality may or must be—that is to say, our conceptual creation.

Nature's universals are our ideals. It should be needless to add that, being so, they are the ultimate measures of our personalities. The human mind creates itself in its discovery of truth, and truth, in turn, is the symbol of the mind's growth and the image of its powers. To adopt Plato's metaphor, human nature "participates" in the universal Nature, and the form of this participation is truth.

Truth, then, is the measure of man—as is never more evident than in the belittlement of the here-and-now self in presence of our conceptual creations. But we should not lose the correlative axiom: that man is the measure of reality. Nature as a harmony of laws and processes is an ideal creation, the total truth; but truth, participating in humanity, is the reflection of an ideal human nature and intelligence; that is to say, it is the likeness of a personal Mind.

There is and there can be no evasion of our primitive bent toward personification of natural events and ways. Personification means intelligibility, reduction of the world-riddle to homely and familiar parable, and it is indispensable to all ideal conquest. The whole cast and glamour of reality-in-perspective is of wills and intentions (evolutions, as we say, having in view the external aspects of growing things) whose natures we can only conceive as in man's inner likeness, that is, as personalized.

But personification is in many degrees. We may say, for instance, that our globe possesses a personality: it develops from youth to age like a living being, runs its gamut of experience, and at last (who knows?) sinks into the cold and dark. At another extreme of time, the sunset—a single golden hour, running a course of its own and dying away with at best but the imaginary promise of a successor. Earth and Evening, each has its ideal image like an indwelling sprite, and in each is death and decay.

Mere personality is not in itself escape from transitoriness. The ideal nature must be more than a map or pattern of the reality; it must have in it something incommensurable, it must have a range of promise which outleaps immediate being, ceaselessly erecting for itself more opulent futures. Unless Nature be all awry such a personality cannot but be immortal.

Evolution implies a foreseeing personality in Nature as a whole. Possession of knowledge, prevision, truth, reveals it in man. That so gifted, at once prophet and artist, man should condemn his present backward attainment, is but the better surety for his future. For the correlative of his condemnation is his idealization, and idealization is the natural incentive to acquirement. Without the consciousness of present frailty and insufficiency there could be no meaning in human endeavor and no influx of that aspiration which is the psychical secret of evolution. It is not to be thought that Nature should have raised up a power so unique to no end nor fulfillment.

The truth that our adverse judgments of men are in fact but measures of the enlargement of man's nature is so evidenced in tragic poetry that I would revert once again to this most subtle and human of the forms of art.

The Aristotelian definition of tragedy is "imitation of life," but tragedy is much more than imitation: it is also an earnest and profound criticism, and along with imaginative exaltation it implies in the poet an attitude toward human affairs formed under the domination of his more ulterior faculties. It implies a largeness of view, partly philosophical perspective, partly the poise and dignity of the poet's judicial office. For the tragic poet is inevitably a judge, and that which he judges is the value of human nature as he finds it and its place in the economy of the world as the world is seen by him. It is the truth and convincingness of this world-view that gives majesty to his art; it is the economy and clarity with which is drawn the naked and essential man that gives it poignancy. The mere material catastrophe is of little moment compared with the fact that upon man in his

most utterly segregate human character is passed a judgment partaking of the finality of the Last Judgment.

I suppose that the gift of cosmic vision has never been more conspicuous than with the first great tragic poet. Yet Aeschylus read man's nature with a sympathy so broad that none of its traits could appear belittling: even its uglinesses assume heroic proportions. And however surely man may be shown in helpless bond to Fate, however certain the Nemesis, there is imported thereby no sense of human triviality: man may be weak and broken, a sorry pupil under the tutelage of stern masters, but he is never insignificant. In fact he is at the very centre of the world riddle: it is for him that the decrees of Fate are drawn, for him that the gods execute their judgments.

So intensely is the Aeschylean cosmos anthropocentric that one might almost define it as "Promethean" from that one of the poet's tragedies in which human fate looms most august as a motif of world evolution. Prometheus is the Titan martyr for man; he is a god ready to endure torment and indignity that he may aid humanity to a more godlike estate. So he brings to man the divine fire and the civilizing arts which fire enables. This he does in foreknowledge of the terrible vengeance of Zeus—a foreknowledge which is yet not sufficient to fortify his lips against the cry of woe when at last he is left by his tormentors chained on the bleak Caucasus:

O holy Aether and swift-winging Winds,
And tumbling Rivers, and unrest of Sea's
Illimitable laughter! All-mothering Earth,
And thou circling Sun all-viewing, ye I cry!
Behold me, god in god-inflicted woe:
Behold me, lacerate and worn
Mid stripes and shame and scorn
Doomed to withstand the years that come and go!
For oh, he did devise me cruel wrack—
New lord of high Immortals!
Oh, alack!
To-day's woes wailing so I wail to-morrow's
And whence shall spring an ending of these sorrows?

Yet he is not overborne; for his is the gift of prophetic insight into Nature and Destiny—ideal foresight, the supreme endowment of humanity. And so, even in the midst of af-

fiction, his spirit—symbolizing the poet's perception of the divine in man—maintains its austere reverence of that Will of the World which has laid upon him at once his task and his pain.

Yet, what say I?
I have foreknown all things—the fated ways,—
And on me here falls naught unreckoned. 'Tis meet
With patience to bide out the destined course,
Saluting in unconquerable Necessity
The swerveless Will.

Still, on this theme of Fate
Nor silence nor its breaking is enjoined:
For boon to mortals have I got this pain;
Yea, I am he that searched the heavenly fire
Forth from its secret source, bore it, in the pith
Safe-prisoned, stealthily thence to be men's teacher
And the server of their arts. So I endure
His vengeance, swung fettered 'neath the barren sky!

This strange myth of the martyred divinity is but one expression of an ever-recurrent theme—the god sacrificed for man—seeming to dominate the shadowy background of the primitive human consciousness. At its basis is the human sense of unworthiness, the conviction of sin; at its culmination is faith in redemption, the atonement. It is the naïve and perhaps fundamental expression of man's belief in the world's interest in him and his destiny.

Such faith is the essential background of noble tragedy. To the Greek view of the world it was unaffectedly natural: men were half divine, gods half human, and Nature but the outworking of the divine-in-human destinies of mankind. But modern thought has passed far from such easy anthropocentrism. Nowadays there remains nothing of that neighborliness of the Cosmos which could set its bounds just at the outskirts of the barbarians and establish its actuating powers upon the near Olympus. Earth's navel is no longer at Delphi,—nay, the earth itself, which then seemed the center of all, is but an incident of a solar system, in turn but an incident of the Universe. In a world of which the measures are light-years, what is a mere man? Human decrees and the ordinations of mythic gods, are they not pygmied beyond expression by that Natural Law which constitutes the formulary of a reality infinitely more stable and certain than any

personality? Before the massiveness of such conception even the sense of physical abasement is outmatched by the shame of spiritual littleness and of the vanities of this contentious life.

The degree and bearings of the transformation wrought is instructively brought out in the successes and failures of that recent work in which the modern cosmic view finds its most ambitious exponent. Tragic poetry has received a distinctive addition to its genre in Mr. Hardy's "The Dynasts." Challenging modernity appears already in its complex and novel structure, with its many acts and multitude of scenes, its shiftings from land to land, from earth to overworld and overworld to earth, even from sphere to sphere of the empyrean. And its men are handled in masses and nations rather than as individuals, while over and above them are the Phantom Intelligences; the Ancient Spirit and the Chorus of the Years, Spirits of Pities, Spirits of Rumours, Spirits Sinister and Sardonic, Earth's Shade,—in the background, dominating all, the Immanent Will.

That the first impression produced should be of uncouthness, intemperance, chaos, is no matter of marvel, for it is not easy for the imagination to grasp the world *en bloc*. But a second impression gives the clue to the order in this chaos, and it is not a little significant that it should come from the sensuous altitudes which determine Mr. Hardy's perspectives. He shows us segments of earth's geography so broad that the busying human figures appear as "cheese-mites," and armies on the march as monochrome streams with a motion "peristaltic and vermicular like that of caterpillars"; the roofs and houses of cities suggest "the tesserae of an irregular mosaic," while on the sea "far-separated groups of transports, convoyed by battleships, float on before the wind almost imperceptibly, like preened duck-feathers across a pond." Yet even this breadth of view is detail of the whole scope of the poet's intention. All Europe is the scene of his drama as in the Fore Scene from the Overworld he bounds it:

The nether sky opens, and Europe is disclosed as a prone and emaciated figure, the Alps shaping like a backbone, and the branching mountain-chains like ribs, the peninsula plateau of Spain forming a head. Broad and lengthy lowlands stretch from the north of France across

Russia like a gray-green garment hemmed by the Ural mountains and the glistening Arctic Ocean.

The point of view then sinks downwards through space, and draws near to the surface of the perturbed countries, where the peoples, distressed by events which they did not cause, are seen writhing, crawling, heaving, and vibrating in their various cities and nationalities.

This altitudinous cosmical view is the very foundation of our modern way of thinking. It has a familiarity shared by no other *Weltansicht*—the degree of which we can only realize when we try to gain again the snug proportionateness of the Greek view or the fantastic and nebulous mediaeval conception of a treacherous earthly vale opening to magical caverns beneath and girt about with terrifying seas and monster-haunted marches. Mr. Hardy shows us our globe diminutive and mapped and we at once appreciate the display as familiar and normal.

But when we pass from this sensuous cosmism to the ideal, Mr. Hardy's drama is not so convincing. Not that it fails of either interest or thrill nor yet of that sincere response which is recognition of a true and moving portrayal of human nature. But the great tragic emotion, that hush and suspense which betokens revelation of man's inner character and destiny, this we do not meet—nor shall we, it is safe to predict, when the unpublished third part of the poem appears.

The reason for this is that Mr. Hardy's personifications of Nature (true to the Nineteenth Century) are insincere and half-hearted. From the Immanent Will to the Spirits of Rumors they represent rather a *tour de force* of the intellect than a confession of veritable faith. The reality of the poet's philosophy is materialistic determinism—the very feeblest and most tenuous shadow of that spiritual Will which we know in human character and are coming to read in Nature's evolutions.

The hopeless incongruity of this materialist conviction with the instinct of true poetic animism is made apparent when, in the continuation of the Scene cited, the poet endeavors to visualize his philosophy:

A new and penetrating light descends on the spectacle, enduing men and things with a seeming transparency, and exhibiting as one organism the anatomy of life and movement in all humanity and vitalized matter included in the display.

This viewing, after a pause, the Spirit of Pities observes :

Amid this scene of bodies substantive
 Strange waves I sight like winds grown visible,
 Which bear men's forms on their innumerable coils,
 Twining and serpentine round and through.
 Also retracting threads like gossamers—
 Except in being irresistible—
 Which complicate with some, and balance all.

And the Spirit of the Years interprets :

These are the Prime volitions,—fibrils, veins,
 Will-tissues, nerves and pulses of the Cause,
 That heave throughout the Earth's compositure.
 Their sum is like the lobule of a Brain
 Evolving always that it wots not of;
 A Brain whose whole connotes the Everywhere,
 And whose procedure may but be discerned
 By phantom eyes like ours; the while unguessed
 Of those it stirs, who (even as ye do) dream
 Their motions free, their orderings supreme;
 Each life apart from each, with power to mete
 Its own day's measures; balanced, self-complete;
 Though they subsist but atoms of the One
 Labouring through all, divisible from none.

Such effort to vivify dissections is merely grotesque and painful, and at the last the poem fails of convincing truth because it shares that monstrous deformity which is in the very essence of the Machine and gives a touch of the horrible even to the familiar tools of our material life. In each particular scene Mr. Hardy's men are human flesh and blood, but in the largeness of his view they become mere puppets dandled and jumped by a senseless world-mill.

A chastened exaltation, sprung at once from humility in the won and faith in the unwon humanity, is the convincing token of great and fateful tragedy. In place of this "*The Dynasts*" leaves only a sense of *vanitas rerum*—as if the spectator were grown old in the seeing and had long ceased to be moved by events which he still must follow with perspicacious intelligence,—and we turn from the drama, world-weary and indifferent as Mr. Hardy's own gray Spirit of the Years.

It is little strange that an alteration of perspective so great as the modern view shows in comparison with the

Greek should blur the anthropomorphic cast of thought and make less vivid the personifications of the imagination. But acknowledging the change, there is yet to say whether it indeed involves so much of a dehumanizing of the world as may at first sight appear. The anthropomorphism which we reject is founded upon the merely terrene man, and the adequate ground for our rejection of it is the paltriness of the human body in the physical universe and the pettiness of current consciousness in comparison with the grandeur of Nature's evolutions. But there is a far more significant anthropomorphism—a psychomorphism—founded on that inner personality which we are coming to recognize as the essential part of man, and this, even in our most mechanical conceptions we do not wholly escape. The very gist of our recoil before Nature is poignant recognition of that secret and enduring self beside which the specious self is but froth and bubble of reality, and our abashment of Nature and Nature's law is in last analysis abashment before our own idealizing powers. Our measures of Nature's greatness are our own human conceptions, our human mind, and that of which we stand in awe in our contemplations of Nature can in fact be nought other than Nature's ideal image, of which, through her subtle and prophetic inspirations, ourselves are the creators.

It is not a little thing that a mind should have come to be which is capable of imagining a better than its native world, even a betterment of itself; and such imagination must be, in some sort, pledge of its own realization. What I may call the tragic sense—the sense of human unattainment—is our most precious attestation of the human value of this pledge. It proves us still incapable of living faith in other than a man-centered world—though the Man be divine and super-human—and it bears witness to the enlargement of our natures beyond mortal bounds. In the order of Nature it is the psychical token of progress.

Realization of present fragmentariness and inadequacy is thus a token of cosmic health. If it be saddening for the sense of weakness that it brings and the pain which always attends a breaking away from the familiar and dear, it is yet

salutary because it is a breaking away and represents promise of a finer reality to come.

The power to idealize is Nature's *ad hominem* answer to pessimism; and Man's condemnation of man is his vindication of humanity.

PROFESSOR MUENSTERBERG AND DR. HODGSON.

By James H. Hyslop.

Prof. Muensterberg is out again as fool-killer in the *Sunday Magazine Supplement*. He admits being so flooded with correspondence on the question of immortality that he has to attack psychic research in order to find relief. His mode of attack is of the kind which I think demands some notice in this *Journal*, just to call the reader's attention to the kind of evasion, prevarication and misrepresentation which this subject has to meet at the hands of persons who cannot keep company with the best men in Europe and America. It would not be worth while animadverting on his remarks were it not that it will be the policy of this *Journal* to show no mercy to men who do not adhere to the strict truth in the treatment of the subject. The highest duty of the scientific man is allegiance to the truth and to deal with his colleagues and opponents on the basis of their own statements and with a strict regard to the position which they take regarding facts. Readers may know that Prof. Muensterberg has claimed the invention of a means for detecting liars and criminals. I think all who are fortunate enough to have seen Prof. Muensterberg's article and to have compared it with the articles which he is criticizing will agree that the proper way to meet his assertions is to apply his own instrument to himself, and if it proves unnecessary it will be for the reason that his animadversions tell their own story. One would like to place Dr. C. G. Jung, Privat-Docent in Psychiatry at Zurich, on the jury just to see what the verdict would be, but we shall waive that privilege and content ourselves with the assurance that this instrument for detecting the truths which have been concealed may work successfully on

Prof. Muensterberg. Nor shall I favor hanging him if the case is won. I should make a recommendation to leniency.

The paper is a criticism of what was published in this *Journal* last year during the months of February, March and April, purporting to represent communications from Dr. Richard Hodgson since his death. The only objection that any one can make to his discussion is the amount of evasion and prevarication involved in it. I have no remonstrance to make against the severest criticism and the repudiation of my views of the phenomena, or even to abuse for insanity or other weakness in this subject. That is to be expected in this age, in which scepticism is quite as bigotted and intolerant as belief ever was. Men make a great mistake if they suppose that scepticism has no bias. It has the same bias as faith, and those who understand human nature will readily admit this. The reaction against the ancient materialism in the Christian period brought with it a strong antagonism to the "natural" and an overwhelming interest in the "supernatural." The pendulum has swung the other way and now science is just as Catonic in its *delenda est* about the "supernatural" as ever theology was about the "natural." A man can believe in both or neither of them as definition may determine in this age. We have gotten far beyond the categories of previous centuries in our thinking about such things. I, for one at least, am not interested in believing or denying either of them. They are dead issues and a man who shows the characteristics of a mad bull when he thinks the word "supernatural" is still living in the middle ages.

But I shall be chivalrous in this matter. I am going to frankly concede that many of Prof. Muensterberg's remarks show a correct perception of psychological laws and actions, and of objections to the acceptance of spiritistic theories on the evidence which he garbles in his references. I am not going to defend the spiritistic theory here, nor would I defend it on such evidence as he says I have done. I shall respect every point he correctly makes in estimating the articles which he quotes. But I shall show no such leniency to evasion and misrepresentation. Some of his remarks show very clearly that he ought to be a member of the Society. It is

the critical man that we want, and we would rather have a cantankerous man like Prof. Muensterberg than the Laodiceans who are so lukewarm. A man who passes by on the other side cannot be touched, but a man who puts on his helmet and rushes out to fight is just what we are seeking. There may just as well be two bulls in the china shop as one.

I shall call attention to some clear instances of evasion and misrepresentation. I quote first the following statements by Prof. Muensterberg:

"Dr. Hyslop assures us that these facts must be recognized as supernatural, and that the explanation through spirits is the most rational hypothesis."

I would reply to this that there is not a sentence in the articles that asserts any such assurance whatever. I carefully avoided using the term "supernatural" throughout the articles. I expressed no assurance whatever regarding any explanation. I did not even defend the spiritistic hypothesis. I mentioned it only to disclaim any purpose of even defending it as true. It was only in the last article that I even tried it as a working hypothesis. In all the others I was careful to say that I was not proposing it as an explanation and that I was more interested in making a record of the facts than I was in defending hypotheses. Cf. pp. 95, 106-107, 147-148, 183-184, and 227-228. Readers will remark that in the first two articles I did not even advance or defend spirits even as a "working hypothesis," much less assert that there was any assurance about it. In another passage Prof. Muensterberg says:—

"I should be willing to accept that at least as an argument, if it were shown that the replies were convincingly characteristic of the man, or could have come only from his personal knowledge, or could have been under no circumstances the brain product of Mrs. Piper herself. In my opinion there is nothing in all the material which forces on us such a concession: on the contrary, every so-called proof reduces itself to a conversation which lacks those essentials."

The modifying words "convincingly characteristic" and

the two later clauses make this statement quite a truism, as a condition of being convinced. I would not care to dispute the general truth of this. But his opinion that there is nothing in all the material that is characteristic is worth just as much as any man's who knew practically nothing of Dr. Hodgson personally. One meeting with him in a talk about hypnotism would hardly suffice to justify such a view as against that of those who knew him intimately for years. I fear that Prof. Muensterberg formed his opinions very much as he did years ago on the evidence when he said that he had spent a vacation reading a hundred volumes on the subject. What are "convincingly characteristic" messages? Does Prof. Muensterberg define these? So far as any reader can determine from such general language as this, it can mean nothing more than Prof. Muensterberg is not convinced, and it half implies that nothing whatever could convince him, in spite of his "willingness." But there is a more vulnerable statement on the same point, more vulnerable, however, because it omits the word which makes that which I have quoted a truism without affording any standard of either belief or doubt. The second passage is more careless in its statements.

"I have said that there is nothing characteristic of the man who purports to speak from heaven. I might add at once, 'Everything is characteristic of the woman whose hand is scribbling the answers.' We must not forget the same woman with whom Hodgson worked through many years, and who had become thus most familiar and intimate with the whole circle in which Hodgson moved. His idiom and his methods blended with her memory of the man."

Now Prof. Muensterberg did not previously say that there was nothing characteristic of the man: he said "convincingly characteristic." The present statement is one that is more debatable, and it also shows that he attached no importance to "convincingly," and we take his present denial of any and all characteristic phenomena. If, then, there is "nothing characteristic of the man," etc., how can Prof. Muensterberg say that "his idiom and his methods blended with her mem-

ory of the man?" His idioms and methods were certainly characteristic of the man. If they were not what would Prof. Muensterberg regard as "characteristic?"

Again, how does Prof. Muensterberg know that "everything is characteristic of the woman whose hand is scribbling the answers?" Prof. Muensterberg does not know Mrs. Piper. He has never had a sitting. He has not spent any time in the study of her life and her ideas, language and manners. He knew about as little concerning Dr. Hodgson. But of Mrs. Piper he knows about as much, especially regarding idioms, as the average man knows about the language of worms. And then to declare in such an authoritative way that "everything is characteristic" of her! It is a pure guess and a bad one at that. If Prof. Muensterberg had actually taken pains to know something of Mrs. Piper he would not have risked his veracity by such an *ex cathedra* and unsupported assertion. It is for those who know Mrs. Piper and who knew Dr. Hodgson to say whether there is anything characteristic there or not of either one of them, and we can hardly be expected to respect the opinion of a man who never had anything to do with one of them and talked a while with the other about hypnotism! Is that the way Prof. Muensterberg studied Harry Orchard?

Another unwary statement. "The only thing which perhaps could not be hers (Mrs. Piper's) was his scientific interest and further facts which he kept secret from her." A little later when animadverting on an incident in which I had said that we could hardly suppose a certain fact had been told to Mrs. Piper by Dr. Hodgson before his death, Prof. Muensterberg says that "it seems certainly not improbable that he had talked to her about that too." Now where is the evidence of this statement? Not one iota of it. Then, what about the relation of this statement to the previous admission—and this without any evidence, that Dr. Hodgson did keep things from her? If he was so careful as to keep from her what he admits, was it not likely that he was careful in the other? Why does Prof. Muensterberg try to ride two horses going in opposite directions?

But there is another slip worse than this. Prof. Muens-

terberg says of my statement regarding the incident: "Mr. Hyslop acknowledges that Mrs. Piper probably knew of Hodgson's desire to reply to Mrs. Sidgwick," etc. Now I did not acknowledge anything of the kind. I was extremely careful not to admit this. I said "we may suppose that Mrs. Piper knew of his desire," etc. I was not admitting it to be a fact. I was conceding a point to scepticism by not asserting where there was no proof and allowing the *a priori hypothesis* to go unquestioned in the argument. Personally I think it almost certain that Mrs. Piper knew nothing whatever about his desire in the matter. I very much doubt if Mrs. Piper ever heard of or saw the article of Mrs. Sidgwick criticizing Dr. Hodgson. Mrs. Piper has never shown any special interest in the subject, and Dr. Hodgson, as a fact, was extremely reticent about all his affairs and those of every one else in his intercourse with Mrs. Piper. This I know from my experience with him, and with the probable certainty that he would say nothing about his desire to reply to Mrs. Sidgwick I think it more likely that he would say nothing of his projected meeting with me. But I was willing to let the sceptic have his way with the first matter, not because I conceded it as a fact, but only as a chivalrous yielding of an argument. And then in addition to this Prof. Muensterberg omits to tell the reader why I quoted the incident at all. I was not giving it as proof of anything but as containing a feature which has value and which my critic fails to mention. The same fault can be found with all his quotations.

One of the most inexcusable acts of a man pretending to be scientific and to be fairly discussing his opponent's facts and theories is to quote the part of his evidence which the writer does not value and to omit that which he does value. It is amazing to see the evasion involved in the treatment of one of the cross references. Prof. Muensterberg wants to ridicule certain passages and selects those to which I attached no value at all and neglects to tell the reader what I did value. The passage I have in mind is the one on pages 129-132 of the *Journal*. Prof. Muensterberg quotes only what he finds on page 129!! Of course he did not dare quote the rest of it and make such assertions as he wanted to make in a

newspaper article. We should apply his instrument for getting people to tell the truth in such situations. He escapes being convicted out of his own mouth only by a policy of prevarication. A list of a hundred words here ought to make him stammer like the poor girl whom he found to have been eating chocolate candy and lying about it.

The same criticism can be applied to what is said about the St. Louis incident (p. 141), only a part of which he dares to quote. He also fails to tell the reader that I had explicitly said that I attached no importance or evidential weight to it, and neglects to tell the reader the incident related to it which was at least suggestive. Prof. Muensterberg wants to tell a hypnotic story which was as irrelevant as it was falsifying in regard to my record. I shall not say more about it than this. The scientific man will readily discover the recreancy of my critic. If he were anxious to deal truthfully with the facts and position taken by me he would have been careful to have stated the matter differently. The incident which I wanted noticed was not at all the one he quotes, and yet I could not make my point without quoting it. You can easily appear to win victories if you run away from your enemy and never actually face his guns.

Prof. Muensterberg does not quote a single incident to which I attached importance. He garbles what I said and allows the reader to think that there are no better facts in the record than those to which I myself gave no evidential value alone. Every intelligent reader, not to say every intelligent scientific man, would perceive this at once. It matters not whether he would agree with my view of their evidence of more than subconscious mental action of the medium. I do not care for agreement, but I do care for truthfulness in representing the facts. This is an especial right when Prof. Muensterberg has the audacity to attribute to me views which I do not state and doubles his sin by misquoting the facts or insinuating that what he does quote is what I had based certain conclusions upon.

Now I come to some points on which I shall claim invincible protection. Prof. Muensterberg shows what he would regard as evidence of a spiritistic theory, and he does this in

his statements about "characteristic" messages and what he would like to know about the nature of a transcendental world. What we usually understand by "characteristic" messages would be idioms, phrases, and mannerisms and perhaps literary style. Now if Prof. Muensterberg thinks that this sort of thing would be accepted by me as evidence of spirits he very much mistakes my notion of scientific evidence and reduces himself to a very much lower level of intelligence than I have been accustomed to concede to him. I would not be caught attaching primary importance to any such features of the phenomena. They would have their value, but it would be corroborative and not proof. I should be ashamed to go before any scientific court with that claim, and I am sure that a thorough critic would quickly discredit my judgment if I depended on such evidence in the case. It requires a very different sort of incident or evidence to prove personal identity, and it is quite astonishing to find a psychologist honored with a chair in Harvard University thus exposing his conception of evidence in such a matter.

The second betrayal of his idea of evidence is still more amazing. We must quote it in full for the benefit of readers who will not see his article. He says:—

"Fancy a scholar, through many years of his life, absorbed by one passion,—to understand the conditions of existence after death,—devoting his whole scholarly career to this one group of problems, and discussing them a thousand times with his most intimate friends. And now he enters into the land of eternal mystery; all the secrets which no living man has ever grasped are unveiled to him, and, with full consciousness of personal identity he at last attains the power of direct communication with his friends; he can be the first to convince mankind and to transform the hopes of millions into a certainty,—and in this glorious position he speaks, or rather gossips about the most trivial and most insignificant matters!" Again:—

"And even if he were unskilful in proving his existence, he would have furnished his friend Hyslop at least with some new insight into the wonders of the over-world which they discussed so often."

Now first as to matters of fact. It was not Dr. Hodgson's one absorbing passion to understand the conditions of

the existence after death. Prof. Muensterberg, with his one conversation on hypnotism, was not likely to discover what that passion was, especially as he admits they both carefully avoided conversation on it! I happen to know that it was not. I had sixteen years of intimate acquaintance and frequent conversation with him and we never once even talked about the subject. His passion was for evidence that there was such a world, not what it was like, and he accepted precisely the same view of what is evidence for it that I hold, and spent his intellectual efforts in finding it. He did not waste time on investigating what such a world was like. He knew too well the problem of evidence to be guilty of such inexcusable folly and ignorance. It will some day be a problem to determine something on this point, but neither Prof. Muensterberg nor I will live to see the day when any assurance has been scientifically determined on this feature of the problem.

Now how would Prof. Muensterberg verify any statement or information volunteered by spirits on such a question? Our problem is proof of personal identity at present and not the conditions of a future life. We are concerned with the *existence* of such a life, not its *nature*. Any attempt to substitute the latter issue as the one to be solved first only exposes one's ignorance. Dr. Hodgson knew his business too well to be caught in any such folly, and it is one of the "characteristic" features of the messages that this conception of the problem runs throughout the communications as they do not in that of any other "communicator." I do not attach any evidential value to the fact, but it ought to convert Prof. Muensterberg on his own confession of what evidence is. But when science is primarily verification, how would my critic assure us that any revelation about that world is true? Granted that we have proved its existence and the survival of personal identity, how would Prof. Muensterberg verify a revelation which he admits he wants? I am not going to be caught in that trap. I think I know better what evidence is, and I do not want my colleagues or opponents to assign me to the madhouse for ignorance of scientific method.

Prof. Muensterberg assumes, as one statement in the

passage quoted clearly proves, that, if I was communicating with Dr. Hodgson at all, I was in "direct communication" with him. That was not the view presented in the articles, and if Prof. Muensterberg is going to criticize at all he must criticize what is said, not what he imagines has been said. If he had shown the patience of a scientific man he would have read what was said and would understand that those who accept the spiritistic hypothesis do not for one moment suppose that spirits are in direct communication with the living. It is the fundamental conception of the hypothesis that they are *not* so in the cases under discussion. That was made particularly clear in the third article, to which not a single allusion is made by my critic, and it was the *crux* of my views. It was convenient to evade that and all evidential matter in order to mislead the public in regard to the position actually taken and which could not be so easily objected to as some imaginary caricature.

Again he assumes that Dr. Hodgson, if he were communicating at all, came "with full consciousness of personal identity." Now what evidence has Prof. Muensterberg that, spirits, if they exist, have "full consciousness of identity?" What evidence has he that they have any at all, if they communicate? Why make *a priori* and gratuitous assumptions like that in a scientific issue? I made it clear that I did not assume any thing of the kind and spent the third article showing how the facts, if supernatural at all, proved that there was not a "full consciousness of personal identity." It was the crucial point in the whole theory and it was incumbent upon Prof. Muensterberg to meet that and not to fight with a straw man that was the product of his imagination and of the impatience of a sceptic who did not read the facts. It may be that spirits, if they exist, have this power of full consciousness, but that has to be proved, not assumed.

Moreover, has not Prof. Muensterberg yet learned that a man may possess personal identity and yet not be conscious of it, so to speak? He ought to have learned that from his experiments in hypnosis. I mean simply this. A man who exhibits the phenomenon of alternating personality shows no consciously mnemonic connection between the two streams

of consciousness. But he will reproduce without recognition in both streams incidents that belonged to his normal life. This has been proved over and over again by men like Pierre Janet, Dr. Morton Prince, and Dr. Boris Sidis. It is not a fancy. It is a proved fact, and is well illustrated in the Ansel Bourne and Sally Beauchamp cases. That is, the subject of mental action remains identical, but the consciousness of this identity does not remain intact. Now death may have precisely the effect of accident or disease on the self-consciousness of personal identity. Has Prof. Muensterberg any evidence to the contrary? I do not say that it does have this effect. I have no scientific proof of it. But there is nothing in physical or normal psychological science to show that personal identity and the consciousness of it remain together after death.

But let us assume that spirits, if they exist, do possess full consciousness of personal identity in their normal life, can we assume that they possess this when they are communicating? If you assume this what is your evidence? Why may not the phenomena of alternating personality show themselves in that life? Is it not just as possible that the communicator may be in an abnormal or dream-like and delirious conditions, as are many cases of disintegrating personality among the living, and this as a state imposed by the conditions affecting the communicating? What evidence to the contrary has Prof. Muensterberg? Now it was a part of the theory that this full consciousness of personal identity did not exist at the time of communicating, and Prof. Muensterberg was not only in duty bound to discuss the issue as I had determined it for him, but he was equally obliged to prove his assumption that a spirit, if it exists, has this full power. But not one iota of evidence does he present. If abnormal psychology had not shown us that personal identity and the consciousness of it could be separated he might have more evidence for his accusations. But psychiatry has shown it to be a commonplace of abnormal psychology that one may be the same person and not be aware of it. It forever remains possible after that to imagine that spirits, if they exist, might not possess this full consciousness while communicating, and

it would only be a matter of evidence to show that they did or did not.

It is apparent to any one who has read at all on this subject that Prof. Muensterberg evades the issue and has not arisen above the most uneducated man's assumptions regarding it. If he had had the patience of the truly scientific man instead of the impatience of the sceptic he might have been able to represent the case rightly and to have discussed the main issue of the articles. But you can never expect unscientific men, even if they do hold a chair in psychology, to discuss this subject fairly until it becomes respectable. I do not take offence at evasion and misrepresentation. I shall only abide my time, and when our priests of psychology find it respectable to treat the matter seriously and scientifically I am sure that they will claim a share in Maria's work of killing the bear.

Prof. Muensterberg revolts at the triviality of the incidents, and this is a natural consequence of his wholly unwarranted assumption that spirits retain full consciousness of their personal identity. But he forgets two most important facts. The first is the unwarranted assumption mentioned, and the second is that only trivial facts will ever prove this identity. If he had exhibited the patience in studying the reports, he would have seen in my Report on the Piper case some years ago that I had anticipated this very objection and answered it by experiments with the living. The arrangement of a telegraph line between two buildings at Columbia University enabled me to try what the living would do to prove their identity over a wire. I left them to their own spontaneous choice for this proof, and if Prof. Muensterberg will be patient enough to read the results he will see that living men, professors and students, in the full possession of their faculties and consciousness of personal identity chose as trivial incidents for proving this identity as we ever got through Mrs. Piper. Here the facts absolutely contradict Prof. Muensterberg. But he might also have recognized that I made a special point in the articles of the fact that the triviality was not due solely to the need of this for proving personal identity, but that an abnormal mental condition ac-

accompanied the communicator's efforts. This it was his imperative duty to recognize and treat accordingly. He may have rejected the evidence. Of that I could not complain. But he has no right to misrepresent the view taken and mislead his readers into the belief that I was advocating views which I did not defend for a moment. He can gain a point only by prevarication and if he wishes to accept that responsibility it is only necessary to let him have his way.

The last part of his article is one of the most astonishing pieces of dogmatism and evasion that I have ever witnessed on the part of a man who claims the slightest knowledge of abnormal psychology and subconscious mental action. He says:—

"I admit Dr. Hyslop's best will for strict reserve; yet there seems to be not the slightest occurrence between Dr. Hyslop and his mediums which is not entirely explainable from the kind of abnormal brain action which every psychologist knows from observation of hysteria and hypnotism, of dreams and neurotic aberrations,—abnormal happenings which certainly do not need the spiritualistic machinery."

The remainder of the article is taken up with this sort of assertion, and in one other statement he says, "there is no subconscious personality whose powers are by principle different from or superior to the functions of our conscious self." I shall come to this last statement again. But in regard to the previous quotation I can only say that the only excuse for it is, either his evasion and misrepresentation of the facts that I presented in the articles, or his entire lack of insight as to the nature of them. Of course, if you neglect to tell the reader the only facts on which I placed any value and garble those you quote you may make out a forcible case. I think I should fully agree with Prof. Muensterberg's view if the facts were not other than he quotes them. I would be the last person in the world to suggest or defend spirits on such evidence as he says I do. I was careful in these cases to say explicitly that I was not proving spirits by them. To some of them I distinctly attached no importance whatever, and that fact ought to have been recognized instead of implying

or asserting the opposite. He will have to try his machine here for detecting liars. But if Prof. Muensterberg had quoted the facts on which I did place value, or if he had recognized the incident in any case which did favor the supernormal he could not have quoted a single case in the history of psychiatry and abnormal psychology to show an analogy to dreams, hypnotism, and hysteria. I shall here call the reader's attention to some of the incidents, that he and Prof. Muensterberg may see if abnormal psychology has any record of the like. We must remember that abnormal psychology relies on normal experience for the contents of what happens in hysteria, dreams, etc. The subject does not report knowledge of a supernormal sort in such conditions. Past experience is the basis of all that occurs. This Prof. Muensterberg admits. How, then, would he account for the evident indications of intelligence not normally acquired in the following incidents which he is very careful not to quote.

The incident of the "young light" indicated on pages 100-101. The incident of Miss X., pages 103-104. Why not have quoted the reference to "Billy Newbold" and the ocean beach and the Washington incident, pages 105-106. They are clearly indicative of information not due to chance and with some evidence of being supernormal. Owing to the fact that Mrs. Piper was the sole medium of their communication I could not place as much value on these as on the cross reference cases, and I was careful to indicate this attitude toward all that came through Mrs. Piper alone, a circumstance of which Prof. Muensterberg does not inform the reader, but allows him to suppose I held otherwise. Again, why did he not quote the whole of the Quentin incident, and especially that part of it which shows more than guessing in the intelligence involved? I refer to pages 130-132, all that was significant having been deliberately omitted from his account and the reader allowed to think that I laid the stress of evidence on what I myself regarded as non-evidential. Then again the Smith incident, pages 133-34. Let the reader also compare his quotation about Dr. Hodgson not wishing to be regarded as an idiot with what I said in the article. Prof. Muensterberg stops the quotation at the point where it

began to be interesting and evidential. He carefully refrained from giving the reader the truth, page 142. There are several other incidents of importance which have also been unnoticed by him, and so with this statement I leave him to a jury of intelligent men who will apply his instrument for making people tell the truth.

Now if a man cannot see that such facts as I have referred to are not explicable by dreams, hysteria, hypnosis, etc., argument with him is impossible. If Prof. Muensterberg really thinks they are why does he not produce cases in which this sort of foreign intelligence is found? He here has only bald assertion and has to base this on garbled quotations of others' experiments, not accurate work of himself. He distinctly limits subconscious personality to powers not exceeding the normal, as I have indicated in my quotation, and yet does not even attempt to show how supernormal information is producible by such powers. Of course the incidents he quotes might well be accounted for by normal secondary personality, if they did not contain direct associations with facts that are evidence of supernormal information, and this regardless of their explanation by spirits. But a man who can say what Prof. Muensterberg does in the face of facts which would prove a man guilty of murder, is not to be taken seriously in any scientific problem. And simply because he cannot see evidence when it is presented. With such men we cannot argue. They need insight and experience more than logical argument.

I think we have the clue to this mental blindness on the part of Prof. Muensterberg. I quote again:—

"But while the psychologist rejects, in the one case as in the other, the explanation through spirits as superfluous and illogical, he ought to be willing to confess that behind the mere argument of reason stands more powerfully still the argument of emotion; his whole being abhors this repellent caricature of immortality, this vulgar materialism which makes the after life a trivial continuation of the lowest strata of our personality."

Now we have come to the central feature of Prof. Muensterberg's nature. He believes in deciding scientific problems

by emotion and not by fact or reason. His beliefs are made by his will, not by his intellect. That is certainly the mark of his position in his article. He has certainly shown much emotion in his criticism, and if that is his criterion of truth we should expect him to join the Salvation Army, or if that is not respectable enough he might go into a monastery. When I get to the state of deciding my opinions by emotion I think I shall have reason to commit suicide. I do not understand that science requires me to respect emotion as a criterion of truth. To me science has been a standing protest against such a method, and I am sure that Prof. Muensterberg's colleagues everywhere will agree with me on that. It is certain, however, that the common mind agrees with him about it. It revolts against all that excites his antagonism and contempt. But I had not supposed that Prof. Muensterberg wanted to keep that sort of company. I had supposed that he relied much more on his intellect for knowledge.

Besides he again shows his entire ignorance of the position which was taken in my articles. He insinuates or implies, in the passage quoted, that the spiritistic theory holds the view here attributed to it, namely, that our personality is of a degenerated type after death. The third article which he is very careful not to discuss and the direct explanation of all that excites his mirth, shows that he has no right to adjudge the matter in the manner that he does. If he is criticizing others than myself he should say so, but he should not leave the reader to suppose that I hold views which I distinctly repudiated. I explicitly limited the facts to mental conditions associated with the effort of communicating, and left no indication that the normal spiritual life was as degenerate as is implied by my critic. A little honesty in quoting the record would have saved him that mistake. I had actually indicated that the theory involved the hypothesis of a dream-like state of the dead as a condition of communicating, thus explaining the triviality and confusion which so emotionally excites the disgust of my critic, and he has not the frankness to acknowledge that this is a fundamental part of the position taken and to deal with it accordingly.

But let us suppose for the sake of argument that the future life is as a state of degenerated personality precisely as Prof. Muensterberg imagines it must be if the evidence is to be interpreted superficially. Suppose it is an inane and imperfect state, what has that to do with the problem? What evidence has Prof. Muensterberg that it would not be one of personal degeneration? What have we, as scientists, to do with it but to admit what the facts prove? Are we to deny evidence because we do not like the conclusions which it enforces? Have our likes and dislikes anything to do with the truth? If the evidence shows that the facts cannot be explained by normal or abnormal psychology, are we to reject it and the view which it supports solely because we do not like what it indicates? Shall we deny the existence of atoms, for instance, or of ugly people, because they excite emotional dislike? I may not like the future life, but if it exists I shall have to accept it as I accept all my disappointments in this life. It is none of my business whether this universe does what I like or not, I have to accept it. If its plan involves my insanity in the next life or some process of degenerating personality I have no choice about it. There is no more reason for denying its existence on the ground of this puerility of conditions than for denying the existence of the world now on the same grounds. We certainly have triviality and puerility enough in the present life and whether disgusted with it or not, we do not think of denying the existence of it on the ground of this dislike. The criterion of emotion applied here might save Prof. Muensterberg his trouble with the present order of things. Christian science would be a help to him. But if he wishes to play to the galleries he must be conceded his privilege, tho we shall not at the same time extend him the claims of a scientist. As scientists we must leave emotion out of account or accept the category in which that standard places us.

I do not object to the criticism of a spiritistic theory. I understand the dislike of its superficial appearances and I also fully appreciate the difficulties in sustaining such a view. But they are not such as arouse the antagonism of Prof. Muensterberg. I have defended it as a working hypothesis

partly out of contempt for the cowardice which most men display on this subject and partly as the best means of studying details and ascertaining whether any unity could be given the phenomena by that view, which was not discoverable in other explanations. If the theory is false it must be discussed and rejected as I have defined it. I cannot be held responsible for the misrepresentations and imaginations of Prof. Muensterberg. It is his business to accept the issue as I defined it, or plainly state how he conceives it. He does neither. He assumes to state my position in a way that makes one think he actually applied the maxim which he ascribes to the sceptic, namely, of being too impatient to read such stuff. If you cannot read it the wiser policy is to say nothing about it. But if you speak *ex cathedra* on views which you have not examined you must not expect merciful or respectful treatment.

What Prof. Muensterberg says under the head of "the scientist's duty" is evidently intended for popular instruction, but it is curious that he parades this as if psychic researchers had never thought of it. One would imagine from its insinuating tone that psychic researchers had never known anything about subconscious mental action and brain states. Prof. Muensterberg here talks as if he was supposing we were children five or six years of age. The fact is, that about all he knows of the unconscious has been the result of psychic research itself. It was the psychic researchers that taught the world the cautiousness which we have to maintain regarding spiritistic phenomena because of the large range of subconscious action. But one would imagine from the self-complacent teaching of Prof. Muensterberg that we people interested in psychic research did not know anything about these things and were needing to sit at the feet of the Harvard professor. All this is highly amusing. It is good advice to that part of the public which has never heard of it, but I fear that Prof. Muensterberg underestimates the knowledge of that public, as it has had drummed into it for twenty-five years the limitations of the supernormal from subconscious mental action, and psychic researchers have been the

foremost teachers to emphasize this. Prof. Muensterberg would lose his authority if he admitted this.

But I would like to see him produce a single case of hysteria and dreams of the accepted type that can exhibit any such phenomena as are recorded in my articles. The student of abnormal psychology knows very well that they do not accord with his conception of those pathological states, and hence he either remains silent about the matter or suspects fraud and has not the courage or willingness to make himself responsible for such an explanation. I think fraud of some kind is by far a stronger hypothesis than any such pathological processes as Prof. Muensterberg mentions. But he exempts Mrs. Piper from this suspicion, which would be the most conceivable one for the man of the world, and asserts suppositions for which there is absolutely no warrant whatever in the field of pathology. It sounds very learned, of course, and the average man has to retire from this sort of explanation very much as the old fish woman had to tremble at Dr. Johnson's calling her an isosceles triangle. One has only to throw up his hands at the assertion of irrelevant hypotheses, especially when this requires us to begin the elementary education of both my critic and his audience in regard to the history of psychic research and its work, as well as the legitimate and accredited conceptions of hysteria, dreams and hypnosis. Either evasion or ignorance of the truth is so amazing here in all this that one wonders why Prof. Muensterberg exposed himself to so easy an attack.

I repeat that I am not here defending the spiritistic theory. That doctrine can be expected to take care of itself. All that I ask for is strictly honest methods of dealing with facts and hypotheses supposed to bear upon the issue. A man who does not yet know that the proof of personal identity is the first question in deciding whether we exist after death, and that, when you have excluded fraud from the count, it does not require a large amount of the supernormal having certain characteristics to prove that identity, has still to learn his alphabet in the problem. It should be clear to any one not biased by emotion and false conceptions of the problem that the facts in many instances, as given in the re-

ports on the Piper and similar phenomena, are not due to chance coincidence and guessing. They show more intelligence of a rational sort than anything discoverable in ordinary pathology, and it does not matter how you explain them, they are not so easily brushed aside by men like my critic unless they are willing to sacrifice all reputation for estimating evidence. Discarnate spirits may not be the correct explanation, but if they are not, some relation between living minds very like fraud or an unproved telepathy will have to be assumed to prevent our giving up the problem as insoluble. I am willing to accept any of the last three if Prof. Muensterberg and others will marshal the evidence for their applicability. But I am not going to listen to irresponsible assertion. I want evidence and a rational conception of the issue, as well as a disposition to discuss it as defined, or to show cause for a better definition of it.

It must be remembered and re-emphasized that my articles did not assert that any single fact had any evidential importance that was conclusive. I would not have tested a working hypothesis on the basis of any one of them individually. But it was their collective value that required something else than normal or pathological explanations. This ought to have been a truism for Prof. Muensterberg. The synthetic and selective unity of all the facts was what gave them their force, and while I explicitly discounted many incidents I called attention to certain associations and characteristic incidents that showed an organizing intelligence at work beyond the normal powers of the medium and pointing to the personal identity of a definite and deceased person. It is not garbled incidents that will excuse scepticism. The critic must show that the collective and teleological unity of the facts is not such as the alleged spirit would naturally adduce by some form of reproduction or association and that the facts were probably or certainly acquired by the medium in some normal manner. Otherwise the appeal to hysteria and dreams will not apply any more than they apply to my experiments on the identification of personality to which reference was made above, and which also proved demonstrably that the evidence for identification need not be half so rigid as we had been accustomed to make it in psychic research.

A RECORD OF EXPERIMENTS.

I.

In accordance with the statement made in the December *Journal* we begin in this number the publication of detailed records of some experiments which have recently been made. It is not the intention, in this plan, to publish them in illustration or defence of any explanation whatever of them. The *Journal* is to be primarily an organ for the publication of facts which readers may interpret and explain for themselves. We shall, of course, admit criticism and discussion of theories where they do not savor too much of either advocacy or hostility in a prejudiced manner. But the main object of this publication will be the recording of facts, with as much certification of them as the circumstances will allow. In the mediumistic phenomena which the following records will illustrate the same policy must be adopted. They will necessarily assume the form of such records, but no explanatory hypotheses will be advanced regarding them. They will be accompanied by such notes and comments as will make them intelligible to all readers as psychological facts, and whatever interpretation may be given them must rest with the reader. We are not even concerned with them as evidence of the supernormal. They are published as psychological phenomena having a certain form and designed to interest the disbeliever as well as the believer in supernormal facts. We shall never have any understanding of these phenomena until we view them as a whole, with all their confusion, triviality, mistake, indefiniteness and generally unsatisfactory nature, according to the common sentiment. The non-evidential side of the facts require as much patience and fair treatment as the evidential, and hence the publication of these detailed records will afford us an opportunity to supply readers with all types of material in small quantities for their information and study. We shall not care whether they are "important" or not in the estimate of those who are looking for the wonderful. Our primary problem as a Society is the investigation and record of facts, not necessarily the exploiting and proving of some preconceived theory. The records which we are

here publishing are designed to illustrate this plan and to afford our readers and members examples of the kind of matter on which whatever theories we may hold may rest.

The first set of records which we publish are those obtained in experiments with Mrs. Quentin (pseudonym) who is the lady mentioned in earlier numbers of this *Journal*, in the articles of last year. I need only add here that Mrs. Quentin is not a professional psychic, but a private person in the best social circles and gave her time and experiments to me from a purely scientific interest. She will not experiment for any other purpose, not even for her own and her friends' curiosity. There is no need of suggesting the ordinary objections to the honesty of the lady as the usual dubious motives do not exist in her case. Any suspicions of her integrity would have to rest on other suppositions than the ordinary motives of a professional psychic, and I dismiss them from the account, as any one who knows Mrs. Quentin would do. The time may come when respectable people will find it safe to let their names be known, but this will not be until our ostentatious and omniscient sceptics can substitute gentlemanly courtesy and respectful treatment for bigotry and ridicule of things about which they take no pains to inform themselves. Intelligent and respectable people are not going to expose the innermost secrets of their experience to a lot of self-styled scientists to be treated as cranks or insane. They will simply mingle with such people socially and let them live in their ignorance. As soon as our universities and academic popes can condescend to help in the solution of really great and important problems, instead of forming little cliques and mutual admiration societies with the leisure and salaries for discussing issues for which there is no human interest or value whatever, there will be something like moral and gentlemanly treatment of respectable people who have interesting and important facts to record. I am sure that Mrs. Quentin is ready to relieve any one of suspicion about her work, but she will not and ought not to expose her life to people whose standard of judgment is no better than the usually omniscient sceptic. Scepticism is legitimate and as much of it as you please. I have to indulge it more than

the public knows. But scepticism and bigotry are not proper associates, tho among our alleged scientists today they seem to be as natural companions as dogmatism and religion in the middle ages. Besides newspaper lying and libelling have to be avoided.

It is unfortunate that any reader has in any way whatever to depend on my judgment of the case for the right to treat the record seriously, but it will be so in this subject until those who pretend to intelligence can learn that making fun of a subject is not science. Every one has had the chance to ascertain all that is desirable about Mrs. Piper, Mrs. Verrall, and others exhibiting similar phenomena, and it is important that they should be so able. But in many cases we shall have to wait for a better public opinion to permit the revelation of names and character. Until then readers will have to be content to take the best that we can get in this subject.

The records which I am publishing below represent work with the Ouija Board, which is a plain board having the letters of the alphabet arranged on it in such a manner as to admit easy reach of the hand in spelling out words and sentences by its movement over the surface. In this case Mrs. Quentin held her fingers on a piece of glass which served as the index or pointer to indicate the letters in spelling out messages. There was no special reason for selecting a piece of glass except perhaps the assumption common in these phenomena that their cause is allied to those of electricity, an assumption for which there is no scientific warrant as yet. Later, automatic writing was substituted for the Ouija Board. An account of this will appear in a moment. But in order to ascertain the origin of the phenomena I asked Mrs. Quentin to write me her story of it, which I submit, from her letter in reply.

November 12th, 1907.

My dear Prof. Hyslop:

When I was a very small child I used to see my mother and grandmother using the Ouija or Planchette as it was called, and I used often to experiment, getting quite astonishing results. My companions, however, used to laugh at me and tell me that of course I moved the board myself and this made me so angry that

I gave it up and there was a lapse of many years before I took any active part in any experiments, tho I was always greatly interested in the subject owing to my early experiences which I at least knew were genuine. One day two years ago my brother and sister-in-law were trying experiments with a friend and both said they were sure I could produce good results. Why they thought so no one knows, as I do not remember ever speaking to them on the subject. However, I tried, with the result that you have in hand.

Very sincerely yours,
A. B. QUENTIN.

The results to which Mrs. Quentin refers in this letter are in records which are in my possession and which were obtained from experiments reported to me eighteen months ago and which will be noticed later. The records which I am first publishing are my own obtained since that time.

The change from the Ouija Board to ordinary automatic writing with the pencil took place less than a year ago. Mrs. Quentin took some sittings with Mrs. Smead last fall and as the reader will observe in the Report of them in the *Proceedings* (Vol. I, p. 525), the suggestion was there made by one of the communicators that she could write if she tried. With this hint Mrs. Quentin tried and automatic writing was very soon developed and became quite an easy mode of producing the same kind of results as the older method. Some of my own records were obtained in this manner and their publication will follow the present cases.

Mrs. Quentin did not go into a trance in any of the Ouija Board experiments, but almost as soon as the automatic writing developed, apparently under the supervision of the same group of personalities that are associated with Mrs. Piper, she began to develop the trance. In all my later experiments she was in this condition during the automatic writing.

I repeat to the reader that I shall not offer any explanation of the facts so published and shall not even ask that they be treated as evidence of the supernatural. I shall give whatever comments are necessary to make the records intelligible as scientific facts and leave interpretation to those who wish it. The main point is the publication of facts that are the results of experimental inquiry, whatever they may mean.

The matter placed in *parentheses* contains whatever the sit-

ter or experimenter said at the time. The matter in *brackets* represents comments or explanatory notes added afterwards in explanation of what occurred on the occasion in addition to the automatic writing or questions and utterances of the experimenter. *Asterisks* indicate matter that was undecipherable and hence omitted. *Dots* or periods following a word indicate that something has been omitted by the automatic writer or not uttered by the experimenter.

October 4th, 1906.

Experiment with Mrs. Quentin.

Present:—Mr. C., Mr. M., Mr. and Mrs. Q. and J. H. Hyslop.

The method of experimentation by Mrs. Q. and her friends has been a type of Ouija board. The alphabet is arranged in groups but in regular order with a square in the centre. Around the alphabet is a system of words such as "the," "you," "is," "it," etc., which enables the board to avoid spelling out certain frequently used words. Mrs. Q. holds her hand or fingers lightly upon the lid of some small glass jar. Originally it was a glass tumbler. This is automatically moved from and to the centre after indicating the letters spelling the messages. In this manner the following communications came last night of which we made a complete record at the time. G. P. [George Pelham] purported to be the communicator until near the close. G. P. was called. He did not come spontaneously, tho he appeared with remarkable promptness when asked for. The call was made by one of those present simply saying that we should like to have G. P.

* All right. Glad to see you Hyslop.

* (Who is this?)

G. P.

(All right, George. Have you tried with me elsewhere?)

Yes.

(Can you tell where?)

Not very successfully with Piper.

(What other case, George, did you try?)

In New York.

(When?)

Last Winter.

(Well, George, that may be right, but I have tried so often that I do not remember that special case. Are you helping at the Piper case?)

Not much.

(Why?)

Can't. Am not let. [Probably correct.]

(Well, George, will you look out for me next week?)

Yes, try.

(Good. You remember your brother Charles?)

Yes, what is the matter with him?

(I have not seen him for some time since I left college.)

He is not well.

(Very good. Can you tell what's the matter?)

No, I asked you.

(I'll try and find out, George. Can you tell me anything about him?)

Get an anxious influence whenever I come into contact.

(George, try to remind me about your brother next week.)

Yes, if I can.

(George, let me explain. I am going to have a light at my house for experiment next week. It is the one that you said through Mrs. Piper is "no good" but we have got some things through that case and I hope you will try.)

All right, but there are so many complications about that light.

[The remainder of the communications regarding this "light" have to be omitted owing to the fact that they are too personal and private for publication. They are perfectly true and may be said to be almost evidential, if not entirely so.]

[We had a hearty laugh here owing to my laughing as I admitted that this was perfectly correct. The experiment was suspended for a few minutes, while some conversation was carried on regarding the moving of the glass after a paper had been placed upon it, making it impossible for Mrs. Q. to move it subconsciously. We resolved to try this experiment, hence a paper was placed over the glass and Mrs. Q.'s fingers rested lightly upon it. The following occurred.]

(Who is writing?) [Should have said using the glass.]

G (Long pause) P.

[Paper then removed.]

[Apparent that the glass moved with difficulty.]

(What did the paper do, George?)

Just made a difficult thing more difficult, that is all. What matter if it is the conscious act, so long as you get something evidential.

(That's right, George. The question was raised about an independent physical movement of the glass and you know how mean we scientific people are in trying experiments. What is the relation between the mind and matter?)

You can't tell where one begins and the other ends [ends].

(Is that the reason that physical phenomena occur in such close relation with lights?)

exactly and you cannot do away with the complication.

(Yes, I understand. What kind of energy do you use in producing these effects?)

Mental purely.

(Is there any analogy with the act of our wills on our bodies?)

Yes, subconscious also.

(Does the subconscious produce effects on the body that the conscious does not?)

Yes, much more strong.

(Well, George, I'll turn to another question. Have you seen any of my friends recently?)

No, only Richard H.

(How is H.?)

Progressive as ever.

(Is he clear?)

not very.

(Do you mean when he communicates or in his normal state?)

Oh, all right normally. Only when he comes into that wretched atmosphere he goes to pieces. Wonder how long it will take him to overcome this.

(Do you see Hodgson often?)

Yes, our lives run in parallels [parallels].

[I here resolved to try some mental questions and suggested that I do so. It was accepted.]

(Is Hodgson going to England?)

No.

(All right. Who is?)

Don't understand.

(I'll repeat.) [I then resolved to think it in the following form.]

(Is Mrs. Piper going to England?)

Don't think so.

(What is the matter with her?)

No, No. Don't try it.

[I gave up mental questions and said I would not worry him with them.]

(George, I have not asked for proof of identity. Could you give that in something that I know and others present do not know?)

Do you remember that first conversation through Mrs. P. how hard it was for me to speak or to get anything satisfactory.

(Yes, George. That's right. Do you remember any of the persons who were present to communicate with me then?)

[pause] Father.

(Is he present tonight?)

No, do you want him?

(No, not now. Do you remember a lady that claimed to be my mother and gave several names?)

wrong.

(The names were right but not related to me. If you can get that name of that lady you will do one of the best things you ever did. I don't know it but I can find out.)

Mary, oh quick.

(Who's that Mary?) [I thought of my wife.]

Mother.

(What's the middle name?)

H. [pause.]

(The middle name. I got H. That's not right.)

Can't convey it.

(What relation is that Mary to me?)

[When the word "mother" was spelled I at once recalled that the same mistake was made that was made about my mother's first name, which is Martha, in the Piper case. This was the reason that I asked for the relation again.]

Sister [pause] Mother.

(Now she gave Mary as her first name. What is the second or middle part?)

Ann [slowly spelled.]

(Correct. Mary is not correct. What is correct?)

Maria.

(No, not right.) [Pause.] (Maria is not right, neither is Mary.)

[Pause] Margaret.

(Yes, Margaret was the name you gave as that of my step-mother. That was right. I suspect you cannot remember easily the first name of my mother.)

No, names are always hard. This seems especially so.

(George, do you know who is?)

Yes, perfectly.

(Do you see her often?)

No.

(Could you give her name?)

Penelope.

(Is that all?) [Pause.] (Do you know of whom she was a friend?)

Margaret.

(Margaret who?)

S. . . . [pause] Can't do it, Hyslop. Can't give it.

(All right. I won't worry you George.) [pause.]

(Have you seen me experimenting recently?)

Yes, not very successful was it?

(No, who was with you?)

Imperator. He watches all the experiments on your side.

(Was any one else with you?)

There are a good many of us, as you know, in the group.

(Which of you tried to communicate?)

Hodgson once.

(Good.) [pause] (At which light?)

The one I say is no good.

(Has Hodgson tried anywhere else since then for me?)

No, discouraged.

[At this point the experiments were suspended and it was the intention not to resume them. But we got into conversation about the sensation of dying and it resulted in the following continuation of them for a few minutes.]

[Mr. M. called for his mother.]

All right. I have been watching all the evening. I knew the Prof. was coming.

(What was your experience when dying?)

I went to sleep and awoke almost immediately, seeing Vernon come home. Could not believe anything had happened until I tried to speak to him.

(Mr. B.: Henrietta, are you there?)

Yes.

(Can you describe your experience in dying?)

I was vaguely conscious of a terrible struggle, but not conscious as you would have been. Then I slept a long time, awakened gradually very slowly. Don't like to see you anxious. Cannot do more than one's best and you certainly do that.

(What do you mean by being anxious?)

I mean the children, of course.

[Mr. M. had looked puzzled when the reference to anxious was made and I suggested that he ask the meaning of the statement. He remarked that he was thinking of the children. The answer fitted this and not what I thought.—J. H. H.]

[NOTES.]

The apparent communications from G. P. are characteristic, but as Mrs. Quentin knows of Dr. Hodgson's Report on the Piper case and something of G. P.'s history we cannot make a point of the characteristics in favor of anything supernatural.

What G. P. says of his relation to me in the Piper case is correct and not known to Mrs. Q., tho there is nothing evidential in the statement. The reference to New York and "last winter" indicate nothing that I could recall. He had appeared infrequently at the Piper case in recent years, a fact not known to Mrs. Q., and confined to the knowledge of Dr. Hodgson and a few friends. The omitted portions of the al-

clusion to the other case with which I had been experimenting represent G. P.'s opinions as expressed through Mrs. Piper and are all true, tho perhaps non-evidential.

The movement of the glass, to give the letters G. P., with the piece of paper resting on it and Mrs. Quentin's fingers on that was a remarkable phenomenon. I was totally unable to reproduce the movement myself. The remarks of the communicator are interesting, consistent, and more or less novel, and perhaps not the naturally conscious views of Mrs. Quentin.

The communications about Dr. Hodgson have no evidential value. The reader, however, will be interested to know that this sitting was described in its details with some accuracy nearly a week later through Mrs. Piper by Dr. Hodgson purporting to communicate. Cf. *Journal*, Vol. I, pp. 129-133. I was told that G. P. had communicated with me at this place, the sitting being fairly well identified. It was true also that Dr. Hodgson, if I may infer from appearances, has usually "gone to pieces" in his attempts elsewhere to communicate with me.

The statements about Mrs. Piper not going to England were not correct and Mrs. Quentin knew, consciously, well enough that Mrs. Piper was going. But then the questions were mental and nothing should be made of the answers in this case, except to suggest how little telepathy figures in the matter which is apparently supernormal.

G. P.'s reference to my first sitting with Mrs. Piper is perfectly correct and as Mrs. Quentin had not seen my Report it can hardly be attributed to ordinary secondary personality based upon the supposition of such previous knowledge. Very little that was satisfactory was obtained at that sitting. There is only one passage in it in which I can suppose my father to have attempted to communicate, and that only from the relation of the phenomena to a passage in a later sitting where the evidence was fairly clear that he was meant.

The reader will observe that my question about the lady who claimed in that sitting to be my mother and was not such is ignored and instead of a reply I get a name which I at first took to be that of my wife, as it was Mary. But the mo-

ment that "mother" was given in explanation I recalled that this was given through Mrs. Piper for my mother, and hence to test the matter asked for the middle name which I received correctly, namely, as Ann. Her name was Martha Ann, and in the Piper case it was given as Mary Ann. As Mrs. Quentin had not seen my Report the occurrence of the same mistake has its interest. Especially so that it cannot be attributed to fraud which would more naturally have gotten it correctly, and so would secondary personality, probably, if its powers are presumably what they are often assumed to be. As Mrs. Quentin cannot be suspected of conscious fraud and the methods of that class we may interpret the coincidence as justifying some interest in the statements leading to a demand for further investigation. Maria was of course a mistake, inexcusable on the part of fraud, but natural on the theory of genuine efforts to produce the supernormal. The giving of Margaret in this connection also has its coincidental interest. There had been some confusion in the Piper case between the name of my mother and my stepmother, the latter of whose names was Margaret, and apparently there is some consciousness of the same situation that appeared in the confused efforts in the Piper sittings to clear up the errors there. It was G. P. in those sittings that suddenly intervened to clear the matter up and succeeded by giving the name Margaret. Considering that Mrs. Quentin did not know any of the facts from reading the Report we may at least entertain an interest in the coincidences.

Penelope, I learn from the daughter of the lady whose nickname I mentioned, is not correct. But Margaret is that daughter's name and S is the initial of the middle name of the woman in my mind. We cannot attach any importance, however, to the name Margaret in this connection, as it may be interpreted as due to the momentum of that name in the previous communications.

It was pertinent to mention Imperator. I have been told through two other cases, besides Mrs. Piper, that he is about and in a third instance have had him described in the same terms as through the other cases. The use of the word "group" is characteristic, as that is the term by which the

controls are called in the Piper case. It is probable that Mrs. Quentin is familiar with this use of the term, and we cannot ascribe it any other than an ordinary psychological interest.

The passages in which two different persons purport to describe their experiences immediately following death represent incidents that are not verifiable. But they have an interest as being unusual for ordinary secondary personality. They represent ideas, however, which have been expressed in other similar experiments with different cases, perhaps from time immemorial. The statement by one of them that she did not know she was dead until she found she was not heard is characteristic of spiritistic phenomena, about which Mrs. Quentin has known little or nothing until very recently.

November 22, 1906.

I was invited to have another experiment with Mrs. Quentin for this evening and in order to make the results of the best asked if I could bring my secretary, Mrs. LeM. with me. This permission was granted and we arrived to find Mrs. Quentin was suffering from a sprained ankle due to an accidental fall the day before. She was nevertheless kind enough under these untoward circumstances to make the experiment. The following was the result. The method was that of the Ouija board as described in an earlier experiment, which may be compared with this.

Hodgson, as I promised.

(Good, Hodgson, you did promise. Do you remember Miss G?)

Yes.

(What were you to tell me there?)

[pause] about Smead do you mean.

(Not Smead, Miss G.) [name spelled.]

[pause] Light good. [pause] Go ahead with her.

(Go ahead with whom. With whom shall I go ahead?)

[Answer to question was the same name as that which I had spoken.]

(Do you remember what you said that you would say to me through Miss G?)

[pause] Richard [pause] long. [pause] No. Can't give it.

(What is the difficulty?)

[pause]. (Question repeated.)

Medium does not get it.

[Apparent interruption by my father.]

Here I am James.

(Good.) {Mrs. LeM. remarked that it was my father.}

Don't talk Hyslop.

(Good.)

I am not finished? [pause] your father wants to say something, but I must get that identification through if I can.

(Good, I'll wait for that.) [pause.]

Piper (Yes, Piper) they are getting good results with her over there.

(Good, glad to know that. Do you know when she arrived there?)

Two weeks ago about [pause] (Yes) [pause.]

(Do you know who communicates over there?)

The Emperor group [pause.]

(Do you know who are in the group?)

Why of course Doctor, Rector, Prudens.

(Yes) [pause.]

[Change of Communicator.]

Let me speak now James.

(Good, I will.)

[pause] Can't you get the light back?

(What light do you mean?)

S. the recent one.

(I hope to. Did they have a meeting since she returned home?)

Yes, not very successful.

(Do you remember who tried to communicate after she got home?)

Yes I did. Wanted you. Don't know how to manage it.

(Yes, I believe that, but I must make certain arrangements before I can get that light. I hope to in the future [pause.]

(Can you tell me the name of the person who tried to communicate after she went home?)

[pause] Some one I never saw before. Smithson I think or [pause] Sm. [long pause] little woman [pause] light hair [pause] wanted to see her child [long pause] Who was it any way.

(You mean who was the person that communicated?)

Yes.

(I don't know but I wanted to see if you would give some of the same things here that came through there.)

Well child cried [cried] and wanted to go back [pause] that ended it. (That's pertinent.) [Those present laughed.]

[A considerable passage of the communications at this point referring to the Smead case and owing to their personal nature is omitted here.]

(Father I am not questioning you. I am looking at the scientific side of it.)

[pause] [Mrs. LeM. asked me if I could call any of her friends.]

(Father, this lady who came with me would like to hear from some friend of hers.)

[pause] Alright. John says he was waiting. [long pause.]

(John who?)

[pause] No, name not right. H. [pause] A. [payse] When we parted no, goodbye, well we did not ned [need] one. Come out to meet me in spirit out of the storm.

(Who is speaking?) [pause] M. [pause] knows. I said no goodbye. She knows.

(Who knows?)

M.

(Yes, give the rest of that name.)

Mary.

(Well, Mary who?)

[pause] H. Now that is what he said the little man with his hisgh [high] forehead [pause.]

(Mrs. LeM.: Please go on.)

[pause and interruption that brought experiment to an end.]

There is nothing evidential in what purports here to come from Dr. Hodgson, unless the words "as I promise" can be so interpreted. He did promise through Mrs. Piper to keep in touch with me. But the public supposition that he promised before his death to communicate with me is known to Mrs. Q. and we could treat the allusion in any way we please in the light of the fact. I do not attribute it to any conscious act of Mrs. Q.

It was about two weeks since Mrs. Piper's arrival. The exact time of her reaching England I do not yet know, but as she left this country on October 30th she must have arrived in England somewhere about the 6th of November. I do not know what the results of experiments are or have been since her arrival. Dr. Hodgson knew the Smead case before he died, and Mrs. Smead had sittings with her.

[LATER NOTE.]

[Inquiry of Mr. Piddington in England shows that Mrs. Piper arrived on November 7th. Similar information is that the results in England were good. No evidential value need be attached to this fact, as it would be a natural inference on the part of any one. Mrs. Quentin, however, did not know when Mrs.

Piper sailed and would not so naturally and so approximately name the time of her arrival.]

Mrs. Quentin no doubt knows the names of the trance personalities, as she has read Dr. Hodgson's report.

The manner of addressing me is that of my father through Mrs. Piper and two other cases. The reference to "S. the recent one" is apparently to Mrs. Smead. The manner of speaking about her is perhaps characteristic, as this is apparently indicated in a previous sitting with Mrs. Q. (Cf. Oct. 4th) and is possibly indicated by the communicator's through Mrs. Smead herself. There is no trace of the name Smithson in the sitting that was reported to me previous to the present one. The nearest to any name were the initials G. M. The reference to the child's crying was a most pertinent incident. Mrs. Smead had with her a most troublesome child and I had difficulty at first in conducting the sittings at my house on account of his crying. He has interrupted sittings at home. But there is no evidence in Mr. Smead's report of sittings since her return that the boy ended any sittings in this manner. It is entirely possible as it would be characteristic. Mrs. Quentin knew nothing of this. Mrs. LeM. and myself knew it well. Mrs. Quentin's hand alone was on the Ouija board.

Mary was the name of my wife. This was not known to Mrs. Quentin, tho she most probably knew that my wife was not living. The circumstances made it absurd for her to imagine anything else. The reference to no "goodbye" apparently is to a similar message given to me through Mrs. Smead a week previous in which she alluded to the suddenness of her dying as leaving no chance to say goodbye and of which Mrs. Quentin knew nothing. It was true. She took ill so suddenly and became comatose so soon after the very first stages of meningitis that I was unable to bid her goodbye.

The allusion to the "little man with the high forehead" can be intelligible only if it refers to my father who, tho not large was an average man. He had a very high forehead and has been so described through a medium elsewhere, if I remember rightly.

It may be worth remarking here that since this experiment was made I have had a series in Washington with another and a private case in which Dr. Hodgson purported to communicate and said that he, my father, and my wife had very recently communicated with me and that my father succeeded.

In regard to the medium whose name was mentioned by me in my statement to the communicator, it should be said that Dr. Hodgson, purporting to communicate through Mrs. Piper, had given me a certain word which he said he would

try to give through this particular person. He failed, but one statement by the medium represented the general idea of that term. I had this incident in mind here with the hope that I might get the word in this case but there is no apparent approximation to the memory of the fact. When living Dr. Hodgson recognized that this medium, tho a professional, had some "light," as mediumistic capacity is called in the Piper trances. Mrs. Quentin had no knowledge of Dr. Hodgson's opinion of Miss G.

The interruption by my father is an interesting psychological feature of the phenomena showing resemblance to occurrences in the Piper case during the days of Dr. Phinuit's control, namely, the intrusion of other personalities than the communicating one. I assumed that the request, "Don't talk Hyslop" was an admonition to me or Mrs. Le M. But apparently it is a request made by the communicator of my father not to interrupt.

The name John has no recognized relevance here, but as it was spontaneously repudiated, it may be worth remarking that it was the correct name of a communicator through Mrs. Smead two weeks previous to this I do not give it that meaning as it is too manifestly amenable to guessing. The initials "H. A." are not recognizable.

November 22d, 1906.

Mrs. Quentin reports the following as having occurred after Mrs. Le M. and myself left for home. Tho I received this several days later I date it so that it will coincide with the time at which we had our experiment.

[A question about a medium, the form of it not being recorded.]

yes, some little * * ['is' or 'as'] most some Power good deal of imagination. Rome is fond of trying experiments. abner [Harriet summoned.]

(How do you like this method of communication?)

we have been trying to get her to do this for ever so long. here is harriet. she says she told her to. this is better. her own individuality does not come in so strong. it [?] can get fine easily. now Harriet Helen hears me sometime [s]. I love to * * [pro...ol.]

(Does Vernon hear you?)

no, you do. who was that woman here tonight. but she did see the two little boys. they are here and the baby too. why is Ed unwilling to talk?

(Mr. M.: Do I see you often?)

sometimes, well I won't frighten her. [Apparently something done.] Don't do that Vernon. it won't go through. Frank look here, this is... Harry mother I had to tell you before. she will come soon but it is good I was with you in Haciendas Ed [erased.] Chickee [nickname for Mrs. Quentin, the writer] knows I spoke to her that night.

(Will Cousin C pass over soon?) [An old cousin very ill at present.]

yes, Charlie will come over this winter. poor old Charlotte William called me to come out of the snow.

(Grandma, do you see us in the old house?)

Some. alright children. I am glad you are enjoying it. how the years roll on.

(How is Bobs coming on?)

Dear child, Bobs will come out. Don't * * your father. I had to speak to him. wait for the opportunity. I told him the other night, but, yes, I see them. of course I love them, but I am not in the old house.

(Can you write your name mother?)

Harriet Bardwell Winkelried Kane. Better stop tonight. light fails. be good children.

Although there is nothing evidential in this second sitting held after Mrs. Le M. and myself left, the psychological interest will not be understood without the following explanations.

Frank is the name of Mr. Quentin and Harry is the name of his deceased brother. Haciendas, or Hacienda, is the name of a sugar plantation in Mexico where Mr. Quentin was staying at the time that a most interesting message was transmitted, apparently through the agency of the deceased brother to Mrs. Quentin. *Ed* is probably intended for "Ede," which is the abbreviation for her name often used, while "Chickee" is the usual nickname for Mrs. Quentin. There is no Charlotte William known to the family. But Charlotte is the name of a cousin still living and William is the name of Mrs. Quentin's grandfather, the husband of the

Harriet mentioned above in the record. It was snowing very severely when this grandmother died.

Harriet is the name of Mrs. Quentin's grandmother and Helen is the name of a sister-in-law who lives in this grandmother's house. Mrs. Quentin does not know of any experiments in which the friend Rome is interested. I suspect the statement refers to his interest in the experiments with Mrs. Quentin herself.

EDITORIAL.

We deem it advisable to repeat at the opening of the second year of the *Journal* that its object is primarily as a scientific record of phenomena, and not the exploitation of doctrine. Moreover even as a record of facts it is not to absolutely guarantee their validity in any respect. All that we can do is to say that nothing will be reported here except such as receives some sort of intelligent and credible support. The measure of credence to be attached to the records must be determined by those who are sufficiently familiar with the type of facts to justify the formation of a judgment. We shall, of course, be obliged to engage in criticism and the discussion of working hypotheses from time to time, but it is desired that this must be made necessary by the nature of the facts and the adequacy of the evidence for their acceptance. It is not likely that any incidents that receive our notice will, taken individually, be sufficient to justify hypotheses of an apparently revolutionizing character. What the collection of a large mass of facts may do is another thing. But the circumstance that a few facts, no matter how well supported by evidence as to their credibility, will never suffice to prove a theory in the present stage of our inquiries, is the reason for confining our primary object to the recording of

facts. The discussion of general principles of science and the relation of psychic research to historical problems may require us now and then to do more than merely record incidents, or even to make it a regular feature of the *Journal*. But when it comes to real or alleged phenomena suggesting the supernormal, and explanatory hypotheses of a large scope, we shall have to respect the general canon of science that *quantity* of evidence is perhaps more important now than the quality of it, tho we can never lose sight of the fact that quality will be a characteristic that will make the accumulation of it in quantity have such value as it can claim.

Another aspect of this task should be noticed. The work of the society is not primarily for its members delectation. We are engaged in a work that requires each member to keep steadily in view the fact that we are pretending to satisfy the prejudices and methods of those who do not yet appreciate the nature of the phenomena which we are collecting. We are not striving to please ourselves in the work, but to force scientific scepticism to admit that there are residual phenomena which have been too long neglected. Hence we shall have to exercise patience with the slow accumulation and selection of our facts for the satisfaction of the severest scientific method.

In order to obtain the advantage of mailing the *Journal* at cheaper rates we have changed the publication office. This entails sending the *Journals* to New York City for mailing them. The consequence may be an occasional delay in their delivery, tho it is hoped that the change will not interfere with their publication and delivery as promptly as heretofore. We shall ask members, however, to inform us of any failure to receive their publications. There has been considerable trouble in the past not attributable to the printer, but to the Post Office Department. Prompt information on this matter will enable us to enter intelligent complaint.

INCIDENTS.

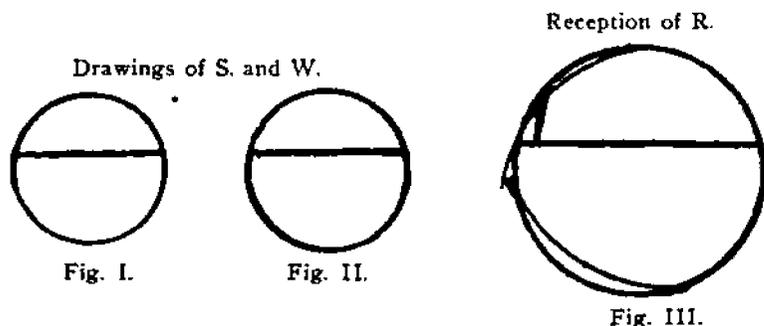
The society assumes no responsibility for anything published under this head and no indorsement is implied except that it has been furnished by an apparently trustworthy contributor whose name is given unless withheld at his own request.

The following experiments in telepathy have their interest as they represent reproduction in drawings at the time. They are reported to me by a gentleman whom I met some years ago on an occasion of another type of experiment. He is a draughtsman and has an office in New York, tho making his home in Brooklyn. He is a man of considerable intelligence and critical ability. He has fully appreciated the need of care in such experiments and performed them, it seems, in such a way as to remove many of the ordinary difficulties and suspicions from the interpretation of the result. The distance between the percipient and the agents was great enough to exclude all hypotheses of ordinary character except deliberate fraud and collusion between the parties concerned. There seems no reason to suspect this and one of the parties involved signs his name to the report tho he asks me not to publish the same.

At the time of the first experiment there were two agents and one percipient. All were men. The percipient was at a place which had to be reached by going two short blocks north from the house of the agents, and one long block, each in the city of Brooklyn. Diagonally the intervening space was built up with houses. The consequence is that we cannot suppose any ordinary form of suggestion, inference, hyperaesthetic influences to account for the coincidences in the result, whatever other hypothesis we may wish to entertain. The distance between the parties was probably about 1200 feet direct through the intervening houses.

I shall denominate the places as A and B. In this first experiment the agents were S. and W. S. was at his own home

and W. was in New York City. The percipient R. was at B. The experiment was on January 14th, 1904, and reported to me in July, 1905, from notes apparently made at the time. S. and W. agreed to draw each a circle with a cord and were to hold it so that the cord would run in a horizontal position. R. was to draw what he received by impression. R. drew a circle with a cord in it running horizontally. The following figures represent the originals and reproduction, taken from photographs of the original drawings. Fig. I and Fig. II are the agents' and Fig. III the percipient's drawing.



I have reduced the size and shading of the figures, but not the proportions and relation of the lines. The circles also are perhaps better and more symmetrically drawn than in those of the original experiments, but they do not sensibly alter the meaning of the results.

The second experiment was much more complicated. It offers at least a similitude to telepathy *a trois*. H. gave S. a sign to be transmitted to R. It was a triangle and he said that it indicated a question and that the answer was represented by a symbol which he knew. S. did not know what this answer was, and R. knew neither symbol nor the answer. H. agreed to make an effort to send either question or answer. Figure III represents what H. gave to S. to transmit. H. and R. were not to communicate with each other, but R. was to send what he drew to S., and S. was to make the comparison with H. R. drew Figure IV and V, and S., when he received them, asked S. what V was, and he did not know.

He thought it was meant to be a part of the triangle. As remarked, S. did not know what the symbol for the answer was, as it was in the mind of H. But when he reported the results and asked H. to draw the answer he had in mind he drew VI. The connection is apparent.

Symbol given S.



Fig. IV.

Answer in mind of H.

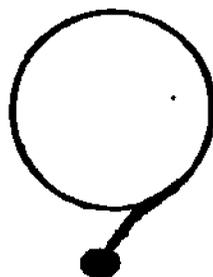


Fig. VI.

Drawings of R.



Fig. V.



This experiment was made about the same time as the first, but not on the same date. It was in the same month. The point of peculiar interest, the reader will remark, is the fact that S., the agent did not know the answer to the question which the symbol he transmitted implied, and R. knew neither the question nor the answer, so that having telepathically received what was in the mind of H. as well as S., according to the hypothesis explaining the coincidence, if we make such at all, he must have had access to both minds in some way, tho the two minds were not agreed, or as an alternative the percipient read only the mind of H., and not that of S. at all. There is at least apparent telepathy *a trois*, tho this view is not proved by the experiment. We can as well assume that the mind of S. exercised no influence at all.

The same parties had performed other experiments, but did not keep as perfect records of them as are found in the two instances above. The following account of them is by Mr. S., who does not object to the use of his name. It includes account of certain psychological features also associated with the experiments and results.

"As to the method of the thought transference, I have found that my own experience corresponds with that of others who took part in the experiments.

When acting as recipient (percipient) I was usually less successful than R. That is to say, I was successful in a smaller proportion of the experiments; but we received the diagrams or colors in exactly the same way. We would close our eyes with the hand in order to intensify the darkness. The figures then appeared on this background of darkness, apparently a few inches away from the eyes, light on the dark ground. A similar effect could be shown by covering a stencil with tissue paper (white), taking it into a darkened room and turning a mild light on and off back of it, so that it became visible for a moment at intervals of a second or two.

The figures were always drawn on black or a white ground and seen the reverse.

In an experiment with W. I sat about two or three feet behind him and saw this design (Fig. VII) flash up and dis-

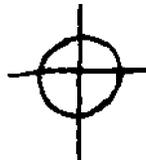


Fig. VII.

appear three separate times, each time clear and definite. It was correct. This was unusually good for me, and I think W. is not quite sure yet that I did not look over his shoulder, as there was considerable joking going on.

At another time I went into an adjoining closet that was

quite dark while W. and R. and another man in the outside room were to centre their attention on something colored. They were laughing and joking the whole time. I shut my eyes and stood just outside the bolted door and the first thing I saw was a blur of light, purple apparently, about a foot above and in front of me a little to the right. This was correct. It was the color of the feathers on the hat of a woman passing in the street below. The next time I saw in the same way a blur of red. This, too, was correct. It was the stripe on the side of a wagon in the street. The third was a blur of light green. This was correct and was the color of some paper on a desk in the outer room. There were two failures in this experiment.

In sending a message our plan was to draw the letter or figure on paper and hold the attention on it, thinking at the same time of the person who was to receive it. The recipient would close his eyes and make his mind as nearly passive as possible. In the experiments at a distance of which I sent you the account the methods of sending and receiving were the same as the above.

W. H. S.

I took part in these experiments, both the short and long distance cases, and the manner of sending and receiving the messages was as described by Mr. S——.

R——.

Inquiry regarding the details of the *modus operandi* of the experiments brings the following account. In the experiment represented by Figures I and II, W. was in New York City at the corner of 50th Street and Fifth Avenue, and Mr. S. was in Brooklyn as described. In the experiment for Figures IV, V, and VI the following further explanation is given.

“W. and R. and myself worked in the same room. H. in another room. H. was interested in the subject and while the four of us in the morning were discussing the success of the first experiment H. said to me, ‘I’ll give a symbol for a question and a symbol for the answer.’ I said, ‘No, I’ll give the question symbol only and I’ll send him that and see if he gets the answer.’ He then gave me the triangle. R. and W. laughed derisively at me and asked if I was crazy or some-

thing like that. H. was not seen by us again until the second morning after the experiment. He lived in New Jersey and was probably there when the experiment took place. He assured me that he made no attempt to transmit either question or answer symbol to R. or to myself.

I do not understand what I referred to in speaking of *two* failures, unless it be to some experiments across the room when we would average about five successes out of seven trials." W. H. S.

UNCLASSIFIED EXPERIENCE.

The following experience is by Mr. S., one of the experimenters in the above instances of telepathy. It is given here because of certain psychological characteristics accompanying the phenomenon and which seem also to be noticeable in those above described. The case is not here recorded for its evidential character or for any indication of the supernormal, but for the mental coefficients of other phenomena which it exhibits. One of the most important parts of our problems is the psychological accompaniments of unusual experiences, and while we may well accredit the present statements with as much confidence as the experiments in telepathy which are supported by two witnesses, the feature which I wish to emphasize is the variation of the phenomenon from the telepathic class and the psychological coefficients attending it as in the telepathic experiments.

February 3rd, 1907.

My dear Dr. Hyslop:—

I think it was in the month of June, 1902, and on a Saturday night that I made a mental request that the colors of the winner of the Suburban be shown to me. The request was shortly followed by a mental picture of a jockey on a horse. The colors on the jockey being rather a brilliant blue and broad yellow stripe. The race took place three or four days afterwards, with sixteen to twenty horses in the race, and only one entry had colors as above. That was John A. Drake's Savable, blue and gold. I had no faith in the picture received and when I found that Savable was 40 to 1 in the betting I paid no further attention to the matter. Savable was played down to 15 to 1 and came in *first*.

The above date and the name of the race may be incorrect

because my note of the matter was not made till two years afterwards, but it was one of the big stake races of the season and in 1902 or 1903.

On Sunday, June 12th, 1904, it having occurred to me that the above might have been something more than a fluke, I made, while out walking in the morning, a few mental demands for the colors of the winner of the Suburban to be shown to me at six o'clock that evening. At the time named I closed my eyes while lying down and two blurs of color suddenly showed up before my face, gray and magenta. At the time I called them gray and plum. These appeared in exactly the same way as the colors in the telepathic experiments of which you have a record. They came and went so suddenly and distinctly as to give me the impression of having been put there for inspection, and then withdrawn. I was considerably impressed as in this and in the previous case I had not seen the entries for the race when I got the colors. It was not till the following Wednesday, I think, that the race took place and when I got a program on the way to the track I knew for the first time that these colors belonged to the Thomas stable which had Hermes entered for the race. His price was 4 to 1 to win and even money for second place. I bet \$5 each way and won \$25, as he came out first.

My interest having been aroused I tried again at night after retiring, and one night, having asked to be shown the *names* of the winners of the fourth and first races the next day—which I think was a Wednesday—there appeared before my mental sight and apparently about a foot from my face the words Vanguard and Melba. They were shown in luminous letters, very bright and distinct, plain block type, capital letters about two and one-half inches high and twelve and eight inches long. I looked at the entries the next day, but could not find these names. I then got the Morning Telegraph and looked over the entries for four tracks then doing business, but no Melba and Vanguard. I watched the local entries for some weeks, but never found them. I found that there were two horses registered under those names, but could not find out where they were running. It may have been in Canada. If it could be found that they won anywhere, on the same day, in the neighborhood of the 18th or 28th of June I should like to hear of it. In asking for these I am not sure that I mentioned the name of the track.

In July 1904, I suddenly became conscious during the night and found myself lying on my side with my face turned downwards. I did not open my eyes or move. But in the direction of a corner of the room and up about where the ceiling should be I could see through the back of my head three lines of luminous words in type. They were religious in character, but I was so

sleepy that I fell asleep again at once and in the morning all I could remember of it was the word *Lord*. I am inclined to think that if this had been the names of horses, I should have aroused myself and remembered them.

At my office in New York on March 23rd, 1905, the day of the opening of the racing at Bennings track, I made a mental request at about one o'clock for the winner of the first race at Bennings which was to start at 2.30 P. M. I had looked at the entries, but had not been impressed with any particular name. But I saw the word *Preen* when I closed my eyes, in luminous letters, but fainter than before. I did not recall seeing the name in the entries, but found it when I looked again. *Preen* won the first race.

The form of my mental request was simple and not addressed to any one in particular. I simply said quietly: "Show me the name of the winner of the race at—." I have tried since at intervals, but without success. My wife can corroborate all but the last case as far as possible under the circumstances.

W. H. S—.

Mrs. S. writes me in corroboration of the incidents above narrated the following letter:

November 15th, 1907.

Dr. James H. Hyslop:

Dear Sir:—Mr. S. writes me that you wish me to confirm his statement of psychic experience. With regard to his obtaining the names and colors of winners at the track through psychic methods I would say that he obtained the first one at night and mentioned it to me in the morning, some days before the race.

The second time when he obtained the colors of "Hermis" he was lying on the lounge in the same room with me and he mentioned the fact at once.

This was, I think, on the Sunday before the race. He also mentioned receiving two names that he never found. I remember he was quite startled at the time.

The one he received at his office was only an hour or two before the race that afternoon, so I did not hear of it until after the race.

Very truly,

G— S—

I have had careful inquiry made from Goodwin's Turf Guide for Canada and the United States for the month of June in the year named, and find neither entires nor winners by the names of Melba and Vanguard. The name Melar is found, but that is all.—J. H. H.

Further inquiry to know if the percipient heard the conversation about sending a symbol and the reference to the answer being another symbol with both of which the percipient might have been familiar in life results in the following reply to my queries. I had suspected that the symbols might have been Masonic, as one of them is, I believe, and assuming this, if the percipient had overheard the conversation indicating the general character of the message his subliminal, presumably knowing the meaning of such symbols, might well guess the answer when the question symbol was telepathically obtained. That he overheard the conversation considerably weakens the evidence of telepathy for this particular incident. But it may pass for what it is worth. The reply to my inquiry is as follows:—

“Yes, the percipient in the triangle experiment *did* hear the talk about sending the symbol question and it was my suggestion that he might get the symbol answer, with which I was unacquainted—that caused him and W. to give me the laugh, as I mentioned.

I had no knowledge of the meaning of the symbol question at the time, so of course, did not know the answer. R. the percipient, had none and never will have. He has not the faintest interest in such matters, any more than he has in telepathy.

I forget the explanation which H. gave of the symbols but I know that he said they were old Aryan symbols. *He did not invent them.* I think he intended the second one for the serpent, but I am not certain. I do not know any authoritative meaning for the symbols. I have no doubt they are to be found in Masonry, but R. knows nothing about such matters. Outside of drawing and making pictures he has no special interest other than the ordinary.

I think it is a point worth noting that R., the percipient, was always sceptical, sometimes openly antagonistic, knew nothing about what is known of such matters and did not want to know. W. was also shy about admitting any interest.”

W. H. S——.

The experiment would have been more impressive for the sceptic if no conversation about its general character had been held in the presence of the percipient. Assuming that the nature of the symbol was not suggested in the course of the talk it may have been possible for some casual knowledge of the association of the answer to have come to his mind in ordinary life. Thus if the triangle and a serpent are frequently associated in art or other circumstances the occurrence of it to consciousness might recall the figure which here corresponds to the answer, and we should not require telepathy between H. and R. to account for the coincidence, whatever we thought of the process between S. and R. in getting the triangle. There was apparently some care in concealing the figures to be conveyed to R., so that whatever scepticism we may indulge about the results we have not positive evidence that the coincidence is due to ordinary mental processes. We may conjecture this as possible under the circumstances, but we can hardly get any farther. From my knowledge of S. I would attach some weight to his judgment that the getting of the triangle was not due to any slip in the experiment. We may make it a successful guess and so a chance coincidence, but it was apparently not due to any conscious or other suggestion before the experiment. Assuming, then, that the triangle was obtained telepathically, the chances that the other symbol should be approximately obtained can be measured by any one. We must remember also that the whole triangle was not obtained and also that the resemblance between its associated figure and what was in the mind of H. is not exact, a fact which is in favor of the genuineness of the phenomena.

BOOK REVIEW.

The New Knowledge. By ROBERT KENNEDY DUNCAN, Professor of Chemistry in Washington and Jefferson College. New York, A. S. Barnes and Company, 1905.

This book was the product of the interest which the discovery of radium and its peculiar properties excited. The manner in which that substance seemed to contradict with the doctrine of the conservation of energy was the signal for much discussion which has now quieted down. But regardless of the sensational interest thus excited, the functions of radio-active substances started a discussion which has survived the issues which it precipitated. The most important part of the whole controversy was, not the relation of radio-active energies to the conservation of force, but the fact that the existence of such agencies proved the presence of occult physical facts—that is, occult to the ordinary methods of inquiry which had seemed to represent the limits of knowledge regarding things physical. We had only to look about for other illustrations of the same kind of facts, and finding them to accept the movable limits of the physical or to prepare our minds for things not physical, assigning any special point in the scale to the physical.

The present work, however, is a mere exposition of the facts recently determined by experiment in the field of radio-active substances, and tho it shows what the speculative problems are centering about it, it does not take sides in the controversy. It is a very clear statement of the wonderful vista opened by these discoveries. Every one with an appreciation of philosophical problems, as suggested by physical science, will not fail to enjoy this work, as it is clear and intelligible. It has only an indirect interest for the psychic researcher. It does not touch on psychic research problems and does not even imagine that they exist. But the conceptions which it fosters inevitably bring one right up to the limits which define the distinction between the sensible and the supersensible worlds as they have been conceived in philosophical speculation from a remote antiquity.

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A RECORD OF EXPERIMENTS.

By James H. Hyslop.

The previous experiments, as remarked in the January *Journal*, were with the Ouija board. The present instances are by automatic writing. They follow the dates of Mrs. Quentin's sitting with Mrs. Smead, where she was told that she, too, could write automatically, and at once she began to go into the trance and to write as the usual automatist does. There was no period of development, as is usual in the origin of such phenomena, but they appeared almost as suddenly as the notice of them. The writing was easy and the trance without any convulsive accompaniments, such as are frequently remarked. It will be observed, too, that the dramatic machinery at once assumes, as in the case of Mrs. Smead, the general form of that of Mrs. Piper. The reader must study the detailed record for these resemblances, and, whatever the explanation, they will have their psychological interest and importance.

Mrs. Quentin had not been a reader of the English Society's publications. In fact, she was not a member of that body, but she had seen Dr. Hodgson's Report and had read some articles on the subject in the magazines. That was the extent of her knowledge of the subject, and whether her acquaintance with the details of Dr. Hodgson's work was sufficient to account for the identical psychological machinery in

her work would be a matter of opinion. If it be sufficient, one wonders why it did not exhibit itself in the Ouija board experiments which will be published later. The fact is that there are no traces of that dramatic representation which appeared only with the adoption of the same methods of communication and the same personalities apparently supervising it. The extent of this will have to be determined by each reader for himself.

Evening.

January 11th, 1907.

Present Mr. and Mrs. H., Mr. and Mrs. Quentin, Mr. B. and Dr. James H. Hyslop. Automatic writing, instead of Ouija board.

Harriet, here I am children [pause.] Ask me something. (yes) you want to know.

(All right. How did you find that you could communicate?)
Have been trying to use this for some time.

[Change of position to get light.]

Ed. would not try. [pause] It is better and much easier. [pause]

(Did you learn to do this by yourself?)

[pause] No, the man says he can, we came here and he told us how. [pause]

(Who was the man?)

what

(Who was the man that told you?)

is your name, oh yes he says it is James.

(Yes, father, that's all right.)

[pause] This is a [pause] well a bureau of information. All who are interested in this may come and learn. [pause.]

(Father, what have you been doing recently?)

Experimenting, but not very successfully.

(Where?)

Washington.

(Good. Anywhere else?)

[pause] Chicago.

(Have you seen any friend of mine who came over recently?)

Do you mean John. [pause.]

[Hand moved] She says she cannot get the last name.

Passed out with head—effusion of blood. [pause]

(How was he related to me?)

Cousin. [pause]

(Can you give his initials?)

H. [Resembles T and & but most apparently interpreted as H.]

no, h [pause] M. [pause] [at this point the hand was moved and the sheet changed.]

Pshaw can't get it.

(All right. Don't worry) [pause.] (Have you.....)
make them say it..it is so provoking with this light to come so near and yet so far.

(Well have you said anything to me about that person elsewhere?)

Yes tried in Washington.

(Yes, good. What did you say?)

[Pause] Individuality too conspicuous. [pause]

[Mrs. Q. here called for pillows which were arranged under her head as in the case of Mrs. Piper.]

(I referred to.....)

Oh yes, I know she said that about passing out you mean.
[pause] I told you he was not clear but would become so. He tried to send a message to his wife before he died. Speech was affected [pause]

(Yes) [pause].

This goes better. She gets it more easily.

(Yes.)

What did you do [pause] just then.

[I thought the question was related to our moving the hands and I wanted to see if the reply would refer to similar situations in the Smead and Piper cases.]

(Why father, the hand of the light was moved. What about it?)

No, I mean in your mind to help.

(I wanted you to tell me more about what you said regarding that person in Washington who recently passed out.)

[pause] Well I tried to tell you about the message.

[pause to fix the head. Mrs. Q. was placed so that she could lean back in the chair.]

He came to us with difficulty crossing the border, with him was long... [pause]

[Table rearranged so as to get more light and pillows again placed under the head.] [Long pause.]

Can you help me.

(Yes, the last statements was 'he came to us with difficulty crossing the border with him was long')

he says he promised to come back but has not been able [pause.] Tell James about that message [pause.]

(Yes, what was it?)

He says the one he tried to give as he passed out.



(What was it. I did not hear it.)
about his papers. He left them in confusion.

(What papers?)
Notes of cases (?)

(Last word?)
cases [pause] he is very troubled about it.

(Well, tell him not to worry. They will be all right. [pause.]
(Who met him first?)

His mother, Aunt Jennie. [Pause.]
(Who else?)

I do not know.
(All right.)

Oh, yes, wait a moment. Mary says she did.
(Mary who?)

Yours.
(Good, that's right. What relation was she to him?)

Sister.
(Sister?)

Was it sister. I can't hear.

(No, it was not a sister, but don't worry about it.) [pause.]
(Do you know his mother's name?)

[Pause.] [Question repeated.] [Pause.]

Catherine, no, Ann. [Both incorrect.]

(Well, don't try names.) [Pause.]

(How is Mary?)

Oh well and happy she helps me. [Pause.]

(Good.)

She says the children are all right. Go ahead.

(With what?)

[Pause] On the road to [pause] develop rationalism. [pause.]

(We had better stop.)

[There was a considerable pause at this point and some conversation, and Mr. B. suggested that he would like to ask a question regarding a vision that he had had recently, or some one else suggested that this question might be asked. A further short trial was made.]

[Question asked by Mr. H.] (Mr. Abner B....., are you here?)

Vernon I am the only one that can use this method at present. Tell him Abner says yes, he was trying to tell him something about Henrietta. [pause] mother.

(Will you please ask Abner what the vision that Rome saw the other night was?)

I have just told you that.

(What?)

He said. It was in connection with Henrietta's message to

Robert about an opportunity coming. [pause] Well the vision of heaven came from her mind to his. Perhaps that is all that reached him of her message."

As soon as James was written, which is the uniform method by which my father addresses me at all other mediums, I resolved to recognize him without further evidence of his identity, as I knew I could both test his and that of my father-in-law by some very simple facts. My father-in-law died on December 14th, 1906. His death had been predicted by my wife through Mrs. Smead a few weeks before it occurred, and also through a private case in Washington by my father, and through Mrs. Smith he seems to have been mentioned, and a number of incidents relevant to his identity given. This was on January 5th, 1907. On January 7th through Mrs. Smead who had not known of his death, he seems to have tried to communicate, so far as the evidence is concerned. Hence I was anxious to test that matter here.

It was true that my father had recently been trying in Washington to communicate. I know nothing about the Chicago reference, unless it refers to the time when I had a sitting there with Mrs. Slosson the latter part of September. I had no trace of any friend there. John is not the name of the person I had in mind, but it is the Christian name of the uncle, who was apparently mentioned in the sittings with Mrs. Blake in September. I have learned, too, that John was the name of a deceased negro servant. Apparently Mr. H. passed out with something like "effusion of blood;" he arose to go to the bath room and fell down dead. He was not a cousin, as a remark above indicates. His name was Hall, and M. the initial of his daughter's christian name, who was my wife. It is true that direct reference was made to him in Washington and his passing out was predicted there, tho it was referred to as coming at a time much later than the actual time of his death. Nothing can be verified regarding the alleged message to his wife. She had gone out for an hour expecting to return soon and he died while she was out. His speech was affected. He said nothing after he fell. In the Smith experiment he was said to have remained in a con-

scious during the passing. He did die hard, so much so that, through Mrs. Smead, he was advised not to feel fear, as he was resisting death in such a way as to suffer unnecessarily. He did not promise to come back so far as I know. His papers were not in perfect order when he died, but they were not in any special confusion. He did leave some things undone which he wished to have done. Through Mrs. Smead and the Washington case his mother was said to be watching him, and through both Mrs. Smead and Mrs. Smith I was told that he first met his mother. Here an aunt is mentioned who was described through Mrs. Smith. Her name was not Jennie. Mary is the name of my wife, his daughter. Catherine and Ann are not correct. The reference to the children by my wife is pertinent, and I could give a meaning to the mention of rationalism. No special pertinence in the rest.

There was pointed character in the sitting which no reader can appreciate who did not know the facts. Mrs. Quentin knew absolutely nothing of the death of my father-in-law. She, in fact, knew so little about me that she could be said not to know that I had one at all. Hence to find the communications taking a form that showed to me conclusively that they related to him, no matter what the theory to account for them, is a psychological fact of some interest. Mrs. Quentin also knew absolutely nothing of my Washington experiments or of the alleged communicator there. My father was the chief communicator at that case. Hence as the reference at that series of experiments was directly to my father-in-law, he being specifically indicated there, it is certainly suggestive to find the mention of those efforts here in connection with the initial of his surname and the Christian name of my wife.

I wholly misunderstood the intended meaning of the word "sister" in response to my question. I had my wife in mind, and it is possible that the reference was to "aunt Jennie." If this name had been right it would have been that of his sister who died some two or three years prior to him. But the intimation that he had met his mother, sister, and Mary, his daughter, the first of these having been referred to in the same way through two other cases makes a suggestive set

of facts, tho we have no such clear evidence as is desirable to justify the discussion of a theory.

The best that can be said of it as a whole is that, from the scientific point of view, evidentially, it is wholly unsatisfactory. That is, there is not sufficient evidence of the supernormal to enforce any of its claims. Its interest and pertinence will appear only after the supernormal has been established. Until then it is only tantalizing.

8 P. M.

February 25th, 1907.

Present Mr. and Mrs. Q. and J. H. H. Automatic writing.

Here comes a man with a bald head and blue eyes. [I placed articles of a friend on table] he is standing behind you, he says [pause.] go ahead James, what can I do for you?

(Tell me something that will prove your identity.)

(Hand trembled and jerked.) [Pause.] (Hand trembled and jerked again.) [Pause.]

Snow storm in the mountains long ago. Do you remember the dog how he whined, your mother was anxious. [pause.] great wood fire in the kitchen.

(Who writes this?)

Father.

(Well, father, I do not recall that special incident.)

Ask your uncle he will know.

(What uncle?)

William.

(Uncle William?)

[I then placed some articles of my father on the table in substitution for those of the friend. Hand trembled and jerked.]

Did I not help you to go to college all in my power?

(Yes, you did. What did you think about the difficulties I had to meet at college?)

[Pause.] Sympathized always. Your mother thought differently. [pause.]

(Do you remember where I went first?) [Pause.] [Question repeated.]

[pause.] Small place.

(Yes.)

Oh, where was that.

+ [sign of the cross.] [pause.]

(Don't worry, it will come.)

+ [Sign of the cross.] [pause.] anima [pause.]

(Anima. That's right.) [pause.]

fugit.

(Fugit, anima fugit.)

[Pause.] + [sign of the cross.] He says he cannot get it through, but says you know the sign +

(Yes. I know what you are probably trying. Let that go at present.) [pause.]

(Did you ever try that sign elsewhere?)

He has always, not I James.

(Whom do you mean?)

R.

(Which R?)

Of the group.

(Good, that is what I thought you meant, but I felt you might mean my friend R. H., Richard Hodgson.)

No, not this time.

(I understand.) [Pause.] [Hand jumps about.] [pause.]

[Mr. Q. remarked that he never saw the hand act this way before.]

Spirit controls matter, here comes your R. H.

(Good.) [I then substituted article of R. H. for my father's.] he says you have too much to do. He wishes he could help you.

(Yes, I am awfully busy Hodgson, but I hope to get means to find relief.)

Don't publish all I know, it would do no good now.

(Well Hodgson it is already doing much good. No doubt they will laugh, but many will also see that we need sore help and further investigation. That is what I want.)

It is a clear case of many are called but few chosen.

(Yes.) [Long pause.]

Ah the camp in the hills that last summer, how I enjoyed the boys and girls [pause.] No, you were not there, but my hostess can tell you all the climbs with the children. I always was a boy with the boys when I got a chance.

(Yes, that's right. Do you recall who the hostess was?)

Mrs. G. Boston woman. James knows her, no not you. Will James.

(That's right. I know whom you mean. Go ahead.)

Well she had a camp party and that was my holiday that summer. [pause.] [pencil ran off sheet.]

I meant to do so much the next winter, well I am by Jove. [pause.] I liked my funeral.

[Read "pencil" at time and as this was not held easily I fixed it in better position between the fingers.]

No, no funeral, were you there, I was, the hall was beautiful.

(Who says this?)

R. H.

(Good, yes. . . .)

Don't you know all the club.

(Yes, but I thought some one else might have taken your place to communicate. I was also at your funeral and remember the hall well, did you.....)

I can describe it. The coffin was on a platform, the English and American flags, a big bunch of violets, a wood fire, I remember the fire particularly and the hymns, the Church of England Service.

(Yes, all right.)

But why do I tell you all this.

(To prove something supernatural.)

I shall not take up time saying how I understand it. [Pause.]

Seems easy to get that through, find out about the camp. It is all right.

(Yes, I shall certainly find about that, because I do not know the facts, and hence they cannot be drawn from my mind, can they?)

No, that is a good point. Glad I thought of it. [Long pause.]

How about the "young light."

(Why do you ask?)

Have you done anything with her?

(No, she objects to it and the family do not care to take up the matter at present.)

Pity. Well, we are constantly up against that, get so far and then a blank wall.

(Yes, that is often the case. How about the control in that case?) [pause.]

Good. [pause.]

(Is anything the matter with that control?)

Oh yes.

(What is the matter?)

Not consistent, sporadic. [pause.]

(You mean the young light?) [I thought of the Smead Case, which could be thus described.]

Yes.

(Anything else?)

Fear I must say good night.

(All right. I will not hold you.)

Writing ceased and in a few moments the pencil dropped from the fingers, and Mrs. Q. suddenly came to consciousness remembering nothing of what she had done. But she did recall in a few minutes that at one stage of the work she thought that what she was doing was not right and felt that she had to do it in spite of this feeling.)

The man with a bald head and blue eyes I conjec



be a friend from whom I have been hoping to hear something but the mention of snow in the mountains and the whining dog dispelled this conjecture. I at once thought of my father-in-law, who was also described in this language, and the long ride in a heavy snow in the Adirondacks in the early part of 1902. But there was no whining dog incident connected with this or with any other experience of which I know anything in his life. The allusion to a great wood fire in the kitchen has no relevance here, nor has the reference to my mother. It is apparent that there is some confusion here, and perhaps my father is mixing his own memories of my childhood with something communicated to him. I have no uncle living, and never had any Uncle William.

My father did help me all in his power, when I went to college. That way of expressing it is quite apt and pertinent, as he had not much money to spare for this part of my education. The place to which I first went was very small. Only seventeen houses and two churches in it. My mother was not living at the time. My stepmother was living, but I do not know how she felt about the matter.

There is an apparent attempt here to give something by Rector, the amanuensis in the Piper case. That is recognized in saying that the "R" refers to one in "the group." The cross is the sign of Imperator and so is often given by Rector. What the Latin means I do not know, save its translation. I may learn later.

"R" is the initial by which Rector, one of the trance personalities in the Piper case, signs himself. He is always familiar with Latin in that case. Mrs. Quentin studied Latin, but says she has forgotten most of it. We have to assume that her subliminal remembers it all. But she probably knows little or nothing about Rector's familiar use of it in the Piper sittings. At any rate, the pertinence of its use here in connection with "R" and the sign of the cross which Rector so often uses in the Piper communications, is an interesting psychological fact not natural to the mental action of Mrs. Quentin, tho conceivably possible. Inquiry in England does not lead to any specific meaning for it.

This is the first clear communication I have had from Dr.

Hodgson through any medium except Mrs. Piper and perhaps another case. Apparently the allusion to "camp in the hills" is to Putnam's Camp on the Adirondacks where Dr. Hodgson was in the habit of spending a part of his summer vacation. He alluded to this in the Piper sittings. I do not know whether the incidents of the present allusion are true or not. I merely know that Dr. Hodgson always liked to amuse my children when he visited us, and they were very fond of him. The reference to "Will James" is most relevant and is in the manner in which he refers to Professor James through Mrs. Piper. The "by Jove" is suggestive of C. P. and his style, and we might assume that he is assisting and that his mind influences results. Dr. Hodgson did mean to do a good deal the "next winter."

The description of his funeral is accurate in so far as I recall the details. The service was that of the English church. Hymns were sung, but it was not characteristic of Dr. Hodgson, as I knew him, to like religious hymns. He had a deeply religious nature, but it was not in accord with the church, and I imagine that the allusion to his liking the hymns does not at all accord with the recollection of him by most persons who knew him. The coffin rested on a platform considerably elevated, being reached by several steps. I do not recall the violets, the flags, or the wood fire. But the other incidents I do remember distinctly, and they are correct. Mrs. Q. knew nothing about them. They were never mentioned in any newspaper accounts. Mrs. S. was not present, and knows no one but myself who was present. She never knew Dr. Hodgson.

I made inquiries regarding the incidents of the funeral of two persons who were present, of another whom I thought to have been present and of a third who had charge of the arrangements.

One of these, a very warm friend of Dr. Hodgson who had helped him financially in his work, did not remember anything about the occasion except the presence of autumn leaves. She recalled no flowers in the coffin and none near by. Nor did she know whether there was any fire in the fireplace. The second recalls lilies of the valley in the coffin

which were sent and placed in accordance with the desire of the third friend whom I thought to have been present, but who was, in fact, absent. The second friend also says that there was no open fire in the first floor of the Club, but it is her strong impression that there was one in the room above where the services were held. The gentleman who had charge of the arrangements for the funeral service writes as follows:—

March 21st, 1907.

Dr. James H. Hyslop,

Dear Sir:—In answer to your first question, I would say, the only violets that I can remember about were in a wreath sent by the Union Boat Club. The wreath was of English ivy. There were, of course, a great many flowers sent, but with a few exceptions they were put on a bench at the back behind the casket. The exceptions were as follows:

A wreath of English ivy and American laurel from the Tavern Club. A wreath of English ivy and violets from the Union Boat Club. A spray of pine in remembrance of Putnam Camp, but not from it. Some white roses from Richard Hodgson's friend G. These I am sure about as I put them on myself and kept a record of them for my report. The day of the funeral some one, I do not know who, sent some flowers requesting that they be put inside the casket. I received no name with them, but I was assured that they were from a very dear friend of Hodgson. I cannot remember who told me all this now. The flowers were, I am almost certain,—but I could not take my oath to it—lilies of the valley. I feel sure they could not have been violets.

Question second I would answer by saying that they heat the Club here in most of the rooms by wood fires. The funeral was late in December, so that the fire must have been lighted. The room in which the funeral was held has no other way of heating and I feel sure that in one of the fireplaces at least there was a wood fire. I doubt if it was burning brightly at the time of the services.

There were *no* flags of any kind connected with the decorations at the funeral. The only international sentiment that was shown in any way was in the Tavern Club wreath which, as I write you, was made of English ivy and American laurel.

If I can assist you in any further way I shall be glad to do so.

H——— A———.

From the friend whom the writer mentions in the above

account I have the statement that lilies of the valley were sent with the request that they be placed in the casket.

In reply to my inquiries about her personal knowledge of the funeral services Mrs. Quentin writes:—

April 21st, 1907.

My dear Dr. Hyslop:

I will tell you all I know about Dr. Hodgson's funeral. I do not know at all the exact date of his death, except that it was near Christmas, 1905. The first I heard of it was January 4th, 1906. I remember this because I was at a family wedding and some one came up to me and said, "Have you heard of Dr. Hodgson's death?" I did not know him at all, but I felt unaccountably shocked—in fact, the wedding was quite finished for me and I wanted to go home. If his funeral occurred before this date you will see the value of the incident. Even if it occurred afterwards I did not hear of it and do not now know when it was. If I went in spirit I certainly have not been notified of the fact up to this date. If any details of the funeral were published *after* January 4th I dare say I read them, as I read everything about Dr. H. that I could lay my hands on, but I do not in the least remember them, and it could only have been in the papers, as I was not a member of the Society at that time. I have been in Boston only twice in my life—long ago before I was married. If I have ever heard of the Tavern Club, I certainly do not remember even the name—never heard of Mrs. Putnam—do not think I ever heard of the camp. The only reason I would not swear to these things is that one's memory plays one such tricks and it is so difficult to be exact; but to the best of my knowledge all these things were unknown to me.

Very sincerely yours,

A. B. QUENTIN.

The allusion to the "young light" was especially interesting. I had just returned from the place where she lives and had some conversation with the family. I cannot make the allusion evidential, as mention of the case is made in the *February Journal*, which Mrs. Q. has seen. But the statements made about it, which are pertinent, tho not evidentially clear, are not all known to any one but myself and one other person.

8:30 P. M.

February 26th, 1907.

Present Mr. Q. and J. H. H.

Captain you asked me last night for an identification—sea

(s-e-a?) Captain, but the storm on the mountain was all right.

[Pause.] Won't you find out about it?

(When did it occur?)

Years ago, when you were almost a baby.

(Do you remember what mountains they were?)

Green.

(What Captain are you?)

[Pause.] Captain James Hyslop.

(Does James Hyslop refer to me?)

No. [Pause.] Well, drop it.

(Yes.)

[Pause.] He says it will come all right later here.

(Good.)

+ says so.

(Very well.)

[Long pause.] [Jerks and scrawls.]

[Change of control.]

Coming. [Pause.] Atmospheric conditions difficult tonight.

(Who says this?)

R +.

(Is this Rector?)

Yes, I want to take charge.

(Good.)

[Pause.] Very sensitive plate, you will understand; too much so at times.

(Yes.) [Pause.]

Oh, yes, now; wait. There is a little boy. He comes and wants to talk. No, no; don't say that. Go and call Grandpa.

[Pause.] Now, Hyslop, do you want anything?

(Yes. Can you try to take a message to England for me and give it to Piddington? Tell—)

Go ahead.

(Well, tell him: [sentence omitted.] Did you get that?)

[Message written as uttered.]

(Yes, that's right. Give that there at the next meeting.)

[9:10 P. M.] [Pause.]

They are not doing much there. [Pause.]

(What is the reason?)

Bad conditions mentally surrounding experiments.

(Let me fix the pencil.) [Pencil put in better position.] [Pause.]

Too bad. They never get much out of that light.

(Which light?)

Piper, of course I mean.

(Good. Do you know who has charge of the meetings?)

No, I think it was changed recently.

(Who sympathizes most with the work?)

Certainly not. P. Lodge is all right, but does not say much.

(Yes, I understand.)

[Pause.] P. is too scientific. Won't give the smallest [pause] encouragement. This is R. H., you know talking.

(Yes, I know.)

You recognize me when I come, don't you?

(Yes, I do. I know when you are about.)

+ said I might wish you could get a man like Lodge to give countenance here.

(Yes, I wish so, too. I think if I fight on that someone will come forward and stand by me. I can fight hard for several years now.)

Yes; don't be beaten. We help all *we are let*. [Underscored.]

(Yes, I believe it.)

Don't always get the chance, you know. [Hand fell with a thump.] [Pause.]

(Were you about recently when I had some experiments in another city?) [I had Chicago and Robinson experiments in mind, where I got hints of Hodgson and Rector, the cross being mentioned.]

Yes, I follow pretty faithfully sometimes with disheartening lack of success.

(Yes, I understand, but once in a while I get hints.)

Yes, I get something through; Thank Heaven for that, anyway. [Pause.]

(Did any of my relatives try at this recent set of experiments?)

Yes; M did; your father; he always does.

(Yes, I understand. Could you tell anything about that light?)

Good as far as it goes. Some secondary personality.

(Yes, that is right. That is what I thought and you know what good use I can make of that sort of thing.)

Yes, fine in its place.

(That's right.)

[Pause.] Useful, too, but harder for us on this side.

(Yes, I believe it.) [Pause.]

Did not see it, but you will get trickery all right in that kind.

No. What was that?

(A slate writer: I got evidence of trickery.)

Did you see it, but you will get trickery all right in that kind.

(But you know I have to run them down.)

To earth.

(Yes.)

Can you read this [The four words written from right to left in mirror writing.]

(Yes, with a mirror.)

All right. [Pause.]

(That's good.)

[Pause.] Good-night. R + says no more.

(Well...)

Richard. [Written in mirror writing.]

Mrs. Quentin was told that some mirror writing had been written during the trance and she was asked if she had ever done it before and she said she had not and that she did not know whether she could do it or not, but she tried it and wrote easily "can you" in mirror writing.

The only evidential hits of the sitting were those in which the communicator referred to M. and my father as communicators in the Chicago experiments. They were, and Hodgson rightly characterized the case as having secondary personality in it. Mrs. Quentin knew nothing of the experiments.

It seems that the results in England were excellent tho not at first. But at the time of the experiment I knew nothing of what was doing in England, and could only recognize the relevancy of what was said about Sir Oliver Lodge. But as Mrs. Quentin knew enough about him to make this subliminal I could attach no value to it. As to Mr. P., apparently intended for Mr. Piddington, about whom Mrs. Quentin knew absolutely nothing personally and perhaps as little otherwise, the statement that he "is too scientific" is not a strictly correct conception. He would perhaps resent this judgment and so would all who know his work. But in so far as it distinguishes his less sympathetic attitude, at least so far as it has been publicly expressed, toward spiritistic theories, from that of Sir Oliver Lodge, it is correct and would be a natural thing for Dr. Hodgson to say, tho hardly in the language that is used.

The whole passage, however, apparently reflects an American temper toward the English, and it is this fact which induced me to let it stand in the published record. What we have to study in this matter is the influence of the mind of mediums on the supernormal content which we obtain, and

here, apparently without adequate knowledge or reason, there is reflected that national or individual temperament against things British. Mrs. Quentin in her normal state has not exhibited any prejudice. But it is interesting and important to remark this characteristic because in the Smith case I find exactly the same temper shown in a stronger degree, tho, as I understand, the opposite attitude is taken by Dr. Hodgson through Mrs. Piper, who has been very greatly pleased with her English experiences.

The facts are a very instructive lesson in the reception of matter purporting to come from discarnate spirits. The incidents and characteristics which would justify such an hypothesis must evidently be clearer and more apparently supernatural. But the chief interest in the passage is the evidence of subliminal coloring on real or alleged communications from the discarnate. This is a fact too often ignored by those who are seeking evidence of the discarnate and the evident appearance of this bias of the medium's mind, all unconscious, serves as an admirable caution against the reception of anything but the most distinctive facts as evidence of the supernatural.

I also made inquiries regarding the Putnam Camp incidents. I was curious to learn whether certain features of the messages which I did not know were true or not. The reply of Mrs. Putnam to my inquiries I state below. Tho the "G" mentioned does not refer to her, so far as I know, being no part of her signed name, I knew that she was the proper person of whom to make the inquiry. In her letter to me, Mrs. Putnam says:—

"Mr. Hodgson for years came to our camp in September and was the devoted friend of the children. He always walked with them and played games with them and they loved him very much. At the time of his death I wrote a little sketch of him as the friend of the children which was published in the *Transcript* and which gave an account of his life with them. He always took the children with him on his climbs. He was very fond of going up the mountains."

The sketch alluded to was published in the issue of December 22nd, 1905, just two days after his death and so could

hardly have been seen by Mrs. Quentin, if we accept her statement regarding the time she first learned of his death. I did not myself know anything about his habits with children at Putnam Camp, tho I saw him there twice, nor did I know that he was accustomed to take climbs with them. All that I had to judge him by was his kindly manner to my own children.

Part LII of the *Proceedings* of the English Society, in Mrs. Sidgwick's article, mentions Dr. Hodgson's fondness for children. Mrs. Quentin's name does not appear in the list of members, so that she would not have seen the fact in the ordinary way. Besides this number of the *Proceedings* arrived in this country after the date of this experiment. My own copy of it arrived several days after the date of the sitting.

The psychological relevance of this sitting is almost past praise, whatever we may think of its evidential relation to the claims of the supernormal. To those who are familiar with these phenomena, there will appear to be considerable indication of supernormal knowledge, but such as it is would probably not impress any one not yet convinced of it. All that can be urged regarding this is that it has the right psychological trend, with such indication of the supernormal as persons familiar with it would appreciate.

I made inquiry of the gentleman who was Secretary of the Tavern Club at the time of the funeral and who drew up the report of them, to know if any detailed account of the services had been published, and the following is his reply:—

Boston, Mass., Nov. 20th, 1907.

My dear Sir:—The details of Richard Hodgson's funeral services were never published in the papers as far as I have ever known. I enclose you an extract from my annual report to the Tavern Club which gives a fairly correct idea of what took place."

H—— A——.

The extract from the report mentioned above is too long to quote, but it contains confirmation of the incidents mentioned in this sitting with Mrs. Quentin. I notice allusion to

the singing which rather justifies the attitude taken by Dr. Hodgson in the communications, tho this would not apply to any love of hymns on his part, but might well apply to another song mentioned in the report.

SPIRIT SLATE-WRITING AND BILLET TESTS.

By David P. Abbott.

FIFTH ARTICLE.

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XV.

I will here describe a few slate tricks wherein the subject takes his own slates (usually marked) with him. In the first case I am about to describe, the medium is supposed to be in his own home where things can be arranged for the business. The subject comes with two slates either tied, screwed together, or with merely a single slate.

In this instance the medium does not even look at the slates, which the sitter brings. He merely directs the subject to lay the slates well under a rather large and heavy library or centre table. This table has a large heavy cover or drape. When the subject does this he is directed to take a seat at this table and place his palms thereon.

The medium usually stands and places his palms on the opposite side of the table, and for a time interests the subject in conversation. During this time an assistant in a low room under the floor silently pushes up a small and well-concealed trap in the floor and carpet. This trap is directly under the table, the carpet is cut very neatly over the cuts in the floor, and is left tacked in position. He takes the slates inside with him, leaving others of the same appearance in their place. As soon as the message is ready he again changes the slates and hooks the trap shut from underneath so it will be solid. As the carpet is tacked along the cut, there is no danger of the sitter discovering anything of the kind should such an idea enter his head.

There is a variation of this trick that is far superior to it. In this case the medium takes the subject into a very light room, bare of blinds, carpet and furniture, except a curtain cabinet across a corner; a small simple table is in the cabinet, and two chairs are in the room near the only door.

The walls and ceiling are papered, and the floor can be seen so easily that any one thinking of such an idea could easily see

that there are no traps in it. It can also be seen that there are none in walls or base-board, which in this room is too narrow to admit a person through any trap which might be concealed in it.

The table and cabinet are thoroughly inspected, and then the subject lays his slates on the table in the cabinet and draws the curtains. He takes a seat with the medium near the door, and after a time goes into the cabinet and examines his marked slates. They are covered with messages both inside and outside.

The effect of this is simply beyond description. It is accomplished in a very simple manner. The secret is a trap in the ceiling which is masked by a heavy dark border of the ceiling paper. It is hooked up solidly by a strong hook opposite its hinges, and the curtains of the cabinet extend too high for its operation to be seen from outside the cabinet. The ceiling is too high to be inspected by the subject, and in fact he never thinks of it. An assistant from the room above opens the trap, which is padded, and reaching down a long rod with a grip on the end of it, draws up the slates and prepares them.

It adds to the effect if the medium has a music box in the room which plays during the wait. This also hides any noises. This is the same trap that a noted medium of San Francisco has used for materializing. He has many assistants and much paraphernalia. The "spirits" descend and ascend on a padded ladder which is slipped down from above. The medium to whom I refer is probably the greatest in the world at materializing; and his assistants are so good at "making up," that any noted character can be "materialized" in a few moments.

When this trap is used for slate-writing, and if the subject comes with a single slate, it is sometimes placed in a shallow box and the box is locked and sealed. The box is of wood, is about an inch thick and just large enough to take in a slate. There is a secret sliding panel in the box which can be slipped out by the assistant to permit the writing. If no panel is used then a slate pencil is inserted within the box on the slate before locking. The pencil is made as follows: A round piece of soft iron is coated with powdered chalk, or pulverized slate pencil mixed in a little glue. In this case the writing is done by manipulating a powerful magnet on the outside of the box. The soft iron core of the pencil is drawn by the magnet, making the marks with the outside coating.

At one time a marvelous medium appeared in a neighboring city, giving slate-writings in so mysterious a manner that it caused considerable talk and discussion among the thinking men of that community. A certain reporter called for a slate-writing and was greatly mystified.

This reporter took his own slate with him, which he marked.

The medium merely placed it on the floor in the room where they sat, and it never left the sight of the reporter; yet after a time it was examined and a message found thereon.

The medium then stated to this reporter that he would forfeit twenty-five dollars if he could not produce a message for any individual whatever without the slate (which said person could bring with him) leaving that individual's sight.

This was a pretty bold challenge; so the reporter decided to take a certain gentleman who was a friend of his, and by-the-way an expert magician, to this medium for a slate-writing. The gentleman selected was Dr. A. M. Wilson, of Kansas City, Mo., editor of the magician's journal, *The Sphinx*, and to whom I am indebted for the secret of this impressive trick.

Dr. Wilson purchased and took a slate with him, which he marked. On his arrival the medium insisted on taking the slate and laying it on the floor. The doctor did not object to this, as he felt sure that the medium would be unable to divert his attention from the slate for a single instant. I shall mention that a large piece of furniture—a kind of wardrobe—stood against the wall on the side of the room to the left of the doctor. There was also, between the doctor and the near side of this wardrobe, a large upholstered chair which partly concealed from his view a portion of the lower part of the wardrobe.

The medium laid the slate on the floor a little distance in front of this wardrobe and then began a rapid discourse to the doctor on spiritual science. He grew very excited and kept pacing the floor, advancing to a position near the doctor and then returning to the far end of the room. As he made these pilgrimages up and down the room, he came near stepping on the slate as it lay in his way; so with his foot he pushed it slightly toward the wardrobe at each journey. Meanwhile he seemed to forget about the slate so intent was he on his lecture.

Had he been able to so control the attention of the doctor, as to "hold his eye" when secretly shoving the slate with his foot, and as he would have been able to do with ordinary persons, all would have gone well. The doctor, however, was not so interested in the lecture as he was in the slate; and he saw it gradually worked nearer to the wardrobe at each excursion of the medium, until it was partly under this piece of furniture.

The doctor now interposed, and remarked to the medium that this performance had gone far enough; that his challenge was to produce a message without the slate leaving his sight, and that the slate was now nearly out of view. The medium grew very angry and stormed at the doctor, but all to no avail. Finally the doctor said to him that he himself was a magician and a performer of such tricks; that he did not intend exposing him, so

that he might just as well confess. The medium hesitated a moment and then, laughing, said, "Boys, you are too much for me. I own up." He then conducted them to the room adjoining theirs, where sat the medium's assistant waiting to perform his part of the trick. A small slot had been cut through the base-board adjoining the floor. This slot was directly underneath the wardrobe in the adjoining room. The assistant had an old-fashioned "soot scraper" such as is used for cleaning out the bottom of the old-time cooking stoves. With this useful article his task was to reach through the slot and draw or scrape the slate through the slot in the wall, and shove a duplicate into view while he wrote the message. When this was finished he would draw back the duplicate and push the original slate into view.

When this was all over, the medium, finishing his discourse, would be suddenly reminded of the slate, look for it, and see it just out from under the wardrobe; then lifting it from the floor he would triumphantly hand it with its message to the sitter. The business was quite lucrative.

At another time a wonderful medium appeared in the same city and gave psychometric tests in a public hall to those bringing articles with them. The tests were very marvelous, and the medium carried away thousands of dollars.

All of this information was furnished to the medium by two prominent gentlemen in Kansas City, who knew nearly every one who attended spiritualist meetings. One of these gentlemen received a very fine test; and the medium, looking at him, said, "Did I ever see you before?" And the gentleman said, "You did not." Now, Dr. Wilson happened to know that at the time the medium was actually stopping at the home of this gentleman, who feigned that he was a total stranger to the medium.

Much of the work of mediums is performed in an extemporaneous manner. They must be familiar with the various tricks, but can not invariably follow any fixed rule. They must perform one way for one subject, and maybe in a wholly different manner for another. I can not better illustrate the extemporaneous nature of their work, than by describing two slate-writings given by a professional medium whom I know.

Mediums are continually working for what they term "cases." This is where the medium exerts his spiritual influence in behalf of the subject in some matter, and for which he receives usually a goodly sum. Most ardent believers have some matter wherein they need assistance; and they usually employ a medium, if he properly impress them, and if they believe implicitly in his powers.

There was an elderly gentleman who had repeatedly received slate-writings from this medium, but never on slates of his own.

The medium had been prevailing on this elderly gentleman to give him his "case," but the gentleman had no means of his own. He could only secure the necessary sum of money from his son-in-law, and the latter refused to let him have it, saying that all mediums were fraudulent; and that he would never advance the funds, unless the gentleman should secure a slate-writing on his own slates.

Of this the gentleman informed the medium, and he then made an appointment with the medium for a certain evening that week. This gentleman had a spiritualistic book that dealt with some "Indian Spirit Guide," and some similar matters that interested him greatly, and over which he was very enthusiastic. This book he loaned to the medium to read, at the time when he made the appointment.

The old gentleman, at the proper time, went to a store and purchased two slates, carrying them to the home of the medium wrapped and tied in the original paper of the stationer. Meanwhile the medium had instructed his confederate, who was concealed in the yard adjoining the cottage of the medium. It was summer-time and the medium's windows were open. A centre table sat by an open window.

When the gentleman arrived, the medium directed him to lay his package on the table and to give him his attention for a few moments. The medium was reading in the "Indian Spirit" book, and seemed to greatly desire to discuss certain passages with the gentleman. A chair was placed so that the gentleman's back was to the table; and as he was very enthusiastic over the aforesaid book, he became deeply interested in the discussion. Meanwhile the confederate, who had seen the gentleman arrive, reached secretly through the open window, drew the slates out, untied them, wrote a message, re-tied them and replaced them. When the medium saw them again in place on the table, he said to the gentleman, "You want a message on your own slates. I suppose you have them there. Of course you know that there is nothing on them; so just get them and hold them in your lap, still tied up." This the subject did. After a time the medium asked the gentleman to look and see if he had received anything.

The gentleman could only walk with a cane, and had not gone without one for years. When he saw his message, he became so excited that he immediately started to his son-in-law's home in Council Bluffs, to show his message in triumph; and he was so enthused that he never thought of his cane, and walked several blocks to the car line without it, and did not recover it for three days. I know the name of the confederate who wrote the message, and he is a resident of Omaha. The medium secured the gentleman's "case" with no trouble after this.

I know another instance where this same medium sold to a business man of Omaha, who happened to be a believer, a girdle which he should wear and which would increase his business twenty per cent. He paid sixteen dollars for this girdle. I have secured one of these and have it in my possession.

At another time a gentleman had repeatedly received slate-writings from this medium, but decided to investigate further and bring his own slates. Now, mediums are not looking for patrons of this class, and only give them a sitting where there is considerable money or some good advertising to be gained thereby. At this time the medium had rooms in a business block. The believer moved into this block, taking a room on the floor above the medium, in order to be near him and have good opportunity to conduct his investigations.

The medium was not anxious; and although the gentleman came repeatedly with his own slates tied up in paper, the medium always managed to "put the gentleman off" in some manner, saying that conditions were not right or something of the kind. Finally one day the medium saw the gentleman leave his rooms on some errand; and securing a pass key, he entered the gentleman's room, untied the slates, prepared a message, re-tying them and leaving all as before. He knew if the gentleman should make an examination and find the message, he would attribute it to "spirits," so he took the chance. In due time the gentleman walked in with his slates still tied and under his arm. He had not opened them, and he received a message that completely satisfied all of his previous doubts.

I also know of an instance where a medium stopped at the home of a believer over night. He was left alone in the room a short time while the host was busy elsewhere. During this time he succeeded in locating the host's slates (most believers have a set) tied up neatly in a bureau drawer. He quickly prepared a message, and again tied them up as before. Later he asked for some slates, and when they were brought out asked the host to hold them just as they were. His success was so great that he was paid a goodly fee; and this led to many "readings" by mail and quite frequently brought the medium a ten-dollar bill in a letter, as the gentleman was wealthy. This gentleman lives in Arlington, Nebraska.

I shall now describe some slate tricks that can be more generally relied on to work under most conditions.

We shall suppose that the medium comes to town and takes rooms at a hotel or boarding house, and advertises his business from there. A subject buys two small slates, thoroughly marks them, and takes them with him. The medium gives the sitter a slip of paper with a request that he lay it on his own slate and

that he write his question thereon, address it to some spirit friend, and sign his own name to it. He is also requested to fold the same and place it in his own pocket. He is now given a rubber band to snap around the slates and is seated in a large chair. The medium now takes the subject's two hands in his left hand so as to "establish a current." He gazes intently into the sitter's eyes, and places his right hand with the slates on the sitter's shoulder, just behind the centre of the shoulder.

He now talks very earnestly and intently to the subject for a time. After this he brings the slates down in front of the medium and requests him to hold them on his (the medium's) shoulder for awhile.

After continuing his talk for awhile, the subject is instructed to now examine the slates. When he does so he finds a long message on the inside of both slates, completely covering them, and answering all of the written questions in detail.

The effect of this can well be imagined. The medium does not see the writing, neither does he see the subject write it. The slates are the sitter's own slates; and the medium merely touches them with the tips of his fingers, which the sitter can see contain nothing. The medium's hand at all times rests on the subject's shoulder, and there are no movements. How is this effect accomplished?

In the first place there is a large bed standing across the corner of the room. At one side it does not touch the wall by two feet. Should the subject look behind the head of this bed, he would see an assistant in stocking feet seated at a padded table, with soft slate pencils, slates, screw-drivers and all things that may be required.

The room is carpeted and the subject is seated with his back towards this corner of the room, and not far from the opening between the bed and wall. When the medium places his hand and the slates over the subject's shoulder, he allows them to pass just back of the subject's range of vision. He rests his hand but not the slates on the subject's shoulder at first. The assistant manages to see the style of slates brought by the sitter by looking through a drapery on the head of the bed. He therefore takes two slates just like them, and places a rubber band around them. He now slips out quietly, while the operator holds the subject's attention, and relieves the medium of the two slates he holds, leaving the duplicates in their place. The medium, during this time, intently interests the subject, so that he is in no danger of looking around.

The assistant now slips back behind the bed and opens the slates. Now the piece of paper which the medium gives the caller to write his questions on, is coated on both sides with

spermaceti wax, as I described earlier in this article. As the subject lays this paper on his slate when writing his questions, a wax impression of the writing is transferred to the slate, but is almost invisible. The assistant separates these slates, dusts ordinary talcum or toilet powder on the slate with the question, shakes it around and dusts the slate off. The question can now be read. The assistant now cleans the slate, writes the message, and places the slates together again with the band around them. While he is doing this the medium has continued the verbal reading and has also drawn his hand so far forward that the subject can see that he is doing no writing.

The assistant now slips out again, and the medium allows his hand to slip back a little out of view while the assistant makes the second exchange. The assistant now retires quietly with the duplicates, and the medium continues the experiment.

There is a variation of this trick, where no rubber band is used; and wherein the medium rests the slates edgewise on the sitter's head, with the sitter's hands against one of the slates. It is performed as follows: No band is placed around the slates, but the medium has the subject place them evenly together. The medium then stands directly in front of the subject and grasps the two slates by their edges. He now instructs the subject to reach his palms under the lower edge of the two slates and then to press them against the surface of the slate next to the medium. The slates are in a vertical position, and the subject's palms are thus facing himself, pressing against the surface of the slate farthest from himself and nearest the medium. The slates are thus between the subject's own palms and his face. As he is doing this the medium has deftly slipped up the slate nearest the subject, so that it is about one-half inch higher than the slate on which the sitter's palms are touching.

The medium now releases the grip of his fingers on the two slates, merely supporting them by squeezing the two hands against the slate end edges. He now raises the slates to the subject's head, allowing the lower edge of the forward slate to rest on the head. The subject's palms follow the surface of the slate they are contacting, so that now his hands are above his range of vision. He can, however, feel the forward slate with both his hands and his head. He naturally supposes that both slates are resting on his head, but in reality the rear slate is not. Meanwhile the medium has, with his fingers, allowed the rear slate to tilt back about one inch from the forward one at the top. The assistant now slips out, making the necessary exchanges with the rear slate, while the medium occupies the attention of the subject with his discourse.

In the first instance described, had the subject brought his

two slates screwed together, the assistant behind the bed would have opened them with a screw-driver and replaced the screws after writing the message. Had the screws been sealed, he might have been able to remove the wax by passing a heated wire under the seals, and afterwards replace them with a small hot iron which he keeps over an alcohol flame for such purpose. If he be wholly unable to get into the slates, he then drives a small wedge between the frames, spreading them a trifle, and inserts a corset steel with a small pencil in its end. He does the writing with this.

If everything else fail, a message can be written on the outer sides of the slates, and there will be some effect; although the effect will be nothing like it would be were the message inside the slates.

In case a pencil cannot be inserted between them with a corset steel, sometimes the message is written on a slip of paper and this can be slipped in rather easily. Most of these methods can, of course, be used, when possession is obtained of the marked slates in any manner whatever.

XVI.

There is another case where a message is produced on a marked slate brought by a subject. In this case there is no assistant and the slate never leaves the sitter's hand. He is instructed to place his slate under and near the centre of a small table, to press it up against the table and to hold it by the edges only. In a short time a message is found. In this case the message is printed by the medium pressing a rubber stamp containing it (and which is previously covered with powdered chalk), against the slate while under the table.

This stamp is made from a message written out by the medium, so that it looks like ordinary writing. It is attached to a rubber elastic under the medium's coat; and the chalk on its letters is not disturbed owing to the fact that the medium has a tin case or guard on his trousers at the top on one side.

The stamp is held in this tin guard or clamp until the slate is under the table. The medium pretends to feel under the table to see if the slate is in the right position. He secretly carries the stamp up in his hand, presses it quickly against the slate, then removing his hand releases the stamp. It is drawn quickly out of sight by the elastic under his coat, the same as is a handkerchief vanisher used by a magician. The medium has a number of stamps each bearing different messages, so that he can select a suitable one for each sitter.

As I write this article, there is a medium about one hundred miles west of Omaha who is traveling around giving slate-writings. His method is very simple but is perfectly successful.

He is very expert at talking, and can hold a subject's attention in the most marvelous manner. During the entire experiment he talks constantly, with great rapidity, and greatly interests the subject.

He uses three slates, but the subject sees and examines but two. The third slate, with the message, is in a large pocket on the inside of his right coat front. He has the slates examined; and during this time he is nervously walking behind the subject, and then in front of him, tapping him on the shoulders, and talking rapidly. He takes the two examined slates and places them together, and stepping behind, the medium apparently places them on the subject's head, requesting him to reach up and grasp them. He immediately steps to the front without any cessation in his discourse, and completely controls the subject's attention; so that the latter thinks nothing of the fact that the medium passed back of him, and in fact soon forgets it.

Just as the medium steps back of the subject, with his left hand he quickly takes the back slate and leaves it in his large pocket, and instantly draws out and substitutes the prepared slate. He does this so quickly, without any pause in his walking or talking, that he never fails with the trick.

If a medium be a lady, she has many opportunities for slate writing that a male medium does not have. She can have so many large pockets in her skirts, and can so easily conceal and exchange slates under a table and in so many ways, that it is very hard to detect the exact means she may use. One lady medium had a mechanical rapper under her skirts which rapped loudly on the floor when she pressed her knees together. She could thus have the "spirits" announce in this mysterious manner when a message was completed.

There are also means for using secret panels, if a subject allow his slates near one, or even near any draperies; and in fact, there are so many secret means, that the only way a subject can be sure of a genuine slate-writing is to *have his own slates and never let them out of his hands or sight for even one instant after cleaning them.* I do not think anyone will ever obtain such a writing.

There are also the chemical tricks, although they are not so much used. If a message be prepared with nitrate of silver, and then breathed upon, it will vanish. If the slate be washed with salt water, the message appears but can not be erased. There are also dozens of chemicals for writing invisible messages on paper, which will appear from heat, or from the application of a blotter saturated with other chemicals. If a message be written on paper with a solution of sulphate of iron it is invisible. If the paper be placed in an envelope moistened inside with a solution of nut-galls, the writing appears. The paper can be placed be-

tween slates just washed with the same solution, and the writing will soon become visible.

There are slate-writing mediums such as Slade, who can use the toes for writing messages on slates laid on the floor under the table. The medium wears a shoe that he can slip off the foot easily, and the end of the stocking is cut away. There are also slate-writers who write with a small piece of pencil held on the end of a single finger by a little piece of flesh-colored court plaster with a hole in its center. In such cases the message is written while the hand pinches the slate up under a table. There is a thimble used, sometimes, with holders attached containing colored crayons; but it requires an expert to use it. Messages can be written on paper by the "court plaster method" while holding the paper or card in the hand and waving it about.

In many of the slate tricks where an assistant is used, a system of speaking tubes can be employed with wonderful results if the medium be in his own home. The openings are concealed by picture moulding, draperies, etc. They enable the assistant to hear all the information the medium gets from the subject during the reading, and he can thus prepare a more effective message. These same tubes can be utilized by the medium for producing "independent" whispers and voices in a room where he holds a circle. By the use of switches the voices appear to be first here, then there, or can even enter at all of the openings at once. Sound is very deceptive and in the last case it appears to be in the very air.

There are many slate tricks that I have not described herein; but I have endeavored to give the best, and also to give a good example of the different types, which will well illustrate the principles employed.

In reference to information furnished by mediums in slate-writings or otherwise, there are so many means of obtaining the same, that it is difficult to be certain of a test of this kind. The "Blue Book" of Boston contains over seven thousand names alphabetically catalogued, with tests for each individual. Some of the names are marked with such marks as "D. E." (dead easy), etc.

Information is gathered from tombstones, old files of the daily papers and even by an advance agent who does secret detective work for that purpose. The most information used in circles, however, is obtained in the private readings given by the mediums. This is all catalogued, and used with telling effect.

EDITORIAL.

We publish in this number the annual report of the Secretary and Treasurer which closes with the year 1907. It is our intention to make the fiscal year coincide with the calendar year. This plan makes the present report cover the time from the organization of the Society to the end of 1907, and so includes the time from June, 1906, to the time indicated. Hereafter similar reports will cover the regular year.

Readers may compare receipts and expenses during the first year of the Society's existence. The Treasurer's Report shows that the total expenses for the work of fifteen months were over \$13,000. The receipts from annual members, including Fellows, Members and Associates, were \$4,915. From Life Fellows, Life Members, Life Associates and some others contributing additional donations we have a permanent fund of \$3,500. Only the income from this can be used in the work of the Society. The consequence is that about \$8,000 of the expenses had to be paid from the fund which friends of the Society contributed to its founding. A part of this sum represents assets which can be used when an office has been secured. Some interest has been obtained from funds loaned, so that the income of the Society has been something more than membership fees. But this additional sum was not large. It will require a very much increased number of members to insure the possibility of doing any investigating work at all. We have undertaken some experimental work for the present year which will cost nearly \$3,000, and this, apart from the regular investigations coming in our way. It is therefore probable that the expenses of 1908 will be greater than 1907.

I must repeat the necessity for a large endowment as the only means of doing the work rightly. Merely cataloguing spontaneous experiences does not constitute the most important part of the Society's work. It must have the means for thorough laboratory work, and experiments in all fields of psychic phenomena. At present there is not money enough to pay for adequate clerical assistance, and unless it comes in

the near future it will be impossible to carry on the publications as they require. In a very short time it will be impossible to use the Secretary's home for filing material. Nor is it fair to expect the Secretary to furnish both his house and his services free, which he has done thus far. He expects to continue his services free, but there must be a fund of \$25,000 as a guarantee for a permanent office. It is estimated that adequate offices in New York City will cost \$1,000 a year or nearly that, depending somewhat upon locality and the space occupied. The French government supplied the equivalent of \$800,000, endowment for the work in that country, and we are seeking \$1,000,000 for psychic research, and a far larger sum for the other two Sections of the Institute. If the small endowment for a permanent office could be obtained it would insure the continuance of the work in some form until an adequate sum could be obtained for its extension. The appeal for contributions to this fund last spring resulted in the pledges of only \$3,000, and none of this can be collected until the whole amount has been secured.

It will be apparent that the work on the present scale will come to an end within a year unless those who are interested in it can see that it receives as much sympathy and aid as automobile races to Paris and North Pole expeditions. No thoroughly scientific investigation can be made until the endowment has been obtained.

The Work of the Journal.

We indicated the desire in an earlier number of the *Journal* that members express themselves freely regarding the contents and policy of the publication, as this might lead to a better understanding of the task before us. The following letter is from a friend of the work and offers us a good opportunity to explain some facts which we could hardly mention independently of this instigation.

....., Nov. 16th, 1907.

My dear Prof. Hyslop:

Will you permit a very kindly criticism of your *Journal* from one who is deeply interested in your work and also feels perhaps it may prove why there has not been a more hearty response to your appeal for funds.

I think the majority of the readers of the *Journal* may be disappointed that we have not yet received any of the valuable notes that Dr. Hodgson left. Of course, it is possible that they are not properly compiled for publication, but when they are ready I think you will find a greater interest in the magazine.

Then I myself have been somewhat disappointed that we have not heard from men like (names of several important men), or any one of the big psychologists or nerve specialists in our country. Also of some more cases of mediumship tried under test conditions, such as they are employing with Eusapia Paladino at Naples.

Then, if you will permit a further suggestion, in my own case, in trying to interest people, I find that the fact that you are trying to prove spirit communication repels rather than attracts. Those who are deeply religious are shocked! Those who are more intelligent say that with the rapid advance of knowledge concerning our inner selves it is absurd to make final statements which will probably have to be retracted at no distant date; much of the phenomena that claimed to be spiritistic a few years ago can now be explained by some hitherto unknown power of the mind and that the very large residual that remains may and very likely will be explained in the same way as the science of psychology continues to develop.

Cordially yours,
B——— D———.

We especially welcome animadversions of this type, as we have no other opportunity to explain the nature of the work before us and the limitations under which it must be done. We have often met the request for material left by Dr. Hodgson. There has been no occasion, however, in which good reasons existed for stating the exact facts. But this letter offers more than an excuse to make matters clear.

In the first place we do not have the important records left by Dr. Hodgson. The material that he had collected in the eighteen years of his secretaryship was sifted and the best of it taken to England, and such as was not desired or not regarded as suitable for publication in the English publications was left to us. Absolutely all the records of Mrs. Piper's work with Dr. Hodgson, except such as were personal and private, were taken to England and use of it will be made there. We have inherited nothing of his work except such as was not completed or may have its character impugned by

the fact of rejection by the parent Society. In this situation we cannot be expected to publish anything that represented Dr. Hodgson's work. We have no doubt that much will be found of value which the English Society has not seen fit to retain, but this has had to be stored away for lack of funds and an office to file and use it properly. It cannot even be examined until we obtain a permanent headquarters.

The second complaint of our critic is a natural one. We should have heard from such persons as were named in the letter. But members and the public must remember that there are several reasons why we do not hear from many of them. In the first place, very many are not at all interested in the subject, and many despise it. There are some who, whatever their instinctive interest in it, will wait until respectability surrounds it and cannot be expected to say a word until that time. Then there are some who fear to be identified with the work because of the Secretary's attitude toward spiritistic theories. They are afraid of being identified with his particular views, a fear that is natural in a democracy where public opinion is the government and cowardice more prevalent than in any other form of society. We freely concede that it would have been better, in the eyes of the sceptical and prudent, to have had a less pronounced man for the organizer of the new Society, but as no one else would undertake it, we saw no other course open to us. It is hoped that persistence in the work will overcome this fear of association with the investigations and when it has become sufficiently respectable we shall hear from the men whom our critic would like to see discussing its problems. In the meantime the Secretary will do what he can to induce the flies to walk into his parlor.

In regard to testing more cases of mediumship, we can only say that this is being done on a small scale. But it can never be properly done until we have the funds for it. We have decided this year to spend the little fund we obtained very liberally in such work and then unless a proper response and support follows to abandon the work. It certainly is necessary to extend investigations over a large field, but it cannot be done with the funds and help now at com-

mand. Such cases as that of Eusapia Paladino should be investigated, but we confess to not having seen or heard of one in this country that offered a reasonable excuse for spending either time or money upon it. When we find such a case and are assured of the funds to investigate it, we shall not be lacking in interest or effort.

In regard to the last criticism, that we "are trying to prove spirit communication," we can only say that this wholly misconceives and misrepresents the nature of the publications. If readers of them will examine them with the proper care they will find that this is not true. There is only one article that savors of such an attempt. This is the third article on the experiments with Mrs. Piper since Dr. Hodgson's death. In that article we discussed the applicability of such an hypothesis to certain features of the phenomena and then insisted that we were not defending it, but merely trying to ascertain whether it would fit the facts. In the other articles we did not say one word in its defence. We did not even propose it as an explanation. If the reader imagined that we did so, this was his mistake, not ours. If people will not read carefully they must accept the responsibility of misrepresentation. We merely stated the facts in their own terms and if they look spiritistic we cannot help it. We cannot alter the facts, and if people desire any other facts they will have to find them. We have not been able to discover any facts which do not consist with those which we publish, nor have we been able to discover such phenomena as many persons desire us to publish. We have received requests, for instance, for telepathic phenomena, and we can only say that we have not been able to obtain a single case which would afford scientific evidence of such claims. We have been obliged to rely upon the early work of the English Society for the recognition of such phenomena. We have made strenuous efforts for fifteen years to secure personal and scientific evidence of it and have not been able to do so. It is true that we might be more successful if we had the funds which would enable us to investigate the alleged cases of it which are too remotely situated to enable us to test them. But until such

provision is made for the work the public must be content with one man's work instead of twenty.

Members and critics must remember that when the English Society was organized there was a large group of men who could give some personal attention to the work. It is not so here. Men of leisure prefer the automobile and European travel to the performance of a duty to the community. In most cases they do not care for the meaning of the universe to ethics and religion and are absorbed in the pursuit of what Carlyle calls "hog's wash." The academic world does as little, partly from indifference to the subject and partly from the lack of academic freedom to tell the naked truth. The consequence is that we have been left alone to organize and do the work of several men. Under such circumstances, complaint that it is not perfectly done neglects to consider a very difficult situation.

We should agree to let all await further inquiries into the "unknown powers" of the human mind, tho we do not see how any result of such investigations will interfere with the right of working hypotheses which endeavor to explain facts that are admittedly outside the ordinary powers of the human mind and which in their very character and claims point to exactly the hypothesis entertained. If any one can make the same facts intelligible by "unknown powers" he is welcome to that task. We have been accustomed to hypotheses which represent *known* processes and unless they do so they are not regarded as scientific at all. All these references to "inner selves," "subliminal," and "unknown powers" generally are appeals to *evidential* limitations, not to *explanatory* processes. Telepathy, Clairvoyance, Premonition, appeals to the subliminal and subconscious explain nothing whatever. They are mere names for facts. They classify phenomena and merely determine the limits of evidence. That is, they circumscribe the evidential claims of the older Spiritualism, they do not negative their explanatory powers. But we have no objection to all the suspense of judgment any one pleases, nor to the pursuit of methods which depend on the use of technical terms to conceal our real ignorance of the subject as long as it is supposed that scepticism has no bias and all the

respectability. We have not yet gotten beyond the stage of reflection when scepticism is supposed to be the mark of intelligence, when, in fact, it is a name for critical ignorance, a condition perfectly compatible with working hypotheses that are intelligible, tho they may not yet be proved.

There will be nothing to retract at any distant date, since nothing has been advanced but a working hypothesis and a challenge to supply the evidence for explanation by the "unknown." The burden of explanation and proof is upon those who, in spite of their claims to critical and sceptical abilities, have unlimited faith in the "unknown," and pursue the policy of the minister who pleased the old women so much with his sermon because it had "that blessed word Mesopotamia" in it. That too had the advantage of being a known term, but what the sceptic seems most to admire is the use of hypotheses on his side for which there is either no scientific evidence, or nothing but the respectability of that attitude of mind to justify them. He will not accept responsibility for evidence while demanding that his opponent prove a negative. We are not engaged in an impossible business. We only ask that others undertake the task of using and proving the "unknown powers" of the mind and of making them equal to the task of explaining what is, at present, easily explained by other theories. We like to see cautiousness in method and accepting conclusions, but we are not going to place ourselves in the position of the mediaeval priests who would rather believe in a *materia pinguis* (fatty matter), or some "lapidifying juice," than the fossil theories of geology, or of Voltaire who, rather than accept these fossil theories which seemed to favor religious conceptions that he opposed, was ready to believe that the droppings of pilgrims would account for the fossils in the Alps! We shall bow to such extremities when the evidence comes, but in the meantime we prefer to remain with common sense and correct scientific method.

INCIDENTS.

The Society assumes no responsibility for anything published under this head, and no indorsement is implied except that it has been furnished by an apparently trustworthy contributor whose name is given unless withheld at his own request.

[The following incident was written out by myself at the time indicated by the date and sent to Dr. Hodgson, signed by the author of the story. I knew Mr. Lillibridge personally for several years, as the correspondence will show. He was a particularly intelligent man and had himself been sceptical of such phenomena until experienced in his own person. He told me a large number of similar incidents, which I did not take down at the time because there was no apparent opportunity to confirm them by independent testimony. Among them was a considerable number of coincidental experiences after the death of the son named in the narrative and connected with this deceased son. He became convinced by these that we do communicate with departed friends. The present experience has no evidential bearing upon such a view, and is put on record for its similarity to other incidents having the same apparent interpretation.—*Editor.*]

Columbia University, New York,

October 15th, 1898.

My dear Dr. Hodgson:

I have to-day learned an incident that I shall report at once and hope later to get the narrative from the man who told it to me as his personal experience. He has promised to write it down for me with the necessary credentials if they can now be found.

The gentleman is an intelligent business man of Colorado Springs, Colorado. In earlier life he had been a sailor and engaged in ocean trade. His son had repeated this life, beginning as a common sailor and rising to the rank of captain. Between him and his son, the father asserts that a very intimate relation existed. They did not sustain the ordinary relation of father and son but were like companions or chums. They both had the same tastes in every thing, the same names, opinions, habits, and of course were very close to each other.

The son sailed to all the distant ports of the world, including India, China, Japan and Australia. At this time the father was doing business in Cleveland, Ohio. The two kept in close correspondence with each other. The father knowing when the son would reach a given port usually managed to send a letter in time to reach him. The son instead of writing long letters kept a log and with it made short notes from day to day, and when he reached a port sent it to his father, and thus made it serve as a letter. Often the son would record in it that he knew or felt that his father was thinking of him, and the father noticed that his log corresponded with the facts of the case, and asserts himself that he could always tell how his son was feeling, and often realized his presence. So much for the general experiences that serve to introduce the incident which is to constitute the present narrative, and for which I hope to obtain the proper credentials at a later date. I should remark that the son died in 1891, so that the experience occurred at an earlier date, which I have forgotten in my desire to state the facts themselves in the right form.

One day in his office at Cleveland, Ohio, while sitting at his desk dictating a letter, the father suddenly saw an apparition of his son standing by the table with his face covered with blood, and felt his presence distinctly. He looked at his son in astonishment for a moment, and put his hands up to his head as if hurt or dazed. The stenographer noticed him and asked him what was the matter. He replied that nothing ailed him, but she went into the next room and spoke to the cashier about him and asked him to come in. He did so and noticed that Mr. L. appeared confused, and asked him if anything was the matter with Joe (the son). Mr. L. replied that he was all right, that is, himself, and said just to let him alone. He finished dictating his letter and went home to lunch and returned in an hour or two. The first thing he did was to sit down and describe his experience in full with all the details that he could mention. He then enclosed the account in an envelope, sealing it with his private seal and addressed it to himself. He then called the cashier in, who had often heard Mr. L. narrate his coincidental experiences, but did not think they were of any importance except to prove Mr. L.'s unsound mind, and told him to enclose this letter in another envelope, seal it with his seal and address it to himself and put it in the safe. This was done. Forty-eight days, or thereabouts afterwards, the log came from the son as usual, if I remember rightly, from Melbourne, Australia. In it was noted the fact, described more fully in a letter, that on a certain date, in the morning watch, a mutiny had occurred on the ship, and as he, the son, was starting down a hatchway he was struck with a piece of iron and knocked down. He immediately arose, and was knocked down a

second time, and though he might have arisen he did not do so. His face was badly hurt and bled profusely. On receipt of the account Mr. L.'s brother called in the office and as he had never taken any interest in the experiences narrated to him from time to time, Mr. L. called the cashier and reminded him of the letter that had been put in his safe keeping. The cashier had forgotten it and had some difficulty in finding it, but at last found where he had put it. The letter was then opened in the presence of all three, and the exact correspondence noted between the dates of the letter, and knowing the time of the morning watch, as nearly as possible it was calculated that the father's apparition occurred exactly at the time of the mutiny. Ever afterward both the brother and the cashier accepted Mr. L.'s statements about his coincidental experiences. Both expressed their astonishment at the correspondence between the account of Mr. L. in his previously written letter and the account of his son.

In 1891 the son died of sunstroke. Since that time the father has had very frequent messages from the son directly, and has often had apparitions of him, and once with an apparition an audible message warning the father against a certain business combination in railroad matters on which he had made up his mind to enter. On the strength of this warning he changed his purpose, but could not state to the parties why he had done so.

Mr. L. on the evidence of his own experiences, though a free thinker of a very radical type, has become convinced of an existence hereafter. He says he does not believe in mediums, owing to the fact that all his experiences with that craft have convinced him that their performances are frauds. He is frank enough to say, and this voluntarily, that he does not wish to finally prejudge the case and that there may be true mediums. But he has no faith in such performances as he has witnessed in the name of mediumship. But he asserts that his own experiences have absolutely convinced him of survival after death.

Very truly,
J. H. HYSLOP.

Colorado Springs, Colo., December 19th, 1898.

Prof. J. H. Hyslop,

My dear Sir:—I duly received your letters of October 17th and December 12th. I have not forgotten my promise to write out the personal experiences which I mentioned to you during our pleasant chat at the Union League Club, and support the same by collateral evidence of letters, diaries, etc., but I regret to say that I cannot find the diaries and letters either at my home or in my office files. I am now convinced that they are away with my library boxes of old papers and docu-

ments which are in the warehouse of The Cleveland Storage Company, at Cleveland, Ohio, nor can I find the location or address of Mr. Hardway, who was my bookkeeper at the time of the experiences mentioned to you.

All that I could now do would be to write out the experiences just as I related them to you, without any extraneous support or collateral confirmation. If this will be of any use or satisfaction to you, I will gladly do it immediately on receipt of word from you that you desire it.

I fully appreciate the value of the collateral evidence, resting on the word and memory of several persons instead of one, and much regret that I cannot supply the same as desired.

Very truly yours,

H. P. LILLIBRIDGE.

P. S.—This was fully ten years ago, 1887 or 1888.

I at once wrote to Mr. Lillibridge that I should be pleased to have the written account, but sending him a transcription of the story as I had taken it down. He signed this transcription and expected to write out his account when he had more leisure. A year later I wrote him again and the following was his reply.

Colorado Springs, Colo., December 28th, 1899.

Prof. J. H. Hyslop,

My dear Sir:—I duly received yours dated a year ago to-day and also found yours of 19th October last on my return here in November, and the reason I have not responded to them is because of my inability to find Mr. Hardway, who was my bookkeeper at the date of the occurrences related to you, and also because of the hesitancy and unwillingness of my brother to publicly testify or become identified with psychological phenomena of this nature.

It is easy for me to write out a statement of the experiences which I have related to you, but under the conditions above mentioned it will be quite impossible for me to furnish the confirmatory evidence from others, which by your letters you seem to consider essential to establish any value to said statement. If you wish my written statement at once without collateral evidence, I will write it out for you.

Very truly yours,

H. P. LILLIBRIDGE.

The writing of the account, however, was postponed and some years later I again met Mr. Lillibridge at the Union

League Club and asked him to write out the statement. He again promised to do so, but soon afterward took ill and died without having fulfilled his promise.

Mr. Lillibridge was a sufficiently intelligent man for us to accept his word in such cases, but the nature of the phenomena is such that it is always desirable to have corroborative evidence, as he recognized, tho delaying to make the account firsthand. The case illustrates clearly the value of properly confirmed incidents, and in his oral account to me as well as in his letters he showed that appreciation of the facts which had led him to protect himself against the ridicule and scepticism of his friends by securing the documentary evidence of his statements, according to his assertions, tho this documentary evidence seems to have been lost. Such opportunities for evidential defence should not be lost in the future.

Raps Coinciding with Critical Illness.

The following incidents are reported by the same person who gave the account of the odor of violets in a previous number of the *Journal* (Vol. I., pp. 436-439.) It was forgotten, when giving the previously mentioned incidents. Unfortunately the death of her husband prevents that kind of corroboration which we always desire, but knowing the lady personally and her character as a witness I think the facts can be accepted as narrated, especially as they are recorded only as personal experience and not as proof of any explanatory hypothesis.—*Editor*.

November 22nd, 1907.

Dr. J. H. Hyslop,

My dear Sir:—One more incident I shall state in connection with the death of my son Charles. I have written to you about the violin playing.

We did not know but that my son would pass away in the night previous to his death, because he was so extremely weak, and so a gentleman who was a friend of ours and to whom my son was much attached, stayed with us all night. My husband was an invalid, tho not ill in bed, but could not be counted on to keep awake. It was my wish to sit up with my boy the first half of the night, and if all went right, later on I would take a

little rest and let Mr. S., the friend, sit up a few hours. He, as well as my husband, went to sleep the early part of the night on couches down stairs until I called them, and I saw them sitting there trying to nap.

I was very tired, worn out from much loss of sleep—not to say anything of the sorrow which filled my heart—and about eleven o'clock I saw that my son seemed to be dozing a little, apparently breathing easily, so I laid my head down on the bed beside him just to rest it, not to sleep. But after all I did fall asleep and was awakened by a commotion in the room. Starting up quickly I saw my husband opening wide all the windows and Mr. S. held my son in his arms, he struggling painfully after breath, looking as if he was passing away then. After gasping for a bit of the fresh air pouring into the room through the windows, he felt easier and was laid back on his pillows.

I asked the gentlemen: "How did you happen to come just when I had fallen asleep and Charlie was suffocating?" "Why," said Mr. S., "I heard a loud knock and thought that you knocked for us." Of course, I was asleep when they came into the room and had not knocked at all. "Yes, I see you could not have knocked," said Mr. S. afterward.

To eliminate any extraordinary interest in the phenomenon we should have to assume that Mrs. K. awakened, knocked on the door and fainted, recovering consciousness without any memory of what she did. But I do not know of any similar cases.

CORRESPONDENCE.

[Some time ago a member of the Society sent me a letter of a friend which had been written to him animadverting on the articles published in the *Journal* regarding experiments with Mrs. Piper since Dr. Hodgson's death. As soon as I read it I saw that it was of the kind which I wanted to see published in the *Journal's* department of correspondence. I was especially interested in it because it represents so gen-

eral a type of criticism and so thorough a misconception both of the problem of psychic research and the position taken in those articles that I wanted an opportunity to get at it publicly. I therefore wrote to the member to have him ask his friend for permission to have it published in the *Journal*. That permission was granted and the letter is published below, as addressed to the gentleman who sent it to me. It was not intended by the author to have it published when he wrote it, and so whatever faults of style or manner the reader may desire to attribute to it, these must be disregarded and the critical position represented by it taken as embodying its proper spirit. The letter is so thoroughly representative of the misunderstanding of the scientific method and problem before the Society that the only thing to do is to court all possible opportunities to publish such documents and use them as texts for replies in explanation of the work and its standards.

The writer of the letter confesses, as the reader may remark, to not having the *Journal* at hand when he wrote his letter and hence I shall not avail myself in my reply of the weakness which that confession implies. I want only to point out for his and others' behoof the misconceptions which so many half considered criticisms represent. It is so necessary to have a perfectly clear idea of what scientific accuracy and method have in mind in this work. I shall animadvert on the writer's letter as if he had possessed the material which he is criticizing, tho I shall not hold him responsible so completely for his misconceptions as I would if he had written more carefully. I want merely to show to all readers of this *Journal* the standards by which its utterances must be judged.—*Editor.*]

Pittsburg, Pa., June 16, 1907.

Dear Mr. Porter:—I have read with much interest your correspondence with Prof. Hyslop, and I thank you very much for letting me see the papers, which I return herewith.

In the absence of the earlier numbers of the *Journal* of the American Society, to which he refers, it is difficult for me to discuss his letter as thoroughly as I would wish. I have not got the number of the *Literary Digest* to which reference is made,

either, and I really forget now what was the point that the writer of that article made. However, there are several points in Prof. Hyslop's letter with which I am obliged to disagree entirely, as, for example, where he says there is no comparison or analogy whatever between our telepathic experiments and the experiments between himself and the *soi-disant* spirit of Dr. Hodgson in which a reference to books was used as a test. On the contrary, there seems to be a very close analogy between the two cases. You and I were trying to find out whether we could receive communications from each other otherwise than through the recognized channels of the senses, and in order to feel sure of our results we felt it to be necessary that the communications should not be commonplaces, such as would naturally first come into the mind of anybody, as a book, a watch, a table, or any of the commonplace objects by which we were surrounded at the moment.

Prof. Hyslop is similarly engaged in trying to see whether he can obtain a communication from our deceased friend, and the communicating intelligence purporting to be the spirit of that friend offers as a test the most commonplace of objects, under the circumstances, namely, a book. In our experiments, we were able to verify our results by mail, but as this is obviously out of the question in Prof. Hyslop's experiments, the communicating intelligence promises to give the verification by a communication through another medium. Some time later a communication is received through another medium, and among a number of other things vague mention is made of some writing in a note book, and this is offered by Prof. Hyslop as a verification of the authenticity of the communications.

I maintain, notwithstanding Prof. Hyslop's dictum, that the analogy between his experiments and ours is complete, and that the point we were trying to make is well taken; that we would not have regarded such as a result, in our experiments, as worth recording, on account of the commonplaceness of the communication and the readiness by which it might be hit upon by a mere guess or by the law of chances. The principle involved is the same as that by which the professional medium is guided when he says, "There is a spirit here that brings me the name of John (or Mary); is there any one here that recognizes that name?" The mere commonplaceness of the name robs the test of all value.

I still think that this experiment reported by Prof. Hyslop tends to produce the impression on a mind not committed to the spiritistic theory, that whatever the nature of the communicating intelligence, it was not Dr. Hodgson. The suggestion that his nature may be changed by the transition, and that while retaining

his identity, he may now be imbecile, insane or devilish, seems to me to be as gratuitous as it is monstrous. All of the "spirits" that I have known talk beautifully until you pin them down by some test that would serve to give you the proof you long for; then the "light" goes out, the "power" gets weak or the spirit chokes or smothers. There is no sign of imbecility until you get them into a corner. All the recorded phenomena seem to indicate that the intelligence producing the communications has some means of acquiring some commonplace facts connected with the past life of the spirit personified, but fails uniformly when it comes to essential ones.

I think we have got into some confusion of thought in this discussion by using the word "trivial" when we mean "commonplace." I can quite readily agree with Prof. Hyslop that trivial facts may be of the utmost value as a means of identification; but it is different if the facts are merely commonplace. If an intelligence purporting to be the spirit of Dr. Hodgson says, "Ask Billy if he remembers our walking and talking on the seashore," the communication has for me but little value, because for people living near the coast, walking and talking on the seashore are such common, every day events. But if the intelligence says, "Here is a quotation from the Upanishads; I have filed a duplicate of it under seal in the Patent Office at Washington, together with my affidavit, made before a well known notary of Boston, that the contents of the envelope are unknown to any one but myself," the verification of the statement becomes a matter of immense importance, though the matter filed and the manner of its filing might be trivial enough.

Unfortunately, every test of that kind hitherto has been a complete failure, when carried out under test conditions, and these failures count very heavily against the doctrine of spirit identity. Such was the case of the sealed letter left by Miss Wild, mentioned in Prof. Hyslop's book, "Science and a Future Life." Such was the case of Rev. Stainton Moses, when Prof. Newbold asked his *soi-disant* spirit for the real names of his "spirit guides," which were known to Mr. Myers alone among living men. Such was the case of the sealed letter left by Mr. Myers with the S. P. R.; and finally, such is the case with the test word left with Prof. Hyslop by Dr. Hodgson. The "spirits" usually answer readily enough; they are quite willing to give the desired information; there is nothing in their manner to indicate weakness, insanity or devilishness; but when their communication is compared with that in the sealed package, it is found to bear not the slightest resemblance to it.

There is another dogmatic assertion of Prof. Hyslop's with which I cannot agree. He says, "If you exclude fraud you must

choose between telepathy and spirits." This is as if a physicist were to say about that equally mysterious phenomenon, the earth's magnetic pole, "If you exclude falsehood you must choose between a moving deposit of lodestone and magnetic induction from the sun." With all due respect to Prof. Hyslop, I don't have to do either. I can simply wait for the advance of science to give us clearer knowledge of the subject. According to Schiller, of the English S. P. R., it will take fifty years, at the present rate of increase of our knowledge, before we will be able to form a satisfactory theory of those psychic phenomena. Fraud, telepathy and spirits are all inadequate; we must wait for what Richet calls the X of unknown theory.

I cannot agree with Prof. Hyslop that phenomena such as those of Paladino have no bearing one way or the other on the spiritistic theory. These phenomena are so closely related to the spiritistic phenomena, and both point so evidently to some power or powers associated with the human mind of which we have as yet but the faintest inklings, that it is reasonable to suppose that an explanation of the one will help to clear up the other.

It is very unfortunate that the English S. P. R. gave up the study of the case of Paladino when they had the chance. The most unfortunate thing that ever happened to the S. P. R. was when the American branch became committed to the spiritistic theory and of the belief that there is only one genuine medium in the world, *i. e.*, Mrs. Piper. Almost all the best work is now being done in France and Italy.

Finally, I must disagree with Prof. Hyslop when he says that all statements through mediums about "the other side" and not involving incidents verifiable by the living are absolutely worthless at present. On the contrary, by their contradictions and inconsistencies they are of value as showing the untrustworthiness of the communicators, and that they are not what and where they pretend to be. Dr. Funk dwells on this phase of the subject in his latest book, "The Psychic Riddle," and gives it as his reason for not accepting the doctrine of spiritism, though he has witnessed many incomprehensible spirit phenomena.

I am returning in this mail your last two *Journals*, and have put in one of them some clippings about recent developments in Italy.

Very truly yours,
JACOB HENRICI.

Editor's Reply.

I shall take up each point in this letter as it requires. One or two explanations will be necessary to make matters clear. The article in the *Literary Digest* to which reference is made

was one which demanded an account of what the spiritual world was like before any credence could be placed on the alleged communications with it. I had replied to Mr. Porter that such a position could only be ridiculed. But the statement in my letter to which the writer replies first was as follows:—

“ There is no comparison or analogy whatever with your telepathic experiments. *You* selected the thing to be sent. I did not select the subject of books. It was the spontaneous selection by the communicator and spontaneously given in the other case according to promise and without hint or suggestion from me. The point was not at all the remarkable nature of the facts, but the intelligent character of the spontaneous suggestion in connection with the alleged personality of Hodgson and the spontaneous repetition of it in another place where it could hardly be due to chance.”

The point of Mr. Porter in his letter to me was that this particular instance of the book in my article (Vol. I., pp. 133-134), was explicable by telepathy, and the above quotation from my letter to him was my reply to his remark. Mr. Henrici's reply is an allusion to my position.

The reader will remark that Mr. Henrici does not touch the position taken by my statement. I was not at all concerned with the question of “common-places.” If he had said that I was expecting a communication regarding the subject of books and so thinking of it at the time he might have reasonably urged the analogy which I had denied, and I would admit in so far as merely thinking of books is concerned this plea might be put in. But what I had emphasized in the matter was the reversed position of the agent and percipient in the first case, namely, the relation of the experiment to the spontaneous promise made in the Piper sitting. In ordinary experiments with telepathy the agent, say A, thinks of something to be sent to the percipient B. But in this case C. and by hypothesis D. are involved. C. is Mrs. Piper, and the hypothetical D. is Dr. Hodgson. D. spontaneously tells a number of incidents through C. coinciding with results in another case E. and promises to give them to me through B. When I go to B. I get a part of the promised

message and another part entirely fails, which it should not have done on the telepathic hypothesis, while it might well do so on any other. In ordinary telepathic experiments we have only A. and B. to deal with, but in this case A., the agent supposedly in the experiment with B. is not the agent in that with C., while the psychological unity and play is that of other minds than his own. Hence there is no real analogy with the ordinary telepathic experiments.

The main point, however, to be made regarding Mr. Henrici's statements is in the following. (1) I did not quote the incident as a "test" of any kind. (2) I did not claim that it was evidence of spirit communication. (3) I did not advance the spiritistic hypothesis as either proved or necessary in the case. (4) I did not adduce this instance even as evidence of telepathy or the supernormal. (5) I did not care whether the facts involved the "common-place" or not. It would make no difference to the position taken in the article.

I would quite agree with Mr. Henrici or any one else that such an incident would prove nothing, no matter how good the "test." What Mr. Henrici wholly ignores is the fact that "tests" are not the only thing science will rely upon for its views. "Tests" are valuable in their way. Science is qualitative experiment. But it is at the same time very much more. A "test" only answers an objection: it does not solve a problem. It will silence a critic, but it will not prove a theory. Quantity is as important, and many think more important than quality of experiment and when you cannot obtain the quality, quantity will always take its place. The point I was representing in the case was *collective* value of coincidences which were not due to chance. I did not adduce a single incident in those articles as proof. I knew better than that. I was merely stating each fact and all its circumstances, and even then did not propose a spiritistic interpretation either of the individual instance or of the collective whole. I left the reader to form his own theory, after saying that it was known which one I would prefer. But I never dreamed of adducing any individual fact as "verification" of communications. I was bent only on supplying evidence collectively taken that left no room for chance coinci-

dence in the explanation. That I made clear by frequent remarks during the course of the papers.

Now it will be apparent what I should say to Mr. Henrici's remarks about "common-places." I was quite aware that a book is a common-place, but I carefully indicated where the point was. It was not the coincidence between my thoughts and what Mrs. Smith gave me, nor was it merely the coincidence between what Mrs. Smith gave me and what was promised through Mrs. Piper, but it was the psychological unity of this, comprising the failure to get all the message, with the other evidence for the supernormal that constituted the claim to a process wholly unlike anything we find in mechanical telepathy. That was all I was enforcing and not claiming for one moment that there was proof or "test" incidents in the case. I have not the slightest objection to "common-places" if they are numerous enough. "Common-places" taken collectively are much better evidence than any case of "test." It is quite possible to contend that no individual "test" whatever can ever have any demonstrative value. Even "tests" must point collectively toward the same explanation or they are worthless, no matter how numerous they are. Hence when we have the collective mass of incidents, no matter how "common-place" they may be, pointing toward the same interpretation they are a thousand-fold more important than any single "test" whatever its striking character may be.

Of course John or Mary in any special case is amenable to the objection of guessing as "common-place." But suppose A. gets John which is correct, and gets nothing else, B. gets James which is the same, C. gets Henry which is the same, D. gets Mary which is the same, E. gets Annie which is the same, and so on through the experiments. It is of course a duty to examine each instance with reference to the sitting in which it occurs and the experimenter who has only his own result to examine has to exhaust the possibility of guessing before he will suppose that a "common-place" name can have any value. But when it comes to examining the collective whole in which each "common-place" name is correct the matter stands very differently. What may be explicable



as guessing in each case independently of others will not be guessing necessarily in the collective mass, and it is this latter position that constitutes the whole method of science. This habit of adjudging cases by isolated incidents only leads to illusion in this as in all other subjects.

Take the comments on the incident about "Billy" walking and talking with Dr. Hodgson on the seashore. Mr. Henrici thinks it so common for people on the seashore that he can attach no importance to it. I can only say that, taken alone, I could attach no value to it. But it happens to be associated with a large mass of similar incidents. Besides it also happens that "Billy" did not live near the seashore at all, as is implied by my critic. It was not a kind of incident to be easily guessed by any one, especially the name, which was probably not known by the normal Mrs. Piper. It matters not how common a thing is for many people, the question is, why it is said of a person of whom it ought not to be said at all, except on the false assumption of residence which Mr. Henrici makes?

The quotation from the Upanishads which Mr. Henrici wants would undoubtedly have its value if there were no difficulties in getting all such things, on any theory of them whatever. But my critic seems to expect as free conversation as can go on between living people, when the most superficial knowledge of the supernormal shows (supposing it to be nothing but telepathy) that there are almost insuperable obstacles to getting anything whatever. What we have to do, therefore, is to judge the case by what we get, not by what we want.

Mr. Henrici has undoubtedly hit upon a perplexity in the problem, in his remarks on the intelligible communications, until "the spirit is cornered." But it is a perplexity for the man who knows nothing about the subject. It is not a difficulty for the scientific student. Indeed, it is one of his assets which he would not sacrifice. The starting point is the actual supernormal information which we receive, and this is not to be gainsaid. You have at least telepathy to deal with, and that shows no rationality whatever in the face of the facts which my critic remarks. You cannot explain the character

of the phenomena at all on that hypothesis. There is no excuse for that being "cornered." There is excuse for a spirit being cornered, but your omniscient telepathy which has to be assumed to get what you actually obtain is incompatible with the limitations actually remarked everywhere. There is no difficulty in supposing a spirit laboring under difficulties, in communicating through another organism, with which it is not in a natural relation. That is actually the case with living consciousness whenever its natural connection with the organism is disturbed by abnormal conditions.

I did not say one word in the articles about the communicator being "imbecile, insane, or devilish." This is all in Mr. Henrici's imagination, attributable no doubt to his not having read what I said. That such a supposition was "monstrous" does not affect the question. If the facts prove that Dr. Hodgson or any other spirit was "imbecile, insane, or devilish" I should unhesitatingly admit and urge it. I am not here to say what spirits are, but whether they exist or not. If they are all that I am said to indicate, I should not wince under the supposition. I would simply point to the facts. These have their character on the telepathic or any other hypothesis, and you cannot evade it by dislike of the consequences.

What I did say was that, if that hypothesis is to be accepted at all, the facts pointed to an abnormal mental condition accompanying the communications. That is very different from saying that they are "imbecile, insane, or devilish." That they should go to pieces in such a condition is a perfectly familiar fact with somnambulism, secondary personality, and dream states, as we know them in the living. If, then, the collective unity of the supernormal incidents points to the psychological action of an independent intelligence, it is just as easy to ascertain what the mental state of the communicator is as it is to decide when you are reading a book whether the author is a crank or an insane person. When Mr. Henrici knows more about abnormal psychology he will understand why a spirit gets cornered when asked to do a special thing. Let him go to a bedside and experiment with a delirious person and see if he does not find the same

phenomena duplicated. I have had it done under hypnosis many times. We have to judge this problem, not by what we insist on having and do not get, but by what we spontaneously obtain, and if we have the good fortune to get what we desire so much the better. But it is not a case of deciding *a priori* either that abnormal conditions represent a "monstrous" hypothesis or that a spirit must be normal if we suppose it communicating at all. The question is: what is the best hypothesis to account for the facts, not of preconception and imagination.

As to the "tests" implicated in post-humous letters and sealed messages Mr. Henrici's sweeping statement that they have all failed is a little premature. He qualifies it with the statement "when carried out under test conditions," but he seems to have forgotten that, side by side with the Hannah Wild failure, Dr. Hodgson placed an instance of success which he regarded as one involving tests conditions, and this is also included in the book from which Mr. Henrici obtains the one mentioned. The other case of Mr. Myers has not been published. We have only the statement of Sir Oliver Lodge that there was no resemblance between Mr. Myers' sealed letter and the message purporting to be its contents. Before Dr. Hodgson died I had from him the statement that two important words in the message represented the thought in the sealed letter, confirming Dr. Hodgson's theory, which I also hold, regarding the mental condition of the communicator. Similar phenomena occur under hasheesh.

As to Dr. Hodgson's giving me a sealed letter before his death and failing to give its contents since, where did Mr. Henrici get the evidence of such a letter? I never had such a letter from him. I never said anywhere that I had one, but I have publicly denied that I had any agreement or post-humous letter of the kind. Also there has been no attempt whatever on the part of Dr. Hodgson to give me such a message. There has not been even an allusion to it, unless one ambiguous statement in a Piper sitting may show that it is in mind. But in no instance of my experiments has there been any definite attempt to give the contents of a post-humous letter. Mr. Henrici must have been reading the newspapers

for his information. That is where the statements about this letter were found, and they have not been made elsewhere. On the contrary in official publications they have been denied. But it seems the public prefers newspaper lying for its facts and will not examine scientific publications as a basis of opinions formed.

And I would not attach any conclusive value to a success in such a case. All that such a "test" would accomplish would be to answer an objection: it does not prove a theory. There must be a large collective mass of them representing the psychological unity which the other facts illustrate before even the giving of post-humous letters will prove anything. Besides when they are given they are amenable to the objection of clairvoyance and you are no forwarder than before. You have only silenced the telepathist. I do not think that any fact will decide the spiritistic hypothesis. There must be a collective mass of them showing the natural *synthetic unity* of consciousness as we understand it in the personal identity of a given person, and no individual "test" will establish this, no matter how good it is.

As to my alternatives, "fraud, telepathy and spirits" Mr. Henrici has again wholly missed the point. He thinks there is another and fourth alternative, namely to adopt none of them, and simply to suspend your judgment. Now if he will read the articles carefully he will see that I recognized the fourth possibility (p. 148.) But I was not defining what positions a man may take regarding the phenomena. If I had been doing this I would have named still another one. But what I said was that "there are just three hypotheses which are capable of discussion in connection with such facts." It is when you come to offer explanations that you are limited to the three alternatives. Silence or suspense of judgment is not an hypothesis. It is not an alternative among explanations, and it cannot be discussed at all. You cannot argue with a man who has no mind of his own and who does not prefer some explanation. He has to be let alone. What I was doing was proposing alternative *explanations* and these are only three. If telepathy were not so broadly used there might be more alternatives, but as I remarked in

... that it ... the ... release ... you ... N ... All ... as ... ap- ... ve ... own ...

... the ... e ... ing ... infer- ... you ...

... there ... In ...

... for ... If ... ment ... than ... your ... you ... cal ... the ... d ... to ... whose ... cut ... we ...

Two important matters should be made by another stage by ... The American Branch was never the ... parent ... Branch has ever been committed to any hy-

pothesis whatever. Only individuals ever embraced the spiritistic theory and Dr. Hodgson and myself stood almost alone in this. It is loose thinking that refers to the organization instead of the individual when the Society explicitly states that it indorses no views of any kind. There can be no freedom of thought unless it is permitted to individuals to think and say what they please about interpretations. Lamenting that people who have spent their lives investigating should have opinions different from your own is little short of intolerance. Neither did the Society or Dr. Hodgson for one moment hold the belief that Mrs. Piper was the only medium in the world. The reasons for saying so much about her were two. (1) The care taken to exclude fraud from the case on her part. (2) The satisfaction of the scientific criterion of *quantity* and *complexity* of the phenomena. There are plenty of cases exhibiting the same *quality* of phenomena, but they did not satisfy the demand of the scientific man for quantity of evidence pointing toward one consistent interpretation. This is fundamental, and no other instance had offered the opportunity to such systematic investigation and results.

I think I can easily set aside Mr. Henrici's objection to my claim that statements about the "other side" are worthless as evidence. I can do this in two ways. First my statement applied to it as evidence for the *existence* of such a world. Secondly, its unverifiable nature deprives it of weight in regard to the *nature* of such a world. *Verification* is the primary function of scientific method in this problem, and all that can be verified at present with the few cases at hand is the supernatural facts which the living can attest on other authority than the phenomena of a medium. That is why such statements as I mentioned are absolutely worthless for settling the first step in the solution of the issue.

But there is a more fundamental reply still. Mr. Henrici thinks the contradictions in the statements about that side show that the statements have value as showing the untrustworthiness of the communicators. Perhaps they do. *But that is not our problem*, and it was not stated to be that. The problem is not the trustworthiness or untrustworthiness of communicators, but whether they *exist*. We are testing the

materialistic hypothesis and not estimating the character of spirits. All the contradictions and inconsistencies in the world do not stand in the way of a spiritistic hypothesis. If they did we should have to deny the present existence of the human race. The contradictions of human statement are not accepted among the living as setting aside the belief in their existence, but only the unity of their opinions. So the contradictions and inconsistencies of communications do not in the least deny the existence of spirits. The utmost that they can do is to show similar differences of opinion on "the other side" to what we find here, and might show a very human condition of things. We have nothing to do with the trustworthiness of communicators. We do not accept their existence on the supposition of their trustworthy character. Of that we know and care nothing. We insist that we shall have supernormal information bearing on the personal identity of deceased persons and not known normally by the psychic. This sets aside materialism, as it has been known traditionally, and you may suppose the spirits to be as untrustworthy as you please. This method of looking at the trustworthy nature of your communicators shows complete ignorance of what the real problem is, and there will be no progress in solving it until it is abandoned and no attention paid to the contradictions and inconsistencies of the communicators. All these characteristics may discredit their opinions, but they do not deny their existence.

In conclusion I would say that neither here nor in the articles criticized have I defended the spiritistic theory. I am simply testing its applicability to the facts. Whether it is the true hypothesis or not rests with the future to determine by still further experiments. But a most important part of scientific method is testing hypotheses, and those which are tried must represent some known principle, not some unknown X. Unfortunately for clear thinking many people have the habit of using a word with the assumption that it explains something and explains away something else. This is a curious illusion and grows out of a bias which is quite as bad as the bias which is despised. For instance, in connection with physical phenomena some investigators talk

of a "new nerve force" and consciously imply or state that this is not a spirit! How do you know a "new nerve force" is not a spirit? How do you know it is material? You are simply using a word without any content or meaning whatever except the supposedly new fact before you. It cannot possibly explain anything whatever. Your X. is a tacit confession of confusion and ignorance, not an explanation. While it is foolish to appeal to spirits to explain anything not indicating their identity until we know more about them, the hypothesis of their existence, in cases of psychological phenomena illustrative of personal identity, represents a perfectly well known principle in the living. It supplies every credential of a scientific hypothesis, and searching for "forces" is only running away from rational thinking, unless you mean by your "forces" precisely the thing which "spirit" stands for. I know it is not respectable to believe in spirits and as long as it is respectable to believe and assert non-sense and irrelevant X theories, hypotheses which actually explain will not be recognized. I for one am not concerned about their recognition as yet. I am interested only in ascertaining whether they actually fit or not, and when scientific men come to admit their probability these very people who now ridicule the spiritistic theory and believe all sorts of inapplicable ideas will be ready to follow without any evidence whatever. The facts will remain what they have always been and there will be only a change of authority. It is only *a priori* prejudices and assumptions about what spirits *should* do that prevents men from seeing that the problem is to deal with the facts we have, not to judge the case by what we do *not* have. Failures are perplexities *in* the problem, they are not objections to it. We require investigation to explain them, but they are no evidence against an hypothesis that actually explains rationally the positive facts which we possess. Words, like "psychic force," "new nerve forces," and similar convenient and meaningless phrases which suggest neither spirits nor any known principle of explanation, are very useful things for throwing dust in the eyes of people and remind one of the sermon which the old lady thought very profound because she did not understand it. I think in

the end, people will learn that it is the intelligible that is the true and not the unintelligible.

The approach to the study and solution of the problem is not through what we desire, but through the nature and limitations of Materialism. On that theory sense perception is the only source of knowledge and the stimulus is physical. If the mind cannot obtain any information whatever without sense perception or independently of the recognized physical stimuli the materialistic hypothesis holds the field, in so far as the general evidence is concerned and thus defined. But if I find instances in which a subject gets information by supernormal means I must either modify my previous theory or abandon it. Telepathy shows supernormal information not explicable by normal sense perception and is a name for facts which we have not yet explained. Mediumistic phenomena like those of Mrs. Piper, Mrs. Smead, Mrs. Quentin, and Mrs. Smith also represent the acquisition of knowledge in supernormal ways, that is, by processes not represented in normal sense perception. They indicate outside sources of influence, and the psychological unity of them as bearing on the personal identity of deceased persons suggest at once the first, and some will think, the only rational working hypothesis to account for them. It matters not what the perplexities in this theory are, its capacity to explain the crucial facts admits it to a place among explanations, and its relation to the materialistic hypothesis which we are testing entitles it that toleration which will make necessary the investigation of the perplexities in it. All that Mr. Henrici imagines as objections to the spiritistic theory or as proving it inadequate wholly mistake the issue. This is not that the mere fact of spirits shall explain all aspects of the phenomena, but that their existence has to be postulated or assumed, on the evidence, to explain certain facts which are pertinent to that idea. But the confusions, failures in what we expect, contradictions in their statements, and evasiveness are not arguments against the hypothesis. They represent phenomena which require subsidiary explanations consistent with the supernormal, which involves consistent evidence of a given theory. Such a subsidiary hypothesis I offered in the dream-

like and partially amnesic condition of the communicator. It may not be right, but it explains, no matter how "monstrous" it may be. As our likes and dislikes, however, have nothing to do with forming hypotheses I can dismiss all these as unscientific and insist that students understand and accept the issue.

JAMES H. HYSLOP.

THE MUSCULAR SENSE IN MEDIUMSHIP.

November 5th, 1907.

My dear Dr. Hyslop:—It seems to me that the *possibility*—neural—of communicating intelligences would be shown to be much less complex if you would insist on us giving enlarged data strictly of the *Muscular Sense* in such experiences. The question is one of transcendental dynamics. No communicating intelligence can communicate save through laws of neural force and motion, and the only Sense possessed by man, by which he can *know* that a communicating intelligence—other than his own intellect—is exercising force and motion within his own body is his Muscular Sense. It means to me that if we fail to secure data on this point we are neglecting the only Sense and means by which we can know that communicating intelligence can, has, and does exercise and direct the forces and movements essential to communication. The Muscular Sense is *the* Sense which gives this evidence to the subject. Not his Sense of Sight or Hearing. These come after. The correct or incorrect nature of the facts communicated should, it seems to me, come *after* the evidence of the Muscular Sense, proving first that secondary personalities can exert the forces and movements essential to communicate.

ALBERT LE BARON,

TREASURER'S REPORT.

At the last meeting of the Board of Trustees of the American Institute for Scientific Research, it was agreed to make the fiscal year coincident with that of the publications. Consequently the following Report of the Treasurer of the American Society for Psychical Research covers the period from September 13th, 1906, to December 31st, 1907.

Receipts.

Grant from the American Institute.....\$4,200.00

Expenses.

Publications	\$1,398.74
Investigations	376.63
Salaries	695.00
Membership Committee.....	1,027.29
Typewriter	100.00
Office Furniture.....	72.00
Stamps	110.00
Printing and Supplies.....	103.65
Indexing	33.00
Sundries	181.22
Total	\$4,877.53

The difference between the grant of the Board and the total expenses was made up from the surplus of the previous grant. Membership fees during this period were only \$196.00.

Total Expenses for the Year.

First Quarter.....	\$1,186.00
Second Quarter.....	2,064.30
Third Quarter.....	2,504.47
Fourth Quarter.....	2,687.67
Fifth Quarter.....	4,877.53
Total	\$13,319.97

Readers will remark that the expenses are much larger than we had hoped they would be. But they cover eighteen months in fact, tho the expensive part of the work covers fifteen months. It will thus be apparent that the amount is not much larger than the calculated \$10,000 a year.

JAMES H HYSLOP,
Secretary and Treasurer.

BOOK REVIEW.

After Death. A Personal Narrative. By W. T. STEAD. London, 1905. Shilling Edition.

This little booklet is a republication of the "Letters from Julia," which created a strong interest when it first appeared, and seems to have gone through many editions. Mr. Stead is perfectly aware of its evidential limitations, and of the criticism which the sceptic would indulge. The book, of course, purports to be communications from a deceased friend, and, whether we believe it or not, there can be no question of its psychological interest to intelligent students of the mind.

The first thing to remark is that the alleged communications came through the automatic writing of Mr. Stead himself and his reputation for veracity will hardly be questioned. No doubt some would rather believe him unvarnished than accept the alleged source of the facts, but in these days one does not require any longer to question the veracity of the informant in order to divest the facts of a spiritistic interpretation. We have subconscious action as a resort to avoid both extremities. Mr. Myers, years ago, thought the result in this case almost wholly due to subliminal action of Mr. Stead, and hence it is with this in mind that Mr. Stead has republished the book. He accepts the right of others to differ from him in the explanation of the facts, and hence there need be no hesitation on the part of the readers to accept the scientific interest of the facts.

In the introduction to it Mr. Stead undertakes to give the facts which seem to him to prove that the phenomena had a spiritistic source, and they are certainly facts which classify the book as a whole with the literature that goes under that name. There is apparently as good evidence of the supernatural in some of the incidents not detailed in the book as have occurred in other and similar cases. But while we may admit that the supernatural occurred in the course of his experience, I think Mr. Stead has failed to realize that, whatever evidence there may be of occasionally supernormal messages, this fact does not cover up the extension of a spiritistic theory to the non-evidential phenomena. There is no doubt that, when spirits are once proved, we are entitled to suppose that they are probably responsible for at least some of the non-evidential matter. But it is another thing to determine what part of the non-evidential matter is transcendental. In the present stage of the investigation we have not obtained any criterion for determining this. Hence we have to content ourselves with the general verdict that certain facts are undoubtedly supernormal and suspend judgment on the remainder.

But one passage in the book ought to have weight with Mr. Stead himself in strengthening the hypothesis of his own subliminal action. The communicator, "Julia," whose reality and communicating he insists upon, actually tells him that she has to use his own mind,—images, words and processes, in conveying her own thoughts. This is a most suggestive circumstance against the universal claims made by Mr. Stead.

ADDITIONAL MEMBERS.

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Van der Neulen, Prof. John M., Hope College, Holland, Mich.
Van Norden, Warner M., 786 Fifth Ave., New York City.
Wilcox, Mrs. Ella Wheeler, Short Beach, New Haven, Conn.

p. 139 + 140 were advertising pages

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PROFESSOR JASTROW AND SCIENCE.

By James H. Hyslop.

Reviewing the "*Enigmas of Psychological Research*" in the *Journal of Philosophy, Psychology and Scientific Methods*, Professor Jastrow offers us a text for discussing the relation between the problems of psychic research and scientific method and results. What I have to say on the matter must not be construed as a controversial reply to criticisms of that book but as a constructive exposition of the view which I think psychologists can take of this subject. I have no quarrel with the animadversions on that book. They are entirely fair, even when I do not regard them as correct. The spirit of his review is sufficiently appreciative to be perfectly tolerant of the differences between us, and so I shall concentrate attention on matters pertaining to the general principles of science and its methods which may not concern the special views I may hold about psychic phenomena.

The main difference between us, I imagine, is merely in the mental attitude toward the phenomena of psychic research as affected by the methods and objects of scientific psychology. Professor Jastrow seems to cast them aside as unrelated to the problems and standards of psychology, and hence he does not feel obliged to recognize the real or alleged facts of the supernormal as coming within the pur-

view of the psychologist. He thinks the psychical researcher is cultivating interests which are wholly subversive of the fundamental principles of psychological science.

If one could reply to this view by flatly denying it, he would make the issue perfectly clear, and if I admitted it also as stated the issue would be equally clear. But I neither admit nor deny the issue as defined by Professor Jastrow. It is not nearly so clear as that. It is far more complicated, simply because the terms and conceptions which he assumes as so well defined are as elastic and equivocal as they have always been.

The force of Professor Jastrow's contention depends upon one of two things, or perhaps upon both of them: (1) his conception of Psychology, and (2) his conception of the real or alleged facts of psychic research.

If he wishes to limit and define psychology to certain normal phenomena of universal or approximately universal experience he may be logically consistent. He could then either admit or deny the reality of the alleged phenomena of the psychic researcher, and still exclude them from his purview. If he denied their reality, he could dismiss them as untrue in their claims and so exclude them for lack of authentication. If he admitted them, he could exclude them on the ground of preoccupation and definition. But this would be to accept a territory and a problem which would diminish the importance of psychology,—which is by no means his real intention. If there are mental problems which "psychology" is not competent to solve, it is high time that some effort be made to solve them, especially if they are apparently related to such an issue as the existence of a soul and its survival of bodily death. Professor Jastrow must define psychology so that it shall either include or exclude psychic phenomena. If it excludes them the existence of the phenomena are practically admitted, or assumed to be possible tho irrelevant to the problems of the science defined. If they are included you must either adapt the scope of psychology to deal with the problems implied or secure means for assimilating the facts with the normal phenomena of mind.

Now the psychic researcher need not care which horn of

the dilemma Professor Jastrow and his *confreres* take. The utmost that he or they can claim is, that, whatever psychic research may be, it has nothing to do with psychological science as they understand it, and if any one desires to so limit the functions of psychology as to exclude the consideration of the real or alleged facts of telepathy, clairvoyance, premonition, apparitions, mediumistic phenomena and the supernatural generally he may be allowed to do so. But he will be prohibited from dismissing them as illusions, hallucinations and superstitions on the same ground. They cannot be excluded if genuine and included if they are not genuine. Their nature has nothing to do with their inclusion or exclusion. Their relevancy has to be accepted as a condition of determining their nature one way or the other. Exclude them and the psychic researcher admittedly has a legitimate field: include them and the orthodox psychologist must share in the work of investigation and explanation. But if you once grant any territory to psychic research outside psychology I am sure that the psychologist will soon have no kingdom at all over which to rule.

But I think the psychic researcher can very well claim that his phenomena come within the scope of psychology on any definition you wish to make of it, short of limiting its study to sensation alone. The psychologist cannot deny that the phenomena described by telepathy, clairvoyance, apparitions, etc., are, at least on one side of their nature, *mental* facts, and it does not matter whether they are significant of transcendental agencies living or deceased, or are merely pseudo-realistic phenomena. On any conception of their nature and significance they have their psycho'logical aspect, unless psychology loses all its accepted import. As illusions or as abnormal facts they must be accepted as relevant to psychological problems. So much I regard as uncontestable and as certain to get the psychologist's attention sooner or later. To exclude them altogether from the field is to cut yourself out of the right to explain them away as illusions and hallucinations, and is a half confession that they are not these. If you think they are such, present the evidence, and you can then triumph over the psychic researcher.

But if the phenomena are real, that is, more than pseudo-facts, their mental side admits them to a place within the scope of all intelligible psychology, and this too whether they be subversive or not of any views we have hitherto maintained. They may involve conclusions in which the ordinary "empirical" psychology has no direct interest, but that does not preclude a positive place for them in the purview of mental science. It might, in fact, be a good excuse for ascertaining another system of "uniformities" directly related to those by which Professor Jastrow defines the limits of legitimate psychology.

But the psychic researcher can very well take the bull by the horns and cope with it on any terms you please. He will not care a penny whether his facts and conclusions are or are not subversive of the accepted psychology. If they are not subversive he can be allowed a *modus vivendi* within or without the same territory. If they be subversive and the facts cannot be explained away in the ordinary manner, he will relegate the orthodox psychologist to oblivion. And this will be true whether the psychic researcher concerns himself with the existence and persistence of a soul or not. The facts are there and, whether subversive or not of the traditional psychology, he is going to insist that they receive some kind of scientific scrutiny. The "empirical" psychologist must reckon with them in some way, and either cease his antagonism to them or certify a natural explanation of them. Otherwise they will swallow him up and make him a servant of the interests which he now eschews.

The fact is, however, that the limitations of psychology which Professor Jastrow and his school defend are a comparatively recent affair. They arose out of a protest against the unfruitful methods of the older psychology which was half metaphysics and half theology and all *a priori*. In the effort to introduce experiment into the field they excluded metaphysics from it, tho they cannot ultimately be excluded from any scientific inquiry whatever, be it physical or mental. You may exclude bad or wrong metaphysics, but you cannot exclude *all* metaphysics. This is apparent in the atomic theory, and all physical speculations about ether, ions and elec-

trons. You may partition off your field of facts for certain definite purposes, ignoring the metaphysical problems also associated with them, but this does not exclude the right to consider the same facts or others in connection with other purposes and problems. The study of certain "uniformities," while it may ignore for the time the investigation of deeper and associated problems, cannot wholly exclude these from legitimate psychological and human interest. From the time of Plato to the rise of the "empiricists," psychology has been the "science of the *soul*" and within that conception it admitted the question of its destiny. Any limitation of its scope which evaded the question of a soul had to justify itself by maintaining that the existence of anything surviving death was either an "unscientific" or an illegitimate belief. The materialist must desire to exclude its consideration because he either does not care anything about the problem or denies the possibility of survival. Professor Jastrow does not state which of these positions he takes, and I imagine few institutions in this country would grant a teacher of psychology the liberty of expressing himself frankly on this subject. The psychic researcher need not care whether he does or does not. All that the psychic researcher need insist on is, that the issue be faced clearly. He will accept the challenge whether his phenomena be subversive or non-subversive of the prevailing academic psychology. If the controversy reduces itself to a definition of "psychology" the psychic researcher will make a present of that to the psychologist and will go on his way with or without him, rejoicing that on any alternative he will have a hearing. If Professor Jastrow and his colleagues wish to narrow their inquiries, they are welcome to do so, but short of claiming that no other investigations deserve human interest they must remain silent on other problems. We do not care whether our facts be adjustable to the self-imposed limits of "empirical" psychology or not. We should invoke this psychology only to serve it, not to subvert it, and any refusal to recognize mental facts on the ground that you will have to modify preconceptions will only succeed in relegating your "science" to oblivion.

Of course, the most of us interested in psychical research do not take any such restricted view of psychology as would make our facts inconsistent with its methods or aims. Dogmatic limitation of psychology can hardly be effected at this late day. We are endeavoring to articulate our phenomena and conclusions with "the great cosmos of facts that make psychologists respect their calling," to quote Professor Jastrow, and an intelligent investigator of both the facts and of the science under that name would readily observe that this assimilation is quite as easy and natural as it is with any other facts. We can certainly be as successful in this as the orthodox psychologist has been with hyperaesthesia, somnambulism, and secondary personality in relation to the limits of the subject before these were admitted into the kingdom. Secondary personality and subconscious mental processes are as complete a transgression of primary personality as telepathy can be of hyperaesthesia. The psychologist ridiculed hypnotism until he was forced to accept it as a fact.

I shall return to this point again. I wish to approach it through another remark of Professor Jastrow. I begin with one which follows a description of the contents of the "Enigmas of Psychical Research," and which indicates that there are philosophic interests involved, when one would imagine from other remarks that he would not admit "philosophic issues" within the domain of "psychology." If he admits such into this territory the game of opposition is out of the question, as psychic researchers would then be free to urge that the problem of a transcendental world of any kind, whether material or spiritual, is "philosophic" and perhaps involved in the facts to which they ask attention. If cerebral explanations are admissible, trans-cerebral ones have the same claims to consideration, if the facts suggest them, and no amount of respectability will save the opposition. But let us proceed to the quotation.

"To philosophic readers the two dominant interests in such an endeavor are to what extent the author has succeeded in formulating any conception of the *modus operandi* of this superpsychology: and, again, what relation obtains between these alleged results and the conceptions and ac-

credited issues of modern science in general, and of modern psychology in especial. To the former vital point no thorough attention is given."

The first thing to remark in this passage is the virtual demand by Professor Jastrow that we shall be able to assign the *modus operandi* of phenomena before we admit their existence as facts affecting the integrity of previous theories. Now I wholly and absolutely deny the legitimacy of this position, as representing precisely the mediaeval method against which modern empirical psychology was a protest and a revolution. It may be desirable to ascertain the processes connected with the occurrence of supernormal phenomena, but this is entirely secondary to the determination of them as facts. The "vital point" is the facts and their classifiability or non-classifiability with those already known, and explanation will await this prior result. We do not require to have an explanation of phenomena as a condition of accepting them. On the contrary, we have no right to entertain explanations of any kind until we have determined the nature and place of phenomena, within or without the accredited facts of normal psychology. What the psychic researcher wishes to know is whether the phenomena which are classified, not explained, by such terms as telepathy, clairvoyance, premonitions, apparitions, and mediumistic experiences are of the kind to demand new explanations or are mere coincidences and subjective hallucinations. He is under no duty to give a new explanation. He is entirely within his rights if he demand that the orthodox psychologist shall explain them by his "accredited" theories. He has the right to a *non-possumus* in that matter and it will be the duty of the orthodox psychologist to make his peace with the facts.

In another statement Professor Jastrow says that "some of the evidence, if credible, is tentatively consistent with a telepathic hypothesis, if only a telepathic hypothesis can be formulated which does not make nonsense of psychology." I do not see how any telepathic hypothesis can make nonsense of psychology in any respect. It might make nonsense of many speculations in psychological schools, but as it is at best only a name for a group of facts which normal psychol-

ogy cannot explain it does not set aside the normal. It only indicates that the normal does not cover the whole field of mental phenomena. I can well understand Professor Jastrow's disgust with the popular ideas of telepathic hypotheses, as they are certainly unsupported by adequate evidence. But extravagant as they are they do not make nonsense of psychology in any of its normal claims. They only defy the rules of evidence. To me "telepathy" is but a name for a certain group of proved facts. What the *modus operandi* of them is or may be I do not know. But this ignorance is not evidence that they shall not be accepted as residual facts. I have the same attitude of mind toward clairvoyance, apparitions, etc. They are terms of classification, not explanations, and while they may compel us to modify some of our complacent dogmatisms they cannot make nonsense of psychology. No fact can do this, unless psychology admits that it is not founded on facts, but upon *a priori* theories. In this latter case the sooner we should make nonsense of it the better. Those who would make psychology such a closed circle that it cannot admit proved facts must take the consequences of their folly. The scholastic priest, we are told, would not admit the doctrine of Copernicus, because it would require us to believe that the planet Venus would exhibit phases like the moon. But Galileo showed with his telescope that Venus did show such phases, and the result did not make nonsense of Astronomy, but only of the priest's contention. Any psychology or psychologist who does not keep an open eye and mind for facts, regardless of the question of whether his conceptions previously formed are sustained or modified, is sure to miss the very aims of his science in the advancement of knowledge.

One other point in which I think direct issue can be taken with Professor Jastrow, on one condition at least, and that is that he frankly and openly faces the position which is implied in the denial of a transcendental world. He says that the views which I and my fellow researchers hold mean "apostasy to the old." If Professor Jastrow means that the "old" is the doctrine of Materialism, with its denial of a transcendental spiritual world, I agree that, at least one group of facts

which the psychic researcher guarantees, has some credentials to tempt us to apostasy to the "old." Does Professor Jastrow mean to avow that he accepts and intends to maintain Materialism? Does he conceal this avowal under an equivocal term which may express nothing more than "empirical" psychology? Is this what is meant by "empirical?" If he means to indorse Materialism by his allegiance to the "old," I agree as to the apostasy, and will he openly take up the cudgels for Materialism? I have no *a priori* objections to Materialism, and shall unhesitatingly accept that view of things, if Professor Jastrow or any one else will prove its applicability to such accredited phenomena as we have in a number of mediumistic cases, and I shall openly defend it. But if he does not mean to avow that doctrine, and if he remains by the only legitimate import of the term "empirical" psychology, ever since it announced its protest against metaphysics of all kinds, whether Materialism or Spiritualism, I deny flatly that the new facts demand any apostasy to the old ones. No new facts require apostasy to other facts. They may involve the modification or abandonment of certain tentative, and within that field, legitimate theories and explanations, but "empirical" psychology is not tied even to tentative explanations. It may content itself with the collection and classification of facts. According to Professor Jastrow himself it concerns itself with certain "uniformities" of experience, and these "uniformities" never have any value or necessity beyond that which is included in their conception of actual experience. A uniformity of nature is not a necessity of nature, according to the "empiricist" himself. Then what if these "great uniformities" have been purchased at the expense of the very facts for which the psychic researcher claims attention? The apostasy then is on the other side and our appellants to the "old" are simply ignoring a truth to save a prejudice.

Again Professor Jastrow objects to the analogy which I used in connection with recent discoveries in psychics. He says:

"Dr. Hyslop offers one very tangible argument that invites a direct attack. From the first, and throughout, he

contends that his method is that of investigating the residual phenomena of science; that these, whenever favorably investigated, have opened up new discoveries, and recently have given us radium and X-rays and much else. Now this analogy is wholly false. The hypothesis that the 'psychic researchers' entertain to explain their phenomena are not extensions or corrections of the standard psychological conceptions, but subversive of them. They are not residual phenomena in any sense; they are non-conforming at the mildest, nihilistic when explicitly developed. If the X-ray theorist had contended that his effects were produced not by any physical agency at all, but by dematerialized spirits, and if the appearances of radioactivity were to be interpreted as indicative of some superphysical influence subversive of all existing principles, then the analogy would begin to hold. But the X-ray and the radium phenomena found a place within the pale, and not beyond it, and therein lies the difference between the extreme right and the extreme left."

The issue here is apparently very direct, namely, the denial that there is any analogy between the residual phenomena of physical science and those of psychic research. If Professor Jastrow's conception of psychic research and its appeal to transcendental agencies were correct, we might accept his statement of the matter and the challenge which it implies. But he has wholly missed the point at which the analogy is conceived. The problem at first is not at all how much can be explained by "spirits," but whether the facts justify the belief in their existence. Of this in its place. I indicate it at this point to suggest the position of attack on his animadversions.

Accepting the usual standards of discussion, no doubt the easier method of criticism would be the flat contradiction of Professor Jastrow's contention. But I do not find it necessary either to wholly deny or to wholly admit his position. I might do either and maintain the point of psychic research. I shall, therefore, resort to analysis, with its half admission and half denial, to explain what is held by the real or implied analogy advanced by the psychic researcher.

Professor Jastrow is too much afraid that he will have to

give up some old theories of psychology, if he is to admit any of the explanations of the psychical researcher. This is not the case. We do have to give up something. But it is not anything that psychology has previously established affirmatively. All that has to be abandoned is the dogmatic limitations of psychology. All that the psychologist of the old school has to yield is his negative opinions which, in many cases, have no foundation whatever but *a priori* prejudice. If he is not willing to sacrifice these, he may as well let psychology alone. His usefulness is at an end. We have no business with hard and fast views that shut us out from the recognition of facts of any kind, and any demand that we shall do so simply places us in the company of those petrified intellects against whose methods modern psychology was a protest.

The point that I was making in the analogy used was not the resemblance of the functions of radium, argon, etc., to the functions of spiritual beings. What I was contending for was that these new physical forces or substances were (1) such as modify the dogmatic scepticism of other realities than the previously known ones, and (2) such as, in certain aspects, show the elastic limits of human knowledge. It is a total misconception of the issue to say that I should have explained these new agencies by the hypothesis of "spirits" in order to make the analogy hold. The fact was, that was not the analogy affirmed or implied. I was merely showing the perpetual transcending of the previously accepted limits of reality, a position which shows that we cannot set up any *a priori* limits to belief or knowledge. What these newly discovered agencies illustrated was the fact that a world of physical realities had been found which had not been anticipated from the nature of previously known phenomena, and some of them represented an entirely new supersensible reality which contradicted the sensible limits arbitrarily assigned to human knowledge by dogmatic mental temperaments. This is not implying the existence of any other forces, but it does teach dogmatism a lesson and makes scepticism of views like Professor Jastrow's imperative.

I shall take up the case of argon and analyze that instance

very carefully. Professor Jastrow thinks that the reason argon, radium, etc., were so readily taken up was that their existence and phenomena were articulated into our previous knowledge of physical realities. He thinks spirits, etc., can not be dove-tailed into our present psychology. What I shall contend for is two things. (1) That it was not the articulation of argon with existing realities that justified our belief in its existence, and (2) that the existence of spirit or spirits is perfectly assimilable with all that is known by normal psychology. This makes a perfectly clear issue with his contention.

It was not the fact that argon, radium, etc., were found "within the pale" that proved their existence. All that this assignment of their place did was to establish the unity of things, not the existence of new agencies. Their existence had first to be determined before the question of articulation could be raised, or could be rational. The facts which suggested or proved their existence did not necessarily establish their unity with other realities. It is the same with a spiritual existence. All that the psychological researcher contends for is that certain facts prove the existence of spirits, not that we yet understand the whole set of phenomena or can show as complete an articulation with previous knowledge as may be desirable. Now let us go to the case of argon to make this clear.

The first suggestion of the existence of argon was in the peculiar phenomena accompanying the nitrogen of the air. Scientists had noticed that the specific gravity of nitrogen taken from the air was greater than from other sources. No special attention was paid to the fact more than to leave the phenomenon to allotropism or differences of density. But it occurred to Sir William Ramsay, and perhaps to others, that this difference of specific gravity might be due to the existence of some other substance in combination with the nitrogen of the air. It was certain that such an hypothesis would account for the anomaly, if proof were forthcoming of its existence. The circumstance that rendered the hypothesis probable was that, if any new substance were in combination with nitrogen, its natural properties of nitrogen would not exhibit

themselves so clearly, in accordance with the usual laws of chemical action. The difference of specific gravity, however, was in favor of the hypothesis and justified making this view the working theory on which to base experiment. Sir William Ramsay, therefore, proceeded to isolate this suspected element and succeeded in doing so. What he found was that the specific gravity of nitrogen in the air, when separated from this hypothetically new element, was the same as that of nitrogen from other sources. Besides there was a discovered residuum which he called argon. He found that the reason that its existence was not suspected before was that it was an exceedingly inactive substance and so did not interfere with the natural properties of nitrogen, except in respect of its specific gravity.

Now it was the difference of specific gravity of the nitrogen in one case compared with another that justified the working hypothesis of the existence of some other reality or fact than pure nitrogen to account for the difference, if the ordinary laws of the elements were to hold good. This circumstance, however, did not bring the new reality into the pale of the elements. It is only provisional evidence that something more than nitrogen, or more than what was generally accepted about nitrogen, was necessary to account for the phenomenon. It might not be a new element, but whether due to allotropism or peculiarities of density or other influence, it was certain that we had to transcend the ordinary views of nitrogen to find the explanation, and hence to save the existing laws of this substance a new element was postulated on the evidence of the characteristic mentioned, and then to prove its existence the new substance had to be isolated.

But now if Sir William Ramsay or others had found, in their experiments, that a certain process would reduce the specific gravity of nitrogen taken from the air to the usual index and yet had found no specific gravity for the residual reality supposed to account for the original phenomenon, they would not have called the residuum an element or *matter*. They might have called it some force, but it would not have been *matter*. It was the fact that the residuum discovered

had the differential specific gravity to account for its disappearance in the nitrogen that proved it was matter, and so brought it "within the pale" of which Professor Jastrow speaks. It was not assigned to a place within the pale because something else than nitrogen was necessary to account for the anomaly, but because specific gravity was found at the same time. The *existence* of the element or reality was guaranteed by certain evidential incidents, but its place in the system was not necessarily assured by the same facts. This is especially true of the facts which justified the working hypothesis, and it only happened that the specific gravity of the argon was simultaneously associated with its isolation from the nitrogen and guaranteed as classification.

The principle indicated is particularly illustrated in this very case by the fact that the place of argon among the elements was not determined by the circumstances which proved its existence. Additional properties had to be ascertained in order to fix its place "within the pale" of a certain class of elements. The facts which proved that it was matter did not prove what kind of matter it was, just as it was not the facts which *proved* it was matter that determined the hypothesis of its existence. It was not the classification of the element that determined its existence, but that classification sustained the unity of the known system, and yet in the same proportion that the newly discovered element was a new thing it widened the compass of reality which had that unity, just as all discoveries of the new does.

When it comes to the validity of the hypothesis of the existence of spirits the analogy holds in the following manner. The psychic researcher does not care at first whether he can articulate spirits with existing reality or not. He simply asks himself whether the evidence proves their existence, and if prevailing theories cannot stand in the presence of a proved fact so much the worse for them. Their strength may be a ground of caution in accepting the new, but they do not make this new impossible. The articulation of spirits with the known is not the first question and will have to be determined by other evidence than the proof of their existence. It may be that they can be found to dove-tail into the known, and

possibly even the physical. Possibly they cannot be found "within the pale" of physically cosmic facts. But for the psychic researcher it makes no difference. He is primarily occupied with the facts and what they necessitate for our thinking, and if old theories cannot be reconciled with new and incontrovertible facts, they will have to be revised or abandoned. No other course is scientific, and the man who thinks it is may take the consequences.

The strength, not to say plausibility, of Professor Jastrow's position lies in the fact that radium, argon, etc., were found "within the pale." But he ignores the fact that they were also found without the pale at the same time. They were new elements notwithstanding their relation to known material substances. Certain characteristics prevented their total identification with the known and hence they were as much without the pale as within it. Only one thing prevented their classification among forces instead of substances. This was specific gravity. The absence of this property would have led to a different view of them. I shall show further on how the spiritistic hypothesis is capable of a similar or analogous articulation.

When Professor Jastrow says the psychic researcher should have explained radio-active and other new phenomena by "dematerialized" spirits in order to claim the analogy, it excites wonder that he has so missed the whole issue. I do not see how such an illusion can arise. If the problem had appeared to him as it does to most of us, such a misconception would have been impossible. Professor Jastrow must know that the question with the "X-ray theorist" was not whether the effects observed were produced by physical or any other agencies of the nameable type, but whether the specifically known agencies, whatever their character, had produced them or not. His problem was whether he had a new or an old agency, and he would determine afterward whether it was physical or not. Of course, if his phenomena were physical he would naturally expect to find a physical cause, but if his phenomena were not physical, as that term is conceived by the physicist, he would expect to find some other type of cause. That the new was physical was based

upon the resemblances with the old, and not upon the differences. The latter, tho they did not take the scientist beyond the physical, would have done so had no resemblances been found between the new and the old. The classification with the material would not have been possible, if the physical had not been observable in the phenomena, or the facts. But the differences required the physicist to introduce new elements to account for them and these new facts, in respect of their differences, were not articulated by the principle of identity with the old. If the conception of the physical had been limited to the previously known realities, the scientist would have had to call the newly discovered agents "non-physical" by virtue of his definition, whether he chose to regard the "non-physical" as convertible with the spiritual or not. It is the possession of gravity that determines what we mean by the physical and this property enables us to admit all sorts of supersensible agencies into the category of matter or the physical. If we fixed upon any other less universal characteristic we should find ourselves forced to admit all sorts of unrelated agents or substances. Everything in our classification depends upon the extension or limitation of our standard of judgment.

It is precisely at this point that I think we can indicate the illusion lying at the basis of Professor Jastrow's contention. He assumes that there is a complete antithesis between the physical and the spiritual, between the "supernatural" and the "natural." He speaks of "superphysical influences" subverting "all existing principles." I flatly deny this, tho I could maintain my position after admitting it. But I deny for the modern physicist any antithesis whatever between the physical and the spiritual, between the natural and the supernatural. There was a time when this antithesis was true, but it has passed, because our definitions and standards have changed. When the "natural" meant the physical and the physical meant the sensible, there was some chance to affirm a distinction. But the convertibility of the physical and the sensible has been so universally abandoned, and the convertibility of the natural and the physical so generally modified or abandoned, that the terms are per-

fectly useless in determining the old controversies in which the distinction arose. A man is simply behind the age in his concepts when he assumes the old antithesis. The terms "natural" and "supernatural" are so relative in their import that we can deny the existence of one of them as well as the other, or both of them if we like. Whether I shall call a phenomenon "natural" or "supernatural" depends wholly upon the limitations which I assign to my principle of classification, or upon the characteristic by which I determine the constitution of a fact. If I assume with the Cartesians that all realities must be either matter or mind, and fix the quality or qualities by which I determine one or the other of them, I give myself no liberties in the observation of facts, except such as come within the terms of my definition and of this antithesis. But the Cartesian assumption was a purely arbitrary one. For all that he knew there was any number of realities besides mind and matter. The dichotymous division is the only safe one in nature. But this aside, the principle for which I am contending is illustrated in the Cartesian position, and this is that an agent is refused classification with some other one on the ground of the absence of the quality which is taken as the essential one. If Descartes had admitted extension into the mind, he could not have held to the antithesis between mind and matter in respect of this one property, and he would have had a monistic instead of a dualistic scheme. Philosophy might have been spared many a controversy had he chosen otherwise. But as he had started with the distinction between the "natural" and the "supernatural" he only gave it absolute definiteness by excluding all properties of matter from mind and of mind from matter. But this was not always the case. The Epicureans admitted the extension of mind and so does Christianity in the Pauline doctrine of the spiritual body. The same is true of some Oriental philosophers.

This enables us to examine just how equivocal our terms are. Thus, for instance, if the "natural" be convertible with weight or gravity, then time, space, ether, heat, light and electricity are "supernatural." If the "natural" be convertible with the sensible, which will include gravity in some

or most things, and imponderable but sensible facts in others. Then space, time, heat, electricity and some other things are natural, but ether will be "supernatural." If with Descartes we assume that the "natural" is convertible with the extensional then ether will be "natural," and we might have no field for the "supernatural." But while the "natural" at one time was convertible with the physical it is no longer so, if we include mind or mental phenomena in the category of the physical. What we have actually come to do is to make the "natural" synonymous with the *uniform* and fixed, or perhaps the uniform alone, whether in the domain of matter or that of mind. The antithesis in this new point of view is between the uniform and the irregular or often capricious. Now this distinction does not always coincide with that between the physical and the mental. At one time it did so. This was especially so when intelligence and free will were supposed to be independent of "law." But the difference between mind and matter no longer appears to be convertible with that between the uniform and the irregular, or between the predictable and the non-predictable. The "natural," as the uniform, is perfectly consistent with the "supernatural," as the mental or the spiritual in distinction from the physical. If then the "natural" be the uniform, that is, convertible with it, then the "supernatural" would be the non-uniform and there would be abundance of it in the world both physical and mental.

On the other hand, suppose we assume that the "natural" is convertible with the physical and the physical with the sensible, the "natural" thus being synonymous with the sensible, then the very atoms, ether, ions and electrons would be "supernatural," and this without distinction between the physical and mental. But if we should assume that the "natural" and the physical comprehend the whole sensible and supersensible world, on the ground of existence in space and time, then we might deny the existence of the "supernatural," as nothing would be conceived or conceivable outside these data. But only on the ground of such an extension of territory could be purchased a peace where ancient thought had war, and this merely because we had included the mean-

ing of our opponents in our own terms! In this situation, when a man denies the "supernatural" he at the same time denies the "natural," and for me the denial of both of them is the most intelligent way to meet disputants in this field.

I have discussed this issue at length because I want once for all to indicate the source of much unnecessary confusion in modern thought. The best way to avoid it is to refuse to think in terms of the antithesis between the "natural" and the "supernatural." For modern science the question is much simpler. We ask whether an alleged phenomenon is a fact, whether it can present credentials to prove that it occurred, not whether it can be explained in the way we have been accustomed to explain things. Our first demand of an alleged phenomenon is to know whether it is a fact and we then consider whether it is classifiable with other existing facts. If it can be classified with familiar facts, we do not have to add to our explanatory causes. But if it cannot be reduced to known realities, we seek new causes. We do not decide for or against a fact according to its explicability or inexplicability. We do not admit it to be a fact because we can explain it and we do not deny its existence because we cannot explain it either by old or by new causes. Science has one criterion for facts and another for causes. Until it has been assured of its facts it does not seek causes of any kind, familiar or unfamiliar. Neither does sound science determine the validity of a belief that any phenomenon or reality is a fact by its explanation in accordance with the known. This process of rendering a fact intelligible by reducing it to the familiar neither explains it causally nor makes it a fact. It makes a credible possibility, but not a fact. It only classifies it with the known. It does not causally explain it. If we have found the cause for the familiar, classification with it assumes the same causality, but it does not determine what the cause is. Classification of phenomena gives unity to the cosmos, it does not explain it causally. Classification follows causal explanation, it does not precede or determine it. Neither is it the criterion of truth or the means of establishing the existence of any fact or reality. These have to be granted before its operations begin.

Psychic research has two considerations before it. First it does not primarily care whether its facts are "adjustable to the great cosmos of facts that make the psychologist respect his calling" or not. The psychic researcher does not regard the area of human knowledge as a closed circle. He has no reason for treating the limits of human knowledge as anything more than tentative or empirical. For him, as for every intelligent scientific man, these limits are movable with the discovery of new facts. Secondly he hopes to find some point of contact with the known reality, whatever may be the characteristics which distinguish the new from the old. But he does not deny the facts because he cannot assimilate them to his preconceived ideas or his previous experience. This principle is observed in every new physical discovery and must be expected in psychology as well. The psychic researcher fully recognizes his duty in this field and is perfectly ready to show that he lives up to it and that the opponent of it is a traitor to his own claimed science, if he does not expect it to be progressive at all. The psychic researcher, however, will never construe the fact that the new has not yet been adjusted to the previously accepted "cosmos" of knowledge as an objection to its existence, but only as an evidence that complete intelligibility has not been attained. A fact may be unintelligible tho true. Understanding facts is a most important aspect of human knowledge, but it is not the primary function of belief. Assimilation, that is, application of the principle of identity, is not proof of the reality of a fact. It does nothing more than save the necessity of denying the new fact. Philosophy has always regarded consistency as only a negative test of the truth.

This important fact can be expressed in another way and formulated in a logical law. To ignore or reject facts which are not "adjustable to the great cosmos" of previous knowledge is to assume that the limits of truth are fixed and that these new facts are in contradiction to the old, and so not credible. Now it is unquestionably true that contradictories cannot both be true at the same time. But it is most important to remark that *the fact of contradiction does not determine which term of the opposition is true and which false.* To appropri-

ate the formula of logic, it may be I or O that is true and E or A false. It may be an arbitrary assumption that A or E are true and new facts, O or I, false. In all but the mathematical sciences A and E are only empirical generalizations and must be held with a readiness to convert them into I or O, both of which may be true, tho having characteristics that separate them into wholly distinct classes or species. A wider generalization will unify them and give us a new A or E comprehending the old as separate species. To take any other attitude in the matter only tempts the man who is sure of his new facts to take the revolutionary course of wholly denying the old truths to save his new ones. If he is perpetually told that the new subverts the old, he will accept the canons of logic and throw the old to the winds. But remembering that the old, in all empirical sciences, is but tentative; that it does not possess absolutely fixed limits, and that it cannot have any better credentials for its truth than any other experiences, we may well admit that it serves as a precaution against hasty acceptance of the new, but it is not so well established as to preclude the possibility of the new, with the modification it introduces into our generalizations.

With this general principle accepted as the law of human thought I may turn to the examination of particular instances of phenomena which the psychic researcher claims to be fact. In this I mean to show that the hypothesis of spirits, regardless of the real or alleged facts claiming its truth, is perfectly "adjustable to the great cosmos of facts that make the psychologist respect his calling." I am not at all concerned with its truth in taking this position. It may be false, but it is consistent and assimilable with all that psychology of any but the dogmatic type assigning absolute limits to human knowledge, has held. As to telepathy, clairvoyance, and premonition I can make larger concessions to the claims of Professor Jastrow. I can agree that these three real or alleged types of phenomena have not yet been adjusted to previous theories of mind and normal human experience. But this does not imply that they never can be adjusted to them. What the future may reveal no one can tell. But as these phenomena are conceived, by the popular mind at least, they

are not yet made intelligible to normal experience, and I am willing to concede that they may never be adjusted to it. But I do claim that the spiritistic hypothesis is perfectly adjustable to orthodox psychology and normal experience, and it is this very fact which, to my mind, commends it to the most favorable consideration, if any facts are discoverable that make it applicable.

What the public and many psychic researchers have forgotten is that telepathy, clairvoyance, and premonition are all names for facts, not for processes or explanations of them. The habit of conceiving them as explanations has been due wholly to the desire to get rid of the spiritistic theory of certain real or alleged phenomena. In making them alternatives to spiritistic interpretations men have come to conceive them as recognizable processes when, as a matter of fact, we have not made one step toward making them assimilable with our normal experience, and perhaps cannot do so until the spiritistic hypothesis, which is perfectly consistent with it, has been proved, when the implications of that view may carry with them an explanation that accords with it and not directly with normal experience, tho not requiring the intervention of spiritistic agencies to directly account for the facts. But in the present stage of the investigation so much can be conceded to Professor Jastrow's position, namely, that telepathy, clairvoyance, etc., have not been adjusted to previous theories of mind, at least in their limitations of human knowledge. All that the psychic researcher claims is that they represent facts whose credentials are not their adjustability, but forms of attestation which are equal or even superior to most of the facts on which normal psychology rests. What we hope to do is either to find the relation between the old and the new by further investigation or to obtain the wider generalization which shall comprehend or assimilate both sets of facts and give a new point of view for understanding them.

But when it comes to the spiritistic theory, or to spiritistic phenomena, which Professor Jastrow admits imply a transcendental or supernatural world, if they are true and really inexplicable by ordinary theories, I boldly affirm that they

are perfectly adjustable to the cosmos of accepted facts and hence, on his own claims for the principle of consistency, must be true. The supposed existence of spirits does not contradict a single fact in either mental or physical science, and cannot prove subversive of them. It may not be true, but it is consistent with them. Whatever doubt attaches to it must be determined solely by the amount of assurance we feel regarding the truth of Materialism. Does Professor Jastrow feel so certain of Materialism that he must, forsooth, deny the possibility of spirits? If so why not say so and give us the demonstrative proof of Materialism, or the facts which he thinks decide it. If we entertain any doubts about Materialism, then the spiritistic theory is open to possibilities. But if Materialism is proved we may well reject spiritism. Does Professor Jastrow so regard the matter? If he does not think Materialism decided, why be so positive about the subversive influence of the hypothesis of spirits?

That the spiritistic theory, whatever the phenomena supposedly explained by it—and many have no relevance to it—is not inconsistent with the present positive views of physical and mental science I think will be apparent from the following facts. The doctrine assumes that there is a supersensible world of reality, and it is through this idea that I wish to present a definite proof and articulation of spiritistic conceptions with the “facts which make the psychologist respect his calling.”

(1) The atomic theory which lies at the basis of all physical science and which is only modified, not denied, by the new doctrine of ions and electrons, involves just as supersensible a world as does that of spirits. Under one definition of the term, we might even say that the atomic theory involves quite as much of the “supernatural” as does that of spirits. But we cannot urge this in all meanings of the terms, since the notion of conscious intelligence is so closely associated with the idea of the “supernatural.” But there is no more impossibility, in the nature of things, for the survival of consciousness, compatibly with the atomic doctrine of matter, than its present existence. It is only a matter of evidence one way or the other. But if the supersensible lies

at the basis of the sensible world; if matter can have a supersensible form, there is no *a priori* reason why consciousness should not. The only way to prove that it does not as a fact subsist is to absolutely prove the truth of Materialism. You must prove the *impossibility* of conscious survival, a large task, to say nothing of its being a negative. If the supersensible be a fact in the physical world, as in the atomic theory, where shall we draw the line for excluding a supersensible consciousness?

(2) The existence of X-rays, of Hertzian waves, radioactive energies, ions and electrons, and the ether involves the supposition of a vast universe of supersensible reality, some of it never having directly revealed its existence any more than spirits do or can. There seems in these, to say nothing of the rich resources of nature in chemistry, biology and spectroscopy, evidence that we cannot assign any definite limits to the supersensible, and hence we must keep our minds open to the possibility that Materialism is not so well assured as we have hitherto assumed. The indestructibility of matter and the conservation of energy put limits to the older beliefs as to the extent of the phenomenal and transient. We have only one more step to make to ascertain whether the line shall be drawn on this side for consciousness. The conservation of energy, so far from proving the survival of consciousness, rather tends to favor doubt, if it be applicable at all to the relation between the mental and physical, and it certainly does not prove this survival. But it does not deny it, unless by definition—the whole question being one of evidence.

(3) The strongest point, however, for the consistency of the spiritistic hypothesis, as such, with all scientific doctrines in their positive scope, is the very nature of consciousness as a phenomenon, or at least as it is conceived by all alike. (a) Consciousness itself, right in the cosmos of present physical knowledge, is a supersensible fact, quite as much so as spirits, which are only discarnate consciousness. We simply know it to be a fact regardless of its articulation or non-articulation with physical phenomena. In the first place, we know of its existence *directly* only in ourselves. We have no sensory process whatever to reveal self-consciousness to

us, and only through this can we discover the existence of sensations. Our own mental states we know directly and by introspection. But we do not know the existence of objective consciousness directly. That is, other consciousnesses than our own must be known indirectly and by evidence precisely similar in kind to that which the spiritist invokes to prove the existence of surviving consciousness, namely, effects of that consciousness in the physical world. We depend on physical movements, coördinated and teleological motor action, in the living, to prove that they are intelligent or conscious. If deceased consciousness actually survived it would only have to enjoy the opportunity to produce similar physical phenomena in or through other living organisms to justify the hypothesis of survival. The contrary cannot be proved. The utmost that can be claimed is that we have no evidence of this continuity, not that it is impossible or that it subverts existing science. (b) But the most important point to be made, perhaps *ad hominem*, is that living consciousness has not, in the minds of a very large number of psychologists and scientific men, been adjusted to the great cosmos of physical facts. Huxley and Tyndall both told us that the chasm between the physical and mental had not been bridged. They mean that the mental could not be reduced, or had not been reduced, to the physical, and according to the standard used by Professor Jastrow, this should be done before we admit the existence of consciousness! The whole controversy about parallelism turns on this point of adjustability. The parallelist denies the convertibility of the mental and the physical and so assumes quite as dualistic a system as can be attributed to the strongest advocate of spiritism. Professor Jastrow says nothing about parallelism being incompatible with "the great cosmos of facts that make psychologists respect their calling." That is respectable and its inconsistency with the self-imposed limits of psychology is not to be noted. As for myself, I am not concerned whether parallelism be true or not. I do not take sides and have no need to do so. For me the problem is not one of the nature of consciousness, whether reducible to physical phenomena or not, in some supersensible form;—it is one of fact and

evidence. But I may appeal to the division within the ranks of psychology and physics to show that living consciousness has not yet been admittedly adjusted to the cosmos of physical phenomena in terms of the principle of identity, and until it is so reduced, according to the standard of Professor Jastrow, it subverts physical science, or disturbs the unity of nature as much as he supposes spirits do. It is but a step, in the evidence, from this supersensible and unadjusted nature of living consciousness to the discarnate.

(4) The primary point in the possibility of the spiritistic hypothesis is its clear articulation with the known. All that it supposes is the continuance of what we already know. All the scepticism that we entertain comes, not from the impossibility of spirits, not from the subversion of science, but from the measure of confidence that we have in the materialistic theory and the uniformity of the evidence in its favor outside the phenomena of psychic research. But given the fact of the supernormal and it is only a question of the kind of evidence that it supplies to prove the spiritistic theory to be a fact. That it is possible is supported by the existence of the supersensible which, so far as we know, has no assignable limits. That it is perfectly adjustable to all existing conceptions, psychological and physical, is shown by the double fact that it is quite as consistent with physical science in its discarnate as its incarnate form and that the postulation of the hypothesis is an appeal to exactly the same cause by which we explain the same phenomena in the living. We apply the principle of identity to it and thus definitely articulate it with known normal psychology. Spirits are not new causes. We only think so from our long allegiance to Materialism. They are only the extension of the known to explain certain supernormal facts which have as good credentials for their reality as any facts whatsoever. I observe certain motions and expressions in a living organism and infer that consciousness accompanies or causes them. I am familiar with that particular consciousness under a certain name, say my father, uncle, cousin, etc. After the dissolution of the organism with which that particular consciousness was associated, I obtain through another living organism, which has never had

any sensory knowledge of this particular person, the same incidents and memories which I was familiar with in the bodily form. When I suppose that it is a spirit communicating with me I only suppose that the same consciousness which I formerly knew or believed in from physical evidence continues in a supersensible world. I simply extend the hypothesis of causality as did Newton when he extended indefinitely in space the admitted gravity that pulled falling objects down. *Hypotheses non fingo*, I do not invent hypotheses, said Newton. He simply extended the known or the admitted. It is the same with the spiritistic theory when the facts show that identity which suggests the same cause as that with which we are and have been familiar. All that we require to prove it true is the existence of the right kind of supernormal facts, namely, such as would prove personal identity in the personal affairs of the living, when sensory evidence is cut off.

If we are right in this presentation of the matter it will be apparent that, so far from contradicting and subverting psychological or any other science, the spiritistic hypothesis clearly articulates with them in its principle of explanation. It may not be true. That is a matter of evidence. But it certainly satisfies every demand of science that its causal principle shall conform to the principle of identity. This it certainly does in merely extending the familiar to account for phenomena occurring in a supernormal manner, but representing identically the same kind as those which consciousness and personal identity explain in the living. The consistency of the hypothesis is guaranteed by this clear articulation with the known: its truth is another matter and is wholly subject to the demands of evidence.

Now if telepathy, clairvoyance, and premonition may not be adjustable to the suppositions of the present cosmos of normal facts in psychology, it is because they do not represent any known process that will explain them. As I have said, they are to me only names for facts still seeking an explanation, and the causal process that would render them intelligible is yet to be found. But if not adjustable to normal

facts they may be adjustable to the spiritistic hypothesis, and this in two ways.

In the first place, after assuming the possibility or truth of spiritistic agencies we might have or seek evidence for the intervention of the discarnate to account for the phenomena classified and distinguished by telepathy, clairvoyance, and premonition. In this indirect way we should articulate them ultimately with present knowledge. That any such intervention is a fact would depend primarily upon the proof of spiritistic reality. But this has nothing to do with the legitimacy of the conception as a possible hypothesis. It is a fact that Spiritualism has long so explained the phenomena which psychic researchers have distinguished on evidential grounds, as it was a simple general theory to cover the whole field of the supernormal. But I do not accept such an extension of the spiritistic hypothesis as either wise or probable. I do not see that there is any reasonable evidence for the extension of it. It is possible that such a supposition may find evidence for itself in the future, but I do not hold it at present and would not even suggest its possibility but for the ignorance which requires me not to deny it. There are some facts which make this intervention plausible, but they do not imply its universal extension to the supernormal. I would prefer another method of articulating them with the spiritistic view. To this I revert at once.

The second mode of rendering telepathy, clairvoyance, and perhaps some premonitions, intelligible through the spiritistic hypothesis, is that which supposes them amenable to implications of that theory. If the spiritistic hypothesis be true or supposable, it will carry with it certain natural, if not necessary, assumptions. The survival of the soul would imply its independence of the physical organism. If independent after death, it is not dependent upon it during life and may, most probably would, have latent capacities which would not manifest themselves normally in the incarnate life. The only way to refute the materialistic hypothesis is to find evidence of the existence of a soul, the existence of some other subject than the brain for the functions of consciousness. As long as we consider nothing but the uniform con-

nection of consciousness with the organism and discard the facts which at least seem to indicate that it can exist independently of the organism, the evidential situation is in favor of Materialism. It is precisely this fact which gives that view its presumptions. Hence we cannot be assured that a soul exists until we isolate it from the organism, precisely as Sir William Ramsay isolated argon to prove its existence. This means that the first conclusive step in the reconstruction of psychological and philosophical theories is the proof of the independent existence of consciousness as the final removal of the presumptions in favor of Materialism. If this be effected, we admit into consideration some other reality or subject than the brain as a condition of consciousness.

Now the very assumption of such a subject implies the existence of properties and functions of some kind, and if it exists in a transcendental world after death the most probable assumption we can make is that it was possessed of latent powers which would enable it to adjust its action to the new environment. The analogy of the infant at this point is a good one. Before birth the infant has its sensory organism physically developed, but not normally active until after its admission to another than its prenatal environment. It is quite possible that there are sporadic sensations before birth, as is actually believed by some students. There are certainly motor functions exercised. But all this aside, it is certain that the infant previous to birth has latent functions developed for use in another existence, and if we can have evidence that a soul exists after death, which is nothing more than our second birth, the hypothesis will carry with it the probability of functions latent in normal life and analogous to the sensory organism of the prenatal infant. As the proof of survival will depend on the retention of memory and mental functions exercised while living, this continuity of the past will suggest, even if it does not prove, the probability that there would be an overlapping of potential functions in this life and of actual functions of the same kind in the next life. The law of continuity would probably hold here as elsewhere.

The possible independence of the soul and the possession

of latent functions would imply the possibility of much in abnormal conditions of the normal life—abnormal, however, only in the sense of exceptional. It would only be a matter of evidence to establish the fact. But supposing latent functions, which the existence of a soul destined to exist in another environment would imply, exceptional cases might arise, as in instances of prenatal infants, in which those functions proper to a spiritual world might exhibit abnormal action or reveal the existence of such a world. It is possible that telepathy, clairvoyance—itself a possible extension of the power of perception—and premonition, an extension of the power of prediction with which science is perfectly familiar, may be normal functions in a spiritual world, and if they are, they would possibly reveal sporadic action in the incarnate existence. They would thus articulate with a spiritistic hypothesis when they would not with the materialistic or with our normal sensory functions.

It will be seen then that the assumption of supernormal powers in the living would be more intelligible if we suppose survival than without it. They would be anomalies in the process of evolution, not being useful to the normal life, if survival were not a fact. They would not be conclusive evidence of that survival even if they suggested it. But with that view otherwise proved, they would fall naturally into place and possibly enable us to discover a better explanation of many anomalies in physiology and psychology. It will be apparent, however, that we are not invoking the direct actions of the discarnate, as do many spiritualists, to account for telepathic and allied phenomena, tho I am willing to admit that this agency may be active in some cases. I do not, however, find it necessary to invoke the direct intervention of the discarnate in all such cases, but it may be necessary to invoke capacities and functions which a discarnate existence would imply and reveal. We may, therefore, find the articulation of all that Professor Jastrow thought inconsistent with science in the existence of consciousness after death, which we found perfectly adjustable to the present knowledge of physics and psychology.

I repeat that I am not here defending the truth of any of

these hypotheses. That is a problem of evidence. We may not have this in a satisfactory form. That is not the issue at present. But the point I am contending for is the scientific legitimacy of the method and the consistence of a spiritistic doctrine with ordinary science in its positive claims.

A RECORD OF EXPERIMENTS.

The previous experiments represented some incidents of considerable evidential value, not necessarily evidential of the personal identity of Dr. Hodgson, but evidential of the supernatural. We cannot, of course, treat knowledge posthumously acquired as primary evidence of personal identity, inasmuch as we have no processes yet established for a transcendental existence that would enable us to use them in explanation of anomalous evidence of this sort. But there are on record in other instances phenomena that point to the existence of such faculties, and we may well admit their possibility. I do not urge it, however, as anything which we can yet insist upon in the discussion of the problem. What must interest us is the evidence of supernatural information. Whatever its character or source, it is associated with identity phenomena, and that imposes the duty to search for the unity of the collective group of facts.

The present records exhibit much less evidence of the supernatural, tho they do include much that is of extreme psychological interest. The psychological machinery is apparently identical with that manifested through Mrs. Piper and will bear study in detail. Mrs. Quentin's familiarity with the Piper phenomena is limited to the reading of Dr. Hodgson's Report, and this without any minute study of it. How much of its peculiar detail could be reproduced after such a reading must be a matter of opinion or the subject of further investigation into subliminal mental action.

8:20 P. M.

February 27th, 1907.

Present, Mr. Q. and J. H. H.

Don't do that. All right, you can speak. Better not try.

Let me. [Hand trembling.] There, he has gone. It is hard sometimes to get rid of them.

(Of whom?) [Trembling.] They do. [Trembling.] want to talk so but time presses. [Pause.] Too many must not come in R. +

(Yes, I understand.)

[Pause.] Away far away.

[Change of communicator.]

Yes, I hear. What is it, Hyslop. help us.

(What do you mean by away far away?)

Oh, that was the subliminal. It is away.

(Good.) [Pause.] (Are you here, Hodgson?)

Yes and Pelham too.

(Did you deliver that message to Piddington?)

Tried this afternoon. put down the date [February 27th.]

Don't know whether it was successful.

(Very well. I shall find out from him. Hodgson, do you remember a man you told me about through Mrs. Piper, a man who is in Washington and may have light?)

[Pause.] Perfectly. [Mirror writing.] [Confusion owing to need of sending for mirror to read it.] Yes that's it. what was the difficulty.

(You wrote it in mirror writing.)

oh did I.

(Yes. Do you remember anything about that man?)

Tall, rather thin side whiskers. [Incorrect. Has full beard, French cut.]

(Hodgson, I expect to see him and his friends soon. Can you come about?)

This week? (Yes.) He must be developed before he is really useful. I will try what I can do to help you.

(Good. I am also expecting to see another whom I saw in the same city and through whom you communicated before.)

[Pause.] Take this as a pass-word. [Word written in mirror writing, but omitted here in the printed record.]

(Good. I got the word.)

I will get it through if I can.

[I did not read this aloud as I did not wish Mr. S. to know it. He was sitting on the other side of the room. So I simply said that I got the word.]

I am doing better in this business, learning my trade from a different point of view.

(Yes, that's right, Hodgson.)

George says he drifts away. Suppose I shall, too, but I want to give my heart to it here as I did there if R. and his associates consider me competent. One must pass an examination with them.

(Yes, I understand.)

Harder I can tell you than some I knew about.

(Yes as hard as college examinations.)

exactly and the college idea idea [Not read the first time.] is with us also.

(Glad to know it.) [Pause.] (Did you notice anything that happened in my house this afternoon?) [My Secretary spontaneously went into a trance and we had some automatic writing, but no claims of Hodgson's presence.]

[Pause.] No. [Pause.] I get so exhausted, but practice will cure that.

(Yes, have you seen my father-in-law?)

Only once dimly. he had a great shock and it will take time; at least, so they tell me.

(What was the cause of the shock?)

Dissolution, with some you know, is like a [not read correctly at the time.] no, is like a shock. needs time to recover. He will not make a good communicator.

(I understand.)

had not the material within. [assent to reading by striking the table as in the Piper case.]

(Good, I understand.)

[Pause.] [hand trembling.] Don't forget [Pass word. Mirror writing.]

(No, I shall not forget that word. I have it.) [Pause.]

What else did we do for you?

(Did.. Do you remember what you told Miss P... about Imperator?)

[Pause.] Enlarged upon his marvellous knowledge and power.

(Had you guessed who he was before you passed out?)

Yes.

(I got enough about him from my father in Washington to tell what Piddington meant in a remark to me. If it is wise you might say something here.)

Easy when you know, eh?

(Yes, but I shall not ask for his name unless it is wise to have it.)

R. + Not Yet!

(All right.)

That is his reply. he says that it is not in my hands.

(Yes, I am satisfied.) [Pause.]

Do you know a lady in the northern part of this state who can get automatic writings?)

Do not think I have been there, have I?

(I got a message from one that looks like you.) [Hand trembled.] About the publications.

(No about the book you were to write.)

don't remember at all.

(Well, I had no proof that you were there, but it had a suggestive ring about it.)

Well you know I can't remember everything.

(Yes, I know the difficulty, but I thought if you had been there some recognition of it here would be a good point. I may try the case some day.)

All right. you have my blessing.

(Thank you, Hodgson.)

[Pause.] R. + says no more.

(Good night. Meet me in Washington.)

Good night. [Pass word written, omitted here.] [Both in mirror writing.]

There is nothing evidential in this sitting. The communications are quite characteristic and show intellectual traits and opinions that suggest Dr. Hodgson, but only to one who knew his mind well. The statement that a certain phrase was subliminal was indicative of his point of view.

March 10th, 1907.

I did not receive the pass word in Washington. There was not even an attempt to give it in one case and no success in the other.

One of the most interesting features of this, as also of some other sittings with Mrs. Quentin, is the characteristic subliminal messages occurring at the beginning and the end of the sittings. They reproduce exactly the psychological features of the subliminal phenomena of Mrs. Piper, even to the idea at times. The sitting, tho not evidential, contains the correct psychological play for independent personalities. It is conceivable that my father-in-law did receive a shock in the crisis of death. The allusion coincides with what my Secretary felt when she saw his apparition a few hours after his death. She felt that he was frightened and I can imagine this to have been a fact, judging from the vigor with which he resisted death.

Inquiry shows that no allusion was made to me in England on the date mentioned and only one, irrelevant to this, at any other time.

8:25 P. M.

March 12th, 1907.

Present, Mr. Quentin, Mr. B. and J. H. Hyslop. Mr. B. asked by J. H. H. to leave the room after the writing began.

"Coming. wait a moment there. can't let you in tonight. [pause.] yess, all right. go ahead. Come away with me little soul. We need you here for a time. [Pause.] [Hand began trembling. Sheet changed and hand fell down limp.]

R + [Cross.]

(Yes, Rector. Glad to meet you.) [Hand shook for some time and in apparent attempt to write made a heavy line.]

[A figure drawn apparently consisting of three rude circles or something like them with the circumferences touching and the figures 1, 2 and 3 written so that they may be intended to represent the number of circles. The figure 3 is in one circle, figure 1 on the circumference of another and the figure 2 outside the third.]

Vox humanu [s] [Mirror writing.] Vox humanus. [pause.] all right. Hyslop. R + [cross] says I may talk to you. Richa... [mirror writing.]

(Wait a moment.) [superposing the writing.]

Richard. [mirror writing.] what did you do the other night in [pause and shaking of the hand] Washington.

(We tried a case. Were you there?)

[Pause.] Tried, no some one else took charge.

(What was the sex of the light?)

woman.

(Who was the control?)

I did not see very clearly. Your father, I think.

(He did control in one case.) [Pause.]

I want to talk about something else, and I cannot remember to remember. [Pause.] Australia. this you will know is correct.

(Yes, that is correct. When did you say anything about that and its events?)

not here before. [Hand trembles.]

(Keep calm. I understand.)

[Pause.] Mrs. Piper.

(Yes.)

am trying to give you a proof that it is I.

(Yes, I understand perfectly.)

you know R. + [cross] has taken charge here.

(Yes.)

he insists that certain conditions shall be carried out. Harriet sees and knows why this is right.

(Yes, I understand.) [Pause.]

She must not be too good to her friends in this respect. You will see to it. I think it can be done because the trend of mind in

this case is purely scientific and non [read 'now'] no, non-emotional. That is all. you will understand the rest.

(Yes, I do. Have you any directions to give by which we may conserve this light best?)

you are all right but be guided by her feelings. I fear she may become too sensitive. she has developed so rapidly. There are limitations, as you and I know in the best [Pause.]

Mrs. Piper will come back, at least so the group intend. she shall... [pause and trembling of hand.]

[Figure drawn again the same as at first, only it is the number 3 that is outside the circle this time. Conjecturing that it was desired that Mr. S., who was standing near, should leave the room, I asked the following question.]

(Do you wish this gentleman farther off?)

No, he is negative. that figure was given me by R. + [Cross.] I do not know what I [t] means. [pause.]

(Well, does Rector refer to a recent scene?) [I was thinking of the sitting with Mrs. Smith from which I had just come as the figure represented the relative positions of the three persons present.]

Hark, what is that? wait. he says yes, you ought to know.

(Yes, I think I know now what it means. I would be glad to have something more definite about it.)

[Rude circle drawn.] a circle; two parallel lines, where is infinity. [pause.] I...

(Where the lines meet.)

yes, did you remember [Pass word of Feb. 27th. Omitted.] [in mirror writing.]

(Yes, I remembered that word, but did not get it where I had hoped to. I can wait for it.) [Pause.]

Oh why did you do that. don't you know I am talking. [evidently some interruption on the other side.]

(Yes, I know who is talking.)

[pause.] She is not away enough tonight. she hears the other voices. [pause.] It is difficult and R. + [cross] no more ['no more' in mirror writing.] [Pause.] Addios. [pause.] a Dieu in the broader sense.

(Yes, I understand and say the same, hoping for God's blessing.)"

Mr. Quentin noticed that Mrs. Quentin's pulse was rapid, by noticing the pulsations of the artery in the neck and counted them. They were about 150. This was while Mr. B. was in the room. After he had left the room he again counted them and the number had fallen to 100.

There are remarkably interesting features in this sitting,

tho there is nothing evidential. Two things are very pertinent. The reference to a woman and my father, as associated with the Washington experiments. I had mentioned a man at the sitting of February 27th and agreed upon a pass word, as there indicated (p. 172), and in the Washington experiment received no hint of it or even of reference to the agreement. I had also witnessed an experiment with a lady in whom we tried the development of automatic writing and mediumship by hypnosis. We obtained the automatic writing and a reference to Dr. Hodgson, whom she might have guessed I would expect, but no hint of an attempt to meet this demand. In the other case my father was the alleged control of the occasion, but there was no evidence of Dr. Hodgson's effort to communicate this pass word.

The pass word itself has a psychological interest. About a year previous, communicating through Mrs. Piper, Dr. Hodgson had given me a pass word to communicate through another psychic, and in the experiment I failed to get the word, but the psychic got some ideas which were identical in meaning with this word. The word was in a language not known by Mrs. Piper. In the sitting of February 27th, through Mrs. Quentin, the word that was spontaneously given, purporting to come from Dr. Hodgson for cross reference, was the aponym of the word given to me through Mrs. Piper and in the same language. Apparently Rector had something to do with it here, as his sign is constantly used in the sittings.

I have never been able to obtain any meaning to the words "Vox humanus." Mrs. Quentin knows Latin and we may assume that the words are subliminal production, tho Latin has never before occurred in her mediumistic work and out of association with the particular personalities of these records, which are the only ones that show traces of a foreign language.

The apparently symbolic figures had no appreciable meaning to me. There is nothing that would lead me to suspect coincidence with anything elsewhere. The mirror writing in this as well as the previous sitting in February was a new

characteristic for Mrs. Quentin and had never been done by her in a normal state.

The reference to the psychic not being "far enough away to-night," is most interesting, as it represents an identical thought expressed through both Mrs. Piper and Mrs. Smead, and also coincides with a later account of mediumship through Mrs. Smith by G. P. purporting to communicate and to explain the difference between the Piper and Smith cases.

8 P. M.

March 13, 1907.

Present, Mr. Quentin and J. H. Hyslop.

Do you see that man over there. he has eyes like fire, yes, all right. I dont do so. It shall be as you say. Oh don't look at me like that. [pause.] [hyphen or dash written which seems characteristic of Mrs. Quentin in her normal state.] all is well. we can go on now. [Hand began to tremble. Mr. Quentin remarked that he never saw it do this before.]

Hyslop ask me what you want.

(All right, is this Hodgson?) [Assent.]

[This was given in the identical manner of the Piper case where Rector often signifies this assent by striking the table or pad with the hand or moving it up and then down toward the table or pad. This time he went through this motion and struck the table.]

(What have you been doing today?)

[Hand trembled.] Why you know dont you.

(Yes.)

yes, I got something through [pause.] but not satisfactorily.

(Do you remember what you talked about?)

about the work.

(Yes, free your mind on it.)

I am somewhat troubled but I suppose conditions are such with you that you can do no differently.

(That is true for today. I hope to have it better for the rest of the time.)

there is so much to be done and your time on earth counts it is short. ah with us there is no limitation.

(Was Kant right about time?)

Yes, only [hand trembled.] an idea, no I should perhaps call it an environment of the flesh. does that convey anything to you.

(Yes, I understand that.)

Past and future are with us in the present.

(Is that the reason predictions are possible?)

Exactly. [trembling.] there no divisions of the eternal Now.

(Good.) [Pause.] (Now let us come back to the work and

see if you can recall what you said today about a certain communicator at first.)

[Pause.] I said there was no use trying. [Pause.]

(One of your best friends was present yesterday at the end of the meeting and you talked about her today.) [Mr. Myers had purported to communicate the day before.]

Oh that one. Yes I remember. he is still somewhat sceptical and so makes difficult conditions. [Pause.] [pencil fixed] We talked together before I came over and he never came to just my way of thinking.

(What did you do for him before he came over?)

I don't understand your question.

(You helped him with a certain piece of work.)

What was that? Oh the book.

(Yes.)

(Yes.) [Pause.]

(Who was that?)

what?

(Who was the person that you helped with the book?)

George [pause.]

(George who?)

Pelham [pseudonym. Correct name was written.] am I writing nonsense.

(Hodgson, it is not clear yet. You remember you helped a friend with his book. It was not Pelham.) [Hand trembled.]

(Take your time.)

[Pause and hand calmed down.]

Edward these names are impossible. I know well enough, but can't get it to you. [Name Edward has no apparent meaning.]

Oh what a thick cloud we have to enter and at times it shuts down just like a fog.

(I understand.)

[I thought of a reference to mental confusion but Mr. Quentin remarked after the sitting that it might refer to the heavy fog which existed outside. It was an unusually foggy night.]

[pause.] (Dont worry about it.)

dont say that. he will hear you. you cant talk when we are at business.

(Yes, I understand.) [pause.]

(Did you ever see me before I had my last meeting at another light.)

[I had in mind a sitting I had had in the afternoon at a new psychic's.]

No.

(Where were you?)

R + sent me over the water to our friend [pause] P. * *

[Circle drawn and then a smaller circle within it, so that the whole has some resemblance to a capital "O," tho I think it is not intended for that.]

well I was there and we had a good sitting. [pause.]

Come away come away, it is dark back there. [pause.]

[I omit a very pertinent and characteristic statement about a certain group of persons in England. It is non-evidential, tho representative of Dr. Hodgson's opinion in life.]

Let me go back to your question about the book. He does not want any help now. it is finished.

(Yes, was it finished before he passed over?)

no.

(Who finished it?)

why I did.

(Yes, did any one help you?)

James. [pause.] There is the fog again.

(Rest then.)

I fear [pause.] I could go on giving you beautiful [read bountiful] no, no giving you beautiful thoug... [pencil ran off paper.] thoughts all right, but the moment it comes to any mental effort the strain of collecting my data is tremendous.

(Is it in any way my fault?)

no, it is only conditions and you must be patient with them. there will be only glimmerings of light and hints through the fog.

(I)

of these hints make the most. they are the best we can do.

(I thought that, perhaps, the fact that I was tired might make a great difference.)

Well perhaps there is not so much to draw from.

(Good. After I give you a message to deliver to me tomorrow, perhaps we had better cease tonight. I expect, as you know, to have another meeting tomorrow afternoon at another light. I wish you to give the word *Hook* at that light. Did you get it?)

[Assent.] Hook.

(That's right. Try and give me that word.)

R + goodnight.

(Goodbye.)

[Subliminal.]

She went.

(Who went?)

Somebody went with them. I don't know who it was. I think I came back through my head. How funny your eyes look. * *

(How do they look?) [No reply.]

[Mrs. Quentin was looking at her husband and his eyes had a sort of stare.]

I was to have a sitting with Mrs. Smith the next day and so arranged to have this word "Hook" delivered there. No apparent attempt was made to do it. The fact that I was having sittings was not even mentioned. Perhaps I was too quick to refer to it and besides I had a stranger present to try other tests. I should possibly not have attempted the two things at once and in this manner.

There was nothing evidential in the sitting, tho many things were pertinent. The mistake about George Pelham was interesting, as there was no excuse for it on the theory of secondary personality, Mrs. Quentin knowing well enough who he was and that Dr. Hodgson had nothing to do with any book of his. It was curious to see the evidence of confusion in the question, "Am I talking nonsense?" It may have been a subconscious inference from my question, tho it has distinct relevance to Dr. Hodgson's own theories in life.

In reply to inquiry Mrs. Quentin says that she knew absolutely nothing about Dr. Hodgson's relation to Mr. Myers' "Human Personality, etc." She says, however, that she has a deceased uncle Edward. There is no proof that he was present communicating or referred to. But the form in which the interruptive statement comes is psychologically interesting and coincides with the assumption that Mrs. Quentin's subliminal spoke to such a person on the other side deprecating the attempt to get the name I wanted. I do not suppose this to have been the case, but the reference is curiously relevant to confusion produced in such a hypothetical way. It was true that Mr. Myers never came to Hodgson's way of thinking in certain details of the problem, but essentially they agreed quite fully.

8 P. M.

March 14th, 1907.

Present, Mr. Quentin and J. H. Hyslop.

There he is, a tall man in a tunic. he turned the others all out, why did he do that. come away, we must not wait when he says go. [pause.] Dont look at me so. [pause.]

[Change of communicator.]

Good evening Hyslop.

(Good evening. How are you?)

all right.

(So am I.)

how goes it

(First rate this evening.)

how about my funeral that I told you of before.

(It was correct. I had to write to several persons to find one or two incidents. I remembered only a part of them. Can you tell what was in the coffin beside your body?) [pause.]

[Question repeated.]

Have no idea.

(Did you look into it?)

no, no, why should I. it was only a husk thrown off. I do remember the violets on top because I loved them, also the English service because I was glad some one thought of having it.

Who was that?

(What do you mean by 'Who was that?')

who thought of the service.

(I do not know, but I heard the name of the minister who officiated, but I do not know who suggested the service.)

Tavern Club.

(Tavern Club suggested it?)

Well I do not mean to talk of that tonight. it was only by the way.

(Yes, I understand. Free your mind.)

Those over here think the time is ripe for a great spiritual revival. Your minds are steadily being influenced from this side.

(Good, I am glad to know that.) [pause.]

(When did you last communicate with me?)

This afternoon.

(Yes.) [True.] (Do you know the light?)

no, couldn't get Hook. She would not write it, though I told her over and over. Such are our disappointments. [The psychic was Mrs. Smith.]

(Did anything special occur during the sitting that affected you?)

Fire. She was nervous. any how you know that control is all wrong. [hand trembled.]

(Who is the control?) [pause.]

your father was this afternoon, but I mean there are too many. he is good but it is not managed well. [pause.] There must be uniformity on our side as well as yours or we get lost in by-paths of vague sensations and recollections.

(Yes.) [pause.] (Is there a band with that light?)

No, scattered. She must come into line somehow or you will not get on. R + will not do anything there. says he is not sure enough. [pause.]

[Pad gave trouble and I asked Mr. Q. to put some paper under one edge of it. This was done.]

But you are doing your best, dont be discouraged. [hand trembling.] Hold on, some one said something to me. [Hand trembling.] [pause.] [I placed glove on hand.] No, you cannot, I am sorry. come away child. [pause. Hand trembling.]

Well to continue, where was I.

(You said: 'But you are doing your best. Don't be discouraged. Hold on.')

oh yes, well I do not believe I have anything to say about that.

(Can you tell more about what happened today at the other light?)

[pause.] There was some one else who did not aid us. what was it. I only got a sense of confusion.

(Yes, we were testing your power of recognition.) [pause.]

Did not succeed did I.

(Apparently not.)

I knew it, but the other mind did not hold strongly to my idea. [hand trembling.] went wandering about and I could not catch anything.

(What article of yours was put in the light's hand?)

[pause.] Pin.

(Pin?)

[pause.] no. I guess it was my old cravat. [hand trembling.] [pause.] [hand trembling, pause again, and trembling.] it is getting dark.

(Well, shall you let some one else try a moment?) [hand trembled violently.] [pause.]

[Change of control.]

James, he is gone and they say I may say a word or two.

(Good, father. Glad to hear from you again. [hand trembling. Pause.] I have not heard from you for some time. Why is this?)

well there are others in control here. with Mrs. S. I have it all my own way [hand rose and turned on the pencil.] Are you all right.

(I am all right. What Mrs. S. are you speaking of?)

Smead.

(Good. How is she now?)

Has not done much lately. she has had a hard winter.

(What made it hard?)

Cold and sickness among the children.

(What was the sickness with the children?)

dont know.

(Very well. Have you helped any of my friends there recently, say the first two or three months?)

Yes. they began again last week.

(Who were my friends?)

I meant the husband and brother.

(What does the brother do?)

thinks he does a lot. just bosses the job about in a grand way. Poor thing, she is not having a placid time. I must say good night.

R + let this suffice thee.

(Yes, Rector, I understand.)

Go in peace. [pause.] there comes the little boy again. [Long pause.] must I go back.

[Subliminal.]

I don't want to [pause.] Did you see the light go out? [pause.] You know they make me put my head down.

I had a friend present at a sitting with another lady at time indicated and tho she was an intimate friend of Dr. Hodgson she was not even recognized. I cannot say as to the wandering of her mind, but I know she was intently occupied with thoughts and wishes for recognition, so that on the telepathic hypothesis she should have gotten what she wanted.

It was neither a pin nor a cravat that was put in the medium's hand. It was a ring of his own and a cross of the lady's, worn as a breast-pin.

Inquiry shows that my father's statements about the Smeads are correct. Soon after this Mr. Smead in a letter sent to me said that the winter had been a hard one on Mrs. Smead. This was said without any indication from me that I had received any messages through another medium pertinent to this fact. Recently on an experimental trip to them I learned also that the children had been frequently ill during the winter, especially with colds, and Mrs. Smead had been threatened with lung trouble from the cold. On looking up the dates of the sittings which Mrs. Smead had been holding it seems that there had not been any experiments with Mrs. Smead from February 27th to March 5th, nor from March 6th till March 11th. What the brother does on the "other side" cannot be verified by anything apparent in the records.

On the whole the sitting has more interest than the previous one. It at least touches on the evidential at several points and has perhaps more psychological relevance. There

are striking errors which have an interest, considering that so much had been previously said regarding the funeral that was correct. Reference to a note in a previous sitting will show that there were violets on the casket (p. 88). It would not seem natural to many of his friends that Dr. Hodgson should express pleasure at the English service, an incident commented on previously in connection with the first message about the funeral. But as he had exhibited more religious sympathies to intimate friends the latter part of his life I can imagine it possible. But it does not represent him as he was generally known. The reference to the Tavern Club is correct and Mrs. Quentin knew nothing about the existence of such a club, so far as she can recall.

I do not know of any fire near at the time. Neither is there the slightest trace of my father's presence in the Smith sitting of the same date. There is no reason for his speaking of the control in the manner done, as no one can discover on our side any facts to indicate what is implied. The representation is that a band is with this "light," tho this may not be the case with the deeper trance. The lighter trance of the morning sittings represents the presence of a band coöperating with the one control.

The most pertinent of the messages purports to come from my father. What he says of Mrs. Smead represents things absolutely unknown to Mrs. Quentin, and the association of the husband and brother is correct.

EDITORIAL.

We are constantly meeting with the feeling on the part of many people that it is not safe to report their experiences to this Society, and it grows out of an entire misconception of its work. While one of its primary objects is the publica-

tion of facts, its more important function is the collection and preservation of records which it may not publish for very many years, if at all. The fundamental maxim on which the work of recording facts is conducted is *that such records shall be the private property of those who report them and that they shall not be given to the public without permission.* We do not publish any facts but such as are permitted by those who transmit them to us. Many experiences are of such a nature that they cannot be published, at least in the present generation, but which can be made very useful to another and later generation when all the personalities have disappeared. It is necessary to science that important facts should be preserved from destruction and many of the most important ones may never be publishable, tho they might be the subject of an opinion by a trusted party who may have access to the facts without publishing them. All past progress in the arts and sciences has been due to the policy of recording and preserving facts, and we shall never attain a true scientific goal in psychic research until its phenomena are recorded and studied as are the sporadic phenomena of physiology, chemistry, astronomy, geology and allied sciences. What we wish to emphasize to members and all others is the fact that the reporters of experiences can have all the privacy they desire in recording them. They lose no claim on them or their private nature by depositing them with us.

It was for this reason that arrangements were made for the depositing of certain private records under lock and key, to be seen by no person whatever except the Secretary and he is expected to preserve all secrecy in regard to them. Furthermore it shall be the policy of the Society not to open its files to any person whatever outside the offices of the Society. The publications will be the only source of information that any one will be permitted to have. It is necessary to have the public understand that our records are private, and nothing shall be for the public except such as we are permitted by reporters of facts to publish in the organs of the Society. We hope, therefore, that all will feel no hesitation about reporting important facts to us for record. They have only to state their desire for privacy.

REQUEST TO MEMBERS.

It is desired that members should inform us of any personal experiences which may have a scientific value and also of the names and addresses of others, if permissible, who may have had them. All communications on such matters will be treated as confidential, if so desired. The matter of primary importance to science is the careful and detailed record of such phenomena as Apparitions, Coincidental Dreams, Telepathy, Illusions, Hallucinations, Premonitions, Visions, Alterations of Personality, and all unusual mental phenomena. It is not of first importance that they should be published at once: If preserved permanently they will have value for future generations and can be used when there will be less objection than at present. But a record of them for study and comparison is of extreme importance.

Such as have experiences of the kind would do well to note the following particulars in making a record of them.

1. Give the date and hour as far as possible of all striking phenomena that might prove coincidental.

2. If any contemporary note or diary of the facts has been made it would greatly increase the evidential importance of the incident to at least loan us the original record for inspection. Where possible a note of such occurrences should be made at the time.

3. Documentary evidence is of special importance in such matters, and it would be desirable to place on record original letters containing the narratives or evidence of occurrences.

4. The corroborative testimony of others is always important. If a dream, apparition, premonition, or other experience has been mentioned to any one before the subject learns of its coincidental nature, it is very desirable that this confirmatory evidence in the testimony of the friend should be embodied in the account and signed by such witness.

5. Where possible accounts should be written out independently and without conference, and transmitted to us independently.

6. Also, where possible, it is desirable that experiences of the kind be written out at the time they occur and trans-

mitted to us for record before any information regarding their coincidental nature has been obtained. Confirmatory evidence may follow.

INCIDENTS.

The Society assumes no responsibility for anything published under this head, and no indorsement is implied except that it has been furnished by an apparently trustworthy contributor whose name is given unless withheld at his own request.

The following case was observed and reported by Mr. Carrington, while he was on his investigating trip at Lily Dale,—a full Report of which is issued in the current *Proceedings*. As this incident was sporadic, and in no wise included in the investigations, it was omitted in the Report; but is given here, in order to keep together, so far as possible, all the Lily Dale incidents. It is an interesting case, as representing one of a group of facts about which much more and better evidence is required.

Apparent Psychic Perception by an Animal.

The following is an exceedingly interesting case that occurred in my experience last summer, and which is, it seems to me, very suggestive, if not conclusive. There is and has been much discussion upon the question of the possibility of psychic impressions and even telepathic impressions from and by animals, and of their ability to "see ghosts." The general conclusion arrived at by those who studied such cases was that they were inconclusive, although highly suggestive, and the general tenor of opinion seemed to be that the animals had in some manner managed to perceive the fright or troubled state of mind of the person in whose company they

happened to be at the time, and that, by a sort of reflex, they too, acted queerly. This has been the hypothesis advanced to explain the actions of animals in haunted houses, etc., and the spontaneous cases of animals 'seeing apparitions.' The following case, however, seems to me to dispose of all these objections, and would seem very hard to dispose of by any of the current theories generally advanced. The occurrence took place at Lily Dale, last summer, during my visit there—about which I have something to say in another place. I had struck up a slight personal acquaintance with all three of the persons named,—all of whom were investigators like myself, and none of whom were mediums. I personally interviewed all three of these witnesses upon their return to the porch of the Hotel, a few minutes after the event took place, and while it was still fresh in their minds. They all promised to write out an account of the facts for me, but I never received these accounts; and, as I do not know their home addresses, it is to be doubted if I ever shall. I have complete confidence in the honesty of all the witnesses, however,—two of whom were very sceptical and careful investigators. It is to be regretted that no account in writing is in existence, but I think my personal interview with all three of the witnesses, immediately after the event, is about as valuable, evidentially, if not more so, since no time-interval elapsed to vitiate the memories of any of the narrators. The incident, then, as reported to me, was as follows:

Three persons, a gentleman and two ladies, were walking down one of the lanes, conversing on indifferent topics, when one of the ladies, who is slightly clairvoyant, saw a little dog running along the path in front of them. The other two saw nothing, and in fact there was no dog, as it was perfectly light, although the sun had just set. The ground was open and flat, and there was no possibility of concealment. Moreover, the lady described this dog as running down the middle of the walk, about ten yards ahead of them, and as being in full sight. She described the dog to them. She stated that it was a yellow dog, with a long nose and a "little curly tail"—a dog about as large as a fox terrier. They were discussing this when a cat came quietly from a house, and started to

walk across the path, immediately ahead of them. Just as it came to the walk, it suddenly put up its back, spat and struck at the dog,—just as it would, had a real dog been there, and been suddenly discovered by the cat. There had been no previous indications of any disturbance in the cat, which seemed perfectly quiet and tranquil. The shock had come suddenly. Immediately after, the cat turned tail, and ran back into the house as fast as it could. During all this, the lady who saw the dog had continued to see it, and only when she removed her eyes from the dog and followed the cat into the house did she find it had disappeared, upon looking back to the spot where she had originally seen it. She stated that the dog had paid no attention to the cat, even when being scratched by it!—but had continued its walk uninterrupted. It is evident that the cat behaved in this manner for some reason; the reason being that it thought it saw a dog in its pathway, and close to it. Yet there was no dog there! There are the *facts*, of the truth of which I personally have no doubt. I leave my readers to form their own conclusions.

HEREWARD CARRINGTON.

DREAM.

Readers of the *Journal* will recall the dream recorded by Mrs. Carrington in the October *Journal*, because of its psychological interest. The following is another case of the same type, recorded by Mrs. Arthur Bulley, a member of the English S. P. R., and forwarded by her to Mr. Carrington. The psychology of dreams is well worth studying from any point of view whatsoever, and the following dream presents some points of great interest, which I shall hope to make use of at some later date, when discussing certain problems, upon which a record such as the following throws light. It is greatly to be wished that others would record their dreams in a similar manner.

November 19, 1907.

Dear Hereward:

The enclosed record of a dream, made last month, is a fair sample of the kind I have. I notice that the majority of the incidents were suggested by recent things, though I live mentally a good deal in the past also.

7 Old. Nos. 1, 3, 4, 7, 10, 12, 25.

16 New. Nos. 2, 5, 6, 8, 9, 11, 13, 14, 15, 16, 17, 18, 19, 21, 23, 24.

The few things that I find of real interest in dreams (they always entertain me and I seldom fail to dream) are the following:

(1) The one thing in life I am genuinely nervous about is fire. I was frightened by a pretence pantomime fire when I was under six, which I thought to be real; yet I have never had a nightmare in my life in which fire played a part.

(2) In the occasional nightmares I have had since I was grown up, it is almost invariably overwhelming tides that cause the alarm, yet I have no recollection of such fears in waking life.

(3) In the frequent nightmares I had as a child, the agony of fear, helplessness, and loneliness *never ceased till I woke* and found my thumping heart was the sound I mistook for the approaching steps of some monster. At first this made it harder to realize I had been dreaming, later it helped.

Nowadays, as I see the tidal wave coming in, I always know in my dream, 'this will all come right,' and I proceed to save others, and have a fine though exciting time; and I have never been dreaming drowned once!

(4) When I lie down at night the same position will often recall the dream I had last, if the position happens to be the one I woke in.

(5) I have one railway dream which has recurred so often that I now know the whole of that big station and where the arrival and departure trains are to be found. As I look at it this minute in my mind's eye I know it to be a combine of bits of . . . let me see . . . no, I really can't say how many stations, at home and abroad, but the latest additions which seem to arrive with new bits of dream are always recalled next time I travel, just as if I had got to know more of a real station. And it was such a shadowy station when first I missed a train there!

Re point (2) At one time when my health was at a low ebb I had nightmares of being in enchanted (but not enchanting) places whence I could not get out: after a bit the same boon of old age came along, I knew all would come right, and somehow I was outside again.

So much for dreams.

Yours sincerely,

H. A. BULLEY.

Monday, Oct. 14th, 1907.

4.50 A. M., woke, lit candle, and made this record of dream. I was in an endless arc, about ten feet wide (1), in a corner of a room, water flowing around my feet from under a door: a bath! How curious that the floor is grass, and that it is surrounded by a great painted brass topped nursery guard! (2) I looked at the

door, and that reminds me of the water flowing under the cliff at Malham Tarn (3), but the door is probably the one that "medium" slipped the letter under (4). My baby is handed to me to wash (5). How queer, they hand him as if he were diving (2). . . . I am wheeling the boy in his pram (6), along a path (7), we look through a gate and see the view (8). Heard a bird singing; what bird? Ah! not a bird, but the sound frogs make in March (9). Saw a tiny bird darting about amongst flying sparrows; that's new to me (10). The bird comes down, and is a man with flying apparatus (11). "Why did you tease these sparrows?" I ask. "Because I collect insects and find new ones in their beaks (12). They have stolen a bait (13). I leave the gate and meet M. W. whom I really met on the spot the day before. We sit down and I tell her about Socialism (14). My eye falls on a hole in the wall (15), stuffed with folded stockings (16). I ask M. W. the reason. "We put extra stock here, being cramped for room (17), the projecting coping stone keeps them dry." "I know; like overhanging ivy keeps delicate plants dry in gardening," I thought to myself. Suddenly I am standing by my desk, tidying, (18). German newspapers (19), folded up (20), when I catch sight of a spill of milk on my skirt (21). Am surprised to find it has made a conventional floral design (22). I wonder whether Oscar Wilde (23), would advise me to leave it or remove it (24). I notice it is invisible in some light, (25). I wake.

[NOTES ON THE ABOVE DREAM.]

(1) Am pretty sure this was the railed enclosure round my mother's grave.

(2) Our own nursery guard. The day before I had seen our boy (2½) stand on a stool by the guard and reach over, and it passed through my mind as I stopped him he might pitch over some day.

(3) It was a recollection of Malham Tarn which I visited in 1891.

(4) A door which figured in an exposure of a fraudulent American medium.

(5) I had bathed the boy the morning before.

(6) Wheeled him in the pram the day before for an hour, as usual.

(7) The path is one in a field I liked as a child of five, and have never forgotten, and saw again in 1882 and about 1897.

(8) The baby had looked through the gate the day before, and in my dream I saw the same view.

(9) The sound in my dream I recognized, when awake, to be a cricket's chirrup; (my husband had asked on Saturday that I would have two crickets in the cellar store room poisoned).

(10) We often see many small birds chasing the cuckoo,—not sparrows of course.

(11) Been reading an article on flying machines on Saturday and discussing the probable date of their becoming common.

(12) Have found and examined insects in dead birds.

(13) See joke in recent number of *Punch*. I had read a few days before: "are the sparrows biting well?" to angler whose fly is flourishing about in the wind!

(14) Had listened to a lecture on Socialism the evening before and had discussed it after.

(15) A hole in a wall I had seen the day before, coping stone still on.

(16) Had noticed two days before a nice lot of darned stockings in my drawer.

(17) In passing M. W.'s house yesterday, I reflected they must have been cramped for room before the wing was added.

(18) Had tidied my desk a bit on Saturday.

(19) When I had thrown away a German newspaper (20), I had remembered yesterday to fold an English newspaper in a special shape to suit the Sunday cyclist's pocket. All the newspapers in my dream were folded wrongly!

(21) Had seen a milk stain on the nurse's skirt yesterday morning.

(22) Before going to sleep I had noticed that the shadow of the center chandelier,—cast by two gas jets across the room,—made a good design.

(23) Got Oscar Wilde's life early this week.

(24) Had thought, *re* 21, "Shall I suggest its removal?"

(25) Six years ago, when the nursery wall was color washed, the design of the washed-off paper would show through in certain lights; invisible in others.

It only occurs to me as I read this over that at sixteen or seventeen *stockings* may have suggested *stock*. M. W. does keep a shop, but not for clothing.

CORRESPONDENCE.

To the Editor:

I was much interested in Mr. Carrington's discussion in the November *Journal*, concerning the problem of aiding communications through mediums, by placing some article in the medium's hand belonging either to the communicating intelligence (assuming, for the sake of argument, that there are communicating intelligences, not material) or to the person who is seeking a communication.

Mr. Carrington takes the matter up from what might be called the purely physical side, as I understand him, involving sensory perception by the medium or communicator or both. The fact that a certain proximity between the medium and the object is necessary seems to prove that point of view correct, so far as the medium is concerned.

As an experimental hypothesis, how would it do to imagine that the medium's apprehension of the object placed him *en rapport* with the communicating intelligence? That involves the assumption that the object does retain some psychic quality or property of its former owner. From some experience with mediums of the so-called telepathic type, I am convinced, for all personal purposes, that, when the medium's mind is acting in certain channels, it receives impressions from external intelligences much more readily and completely than when working in other directions. I cannot furnish any diagram, though I fancy that easy or familiar grooves of thought afford a certain receptivity to external intelligences that may be moving in the same channels.

Admitting that possibility, it may be conceived that the object in the medium's possession may induce that *rapprochement* or mental harmony which so facilitates communication. A common object of interest even between uncongenial people places them in easy communication for the time being, though the sensory perception of the object (if there be an object) is decidedly subsidiary to the mental grasp upon it. To paraphrase an axiom, minds grasping or perceiving the same thing, perceive each other. That would be especially true if the intelligences were endeavoring to reach each other without the aid of physical signs.

But how about psychometry? That seems a more difficult problem than where two intelligences are striving to establish communication. To accept my hypothesis, it would be necessary to assume a certain foraging capacity on the part of the subliminal mind of the medium, as well as a more or less complete psychic photograph on or in the object, of its former owner. If there is any psychic impression made by a person on his belong-

ings, it would be more reasonable to believe that it was complete; that is, that it involved an impression of his whole personality, rather than just one characteristic. Psychometric readings seem to demonstrate that the foraging capacity and the psychic photograph are both facts. If they are facts, the hypothesis of an object placing two intelligences in *rappor*t with each other—thus rendering communication easier as well as clearer—is apparently a very simple one.

Very likely I am not suggesting anything new to Mr. Carrington, but as he says that psychometry is a well-attested phenomenon, possibly the point of view may be different.

As for the question of how a medium may forage for a psychic photograph through the sense of touch, I suppose that that is equivalent to asking how the inner vision, which must include all the special senses, can discern and report through the organs of the brain and nerves. All supernormal material is discerned in some way and reported. We do not even know but that we all have the capacity for discerning. In that case, the great majority of us are "dumb dogs" about reporting. It seems reasonable to believe that we all have the same capacities more or less developed. Personally, I fancy that our psychic capacities are securely locked up in our fleshy envelopes in a great majority of cases, and if they are active at all they are not enough so to report through the brain. Even in the most favored individuals the report of psychic activities is very imperfect.

I know one psychic who is probably clairvoyant and has psychometric powers, who tells me that she sometimes sees her double walking along beside her on the city's streets. She is not a professional, and has a fierce contempt for spiritualistic mediums. She is very doubtful of spirit communication, though she says she occasionally sees the apparitions of departed friends. She never has seen the apparition, however, of the one she would most like to see. Her double, or shade, or astral body, is not so closely locked up as in most of us. There are two conditions, she says, in which her astral form appears. One is when she is in a state of almost perfect rest; the other is when she is in a state of complete exhaustion. Having seen my own double once, in the latter condition, I was interested to learn of a similar case—especially as I had not mentioned my own experience.

This woman practises a trying profession and personally looks after the details in the care of a good sized family. I have seen her often in her professional capacity with a member of my own family. She told me a few weeks ago that she occasionally tried to see us in clairvoyant fashion, and that she could always see this member of my family with whom I visited her (she is a physician) but that she could never more than get a glimpse of my forehead before she would see the back of my head. That

has a curious interest (possibly?) for this reason. I have hoped to get her assistance in some experiments and have tried to do so, but she is a little afraid that her professional reputation will be damaged, and her husband is opposed to the idea. So I have been in the mental attitude of wanting a thing very much which I was conscious that I must put behind me and out of mind, especially on her husband's account. That attitude has been kept alive by her fondness for discussing her experiences and asking me what new things I have learned. I don't consider it proof of her clairvoyant capacity, but it seems suggestive.

She has told me of having the experience at night of having her bed violently shaken and of hearing loud raps at those times, and also of having doors opened in her presence and in her house, when no physical being was touching them.

With this preliminary, I will say that I have seen this woman show a physical repulsion towards an object that seemed to me to be as incapable of giving an unpleasant impression as a piece of silk thread. That repulsion was shown through the sense of touch alone. In the case referred to, I had furnished the object, which was an anonymous gift to me. There were four people, any one of whom might have sent it to me, but the description I got of the person coincided very remarkably with one of the four,—even to an account of the eyes and a slight affection of the chest. The person in question is one to whom the psychic would have a peculiarly strong aversion, as I happen to know. I have not been successful in learning if the person who was described did actually send me the object, so there is no verification. The description did fit one of four possible donors, and it was accurate enough so that two different members of my family, who heard the description separately, immediately named the same person,—who was not the one I had in mind as the most likely donor. It has occurred to me that if this discerning capacity or inner vision uses the special senses at all,—and there seems to be good evidence that it does use them,—that the sense of touch offers the readiest and most perfect means of reaching the object. That seems to be the starting point or basis of all the special senses. There is at least one statement made by apparently competent authority that the sensory system can change the location of the special senses. In Appendix D., of Mr. Funk's "Psychic Riddle," Lombroso is quoted as saying: "She completely lost the faculty of sight, so far as her eyes were concerned, but was able to see with the tip of her ear. Subsequently her taste was transplanted to her knee; her sense of smell to her toes." At any rate, the sense of touch is the most vital and elemental of all the senses. That requires no demonstration even to those who would accuse me of offering a superfluity of hypotheses.

If I happen to be so constituted as to see an occasional apparition

tion or to have what Mr. Myers has called a "veridical hallucination," why is it not reasonable to suppose that my sense of vision acts in conjunction with the usual brain function; that the physical organs work precisely as they do when I see a house?

To those who do not regard everything unusual as a proof of disintegration or deterioration, the hypothesis may reasonably be considered that such a capacity of sight is an integration. The same idea may be considered in considering psychometric readings and the use of objects with mediums to facilitate communications. As for the people who show such remarkable psychic activities, well, they are so-called mediums or psychics or sensitives. Mr. Podmore denounces them all as frauds or victims of illusion, so far as the physical manifestations go,—but then it is to be remembered that Mr. Podmore has practically no imagination, as he takes occasion to demonstrate every once in a while. The consequence is that he denounces as fraud or delusion or illusion all testimony which indicates forces outside of the ones we are in the habit of calling natural ones. His own assertion is that we should strain all natural explanations to the breaking point before considering any others. Naturally the habit of condemning all testimony as untrustworthy which would break down "naturalistic" hypotheses is the simplest way of never getting off his beat. He has shown his admirable qualities as a guardian of thoroughness, but as a detective his lack of imagination disqualifies him. I have thought more about Mr. Podmore's books than those of any other writer on psychical research, but it was until I read his letter in the November *Journal* that it dawned upon me that an almost complete absence of imagination would explain his attitude. I have no personal knowledge of him, but his immensely valuable work compels the closest scrutiny and the most patient thought. This is not intended as an impertinent attack upon him, but is merely offered as a suggestion to the readers of the *Journal*.

To go back to Mr. Carrington's letter, my proposal is that we consider the possibility of an integration of the psychic capacities, acting through the sense of touch, as accounting for the super-normal acquisition of information concerning the owner of the object in question. That assumes, of course, that psychometry is an actual fact. As for facilitating communication, the theory of *rapport* induced by contact with the object seems to follow naturally.

G. A. T.

Note.—I have used the term "psychic activities" as referring to unusual powers. Perhaps "extra psychic activities" would be better.

In regard to the medium who described the donor of an anony-

mous gift to me, I neglected to say that all the possible donors live 2,000 miles from the city where the medium and I happen to reside.

G. A. T.

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A RECORD OF EXPERIMENTS.

By James H. Hyslop.

The following experiments were by a group of friends including Mrs. Quentin, the subject of the previously published records. The dates indicate when they were performed. The history of the phenomena was told in the introduction to the account of my own experiments and need not be repeated here. We have only to remember that it was not intended that these records should receive the publication here given, then. Their value came to mind after their record had been made, and they were put into my hands with the proviso that no names be published in connection with them. I have therefore altered all names and even initials and withheld the place where the experiments were made, so as not to reveal the identity, directly or indirectly, of any one connected with the experiments.

The manner of experimenting was with the Ouija board. For readers who may not understand what this instrument is I may briefly say that it is simply a plain board with the alphabet arranged on it, and an index is held in the hand of the psychic which, under her action subconscious or otherwise, moves to the appropriate letters for spelling out "messages." It is not claimed by scientific persons that the Ouija board is in any respect the source of the movement. It is

only a means for the expression of automatic or other movements of the psychic's hands. Questions are asked within the hearing of the psychic and the "messages" are spelled out in the manner indicated. Their meaning must be determined by those who are qualified to pass judgment upon them.

It was later than the dates mentioned in this series that the automatic writing began, accompanied by a trance. These Ouija board experiments were not accompanied by any trance. Mrs. Quentin remained perfectly conscious and was aware of the messages after they were spelled out quite as well as others present. Apparently the trance and automatic writing were a suggestion of Mrs. Quentin's sittings with Mrs. Smead, as indicated in a previous number of the *Journal* (p. 46).

The nature of the group of people connected with the experiments and the interests involved did not make it necessary for their own purposes that the work should be conducted with that protection against suspicion which has to be the policy of the investigator into professional performances. The group of people were among the most intelligent and respectable of the community to which they belonged. There was not a desire to test the case scientifically, but to assure themselves of phenomena which did not seem to them attributable to subconscious processes. The honesty of all the parties concerned was taken for granted and without this assumption Mrs. Quentin could not be expected to act as a subject for experiment. Hence to the best of their ability and knowledge the persons present conducted their investigations with a view to satisfying personal curiosity. The reader will remark little evidential matter, perhaps none according with the standard which science has to adopt in excluding subliminal action. But the records are not published here for their evidential value in reference to any hypothesis of the supernormal, but as examples of the kind of matter which psychology has to study in the investigation of its problems. The mutual knowledge of the persons associated in the experiments made it possible to minimize the usual precautions against dangers of the ordinary kind and

very little evidence was required to prove that the phenomena were to be classed with those with which students of psychic research are now familiar. Hence when they were once satisfied that they were dealing with genuinely interesting psychological phenomena they pursued inquiries according to the natural curiosity of laymen. The questions asked indicate this.

The most interesting feature of the record is the fact that the "communications" do not always represent the natural point of view accepted by Mrs. Quentin and those present. They were all brought up in an orthodox environment and Mrs. Quentin was and is a religious woman. She had begun to feel the corrosive influence of modern scepticism on her earlier beliefs, but had not reformed them into a systematic view which precluded scepticism of a future life. She sought evidence of this and became interested in psychic research. How much this may have affected her subconscious activities in answering the questions thus inquiringly put to her no one can say. But very often the answers were as unexpected and surprising to her as to any one, and were also often more or less in contravention of her traditional convictions, and in a manner which does not reflect a natural product of the subconscious, tho we may be obliged to assign them that origin. But without attempting any theoretical discussion or explanation of the facts they have considerable importance for psychology, and all future understanding of the problems associated with the supernormal will have to take account of these and similar phenomena.

February 2nd, 1906.

Present Mr. B. and others. Mr. M. and Mrs. Q. working glass.

[No question asked.]

I am here.

(Who is it here?)

Allen. [Brother of Mr. B.]

(What message have you tonight?)

Many. You do not come often enough—we are so anxious to talk.

(Any special message to talk about?)

Life m—— [glass stopped for about two minutes.]

(Is that all?)

Make the most of it.

(What do you mean by making the most of life?)

Develop your spiritual powers.

(Is the Unitarian faith the correct one?)

In part.

(What is the greatest attribute we possess?)

Love.

(Are the Unitarians correct in denying the divinity of Christ?)

He was divine even as we all are a portion of the divine spirit.

(Is that word portion?) Yes.

(In what part are they wrong?)

Not spiritual enough. Christ is incarnated in us all. I wish I could make you see it as I see.

(What do you mean that Christ is incarnated in us?)

All a portion, all a portion of the fire, divine fire. [Glass stopped a moment then went on.] Cannot explain.

(Which religion comes nearest the truth?)

There is no religion in the sense you mean.

(What do you mean by religion?)

One vital principle united in both worlds.

(What is that vital principle?)

Love, life, truth, justice expressed in power manifesting itself in universe.

(From your answers it leads us to believe the Unitarian is nearest the truth—is it so?)

Yes, Christ developed the divine side of his nature through complete understanding of love which is what you call God.

(Whose question did you answer?)

Medium.

[Mrs. Q. started to ask a question in place of the previous question concerning what means Christ used, viz., miraculous laws or laws of nature.]

(Who is the medium?)

Edith. [Mrs. Q.]

(Answer above question about Unitarian Church.)

Yes, there should be no idea of creed.

(Why don't you write until asked questions?)

Must work through your organism. Cannot you understand?

(How can I [Mr. B.] develop automatic writing?)

Must develop the psychical nature; it can be done—persist.

(Is my brother Sam here?)

Yes, but he cannot communicate. (Why not?) Not enough power.

(Can you communicate for him?)

Yes.

(Ask Sam if he has any message for Jerome?)

No, better forget [long pause]. It is all right in the higher life.

(Do not understand your message. Why cannot Sam send a message to Jerome?)

Cannot send a clear one; he forgets.

(Why is it he forgets and you do not?)

Difference in mental makeup.

(Will he ever be able to send a clear message?)

No, his lines lie in other directions.

(What directions?)

Some of us try to develop your psychical sight and others are not so much interested.

(What is he [Sam] doing?)

Could not begin to tell you.

(How does mind through organism move this glass?)

Understanding perfectly laws which we do not share with you.

(What is name of Emperor in Mrs. Piper's works?)

We prefer for wise reasons not to divulge it.

(Is Mrs. B. here?)

I can— [interrupted by Mr. M.]

(Do you mean you can summon her?)

Yes.

(Any message for me?) [Mr. B.]

Robert, you are on the right road. I did not think enough of these things when I was with you.

The reader will remark that there is no distinct evidence of the supernormal in this record. Nor should it be expected in an experiment of this kind. The group of people experimenting was doing so to satisfy a newly arisen curiosity in this subject, and not having any question of dishonesty in themselves felt secure in discussing any question that suggested itself to their minds at the time. The existence of supernormal knowledge had already been determined for them in the publications of the English Society for Psychical Research which some of them had seen in the Report of Dr. Richard Hodgson on the phenomena of Mrs. Piper. But this seems to have been the extent of their knowledge regarding it. In these experiments the interest was the general one, namely, curiosity to know whether the beliefs which had been traditional in the family were true or not. Mrs.

Quentin had become sceptical of her orthodoxy and other members of the group shared in these doubts. Hence the queries to ascertain the measure of confidence to be reposed in religious teaching.

The place of subliminal influences in the answers is not determinable. It would be useless to speculate on this. But it is interesting to remark in the record a repetition of the ideas so familiar in the history of Spiritualism, namely, the place of love, etc., in the scheme of things. How much previous biblical teaching may have influenced the subliminal life of the persons using the Ouija board at the time is not evident and may not be determinable.

One other interesting circumstance is worth noting. It is the statement that a certain communicator forgets. This is characteristic of genuine mediumistic phenomena and whether Mrs. Quentin had become familiar enough with Dr. Hodgson's theory on this point in his Report to subconsciously reproduce the idea here cannot easily be decided. The whole dramatic cast of the phenomena, however, is characteristic of such cases and hence even without the desired evidence of the supernatural the record has a very decided psychological interest.

February 8th, 1906.

Present: Mrs. Q., Mr. Q., Mr. and Mrs. M., Mr. H. B., Mrs. Q. and Mr. M. working glass.

(Who is there?)

Grandma.

(Where is the old telescope that used to be at N.?)

Horace. (What about Horace?) Took it.

(Did you give it to him?) No. (How did he get it?) Had it at the barn.

(What was he doing with it?)

Using it.

(Can you summon Mrs. B.?)

Let me stay.

(You can come back. We want to speak to Mrs. B. Can you get her?)

Yes.

(Is Mrs. B. here?) [Long pause.]

I am by. . . .

(Who is here?) Mar. . . . (Is this Marietta?) Yes.

(Do you know where Maude is in Lakewood?)

Yes.

(Will you go there and see what she is doing now?)

I will try, but it is very hard.

(Will it take you long?)

Do not know.

(Do you mean that you do not know?)

Yes. [Time, 9:10 P. M.]

(Is Allen there?)

Yes.

(Will you go as a test to see where John M. Farnham is and what he is doing now?)

Will try.

(How long will it take you?)

Cannot say.

(Go now.) [Time 9:12½ P. M.]

[Glass did not move for six minutes—started to move 9:18½, no question being asked.]

Maude is talking with the Dutch Reformed clergyman. [Not correct.]

(Do you mean Dutch Reformed?)

Yes.

(What is his name?)

About psychology. [Apparently continuation of previous message.]

(What is his name?)

Do not know. [Short pause and glass began to move at 9:28.] John is smoking. [Correct.]

(That all you have to say?)

Yes.

(Where was he?) Home. (In what room?) Dining. (Who was with him?) Alone.

(Can you give us any more information?)

Cannot. You do not know how difficult tests are. (No question asked for some time.)

(Is anybody here now?) Yes. (Who is it?) Grandma.

(Had you anything special to say to us before that you did not want to leave?)

I love to talk to you.

(What was Mrs. B. doing when you summoned her?)

Her work. (What is her work?) I could not make you un. . . .

(You mean understand?)

Yes. I am just beginning mine.

(Why did you not begin your work sooner?)

Had to get into poise in this atmosphere.

(What do you mean by getting into poise?) [Mr. M. and H. B. trying to work but glass would not move.]

[No reply.]

(Is Allen here?) [Mrs. Q. and H. B. working glass.]

Yes.

(Can you tell me [Mr. B.] what was in John Farnham's mind?)

You.

(Do you mean he was thinking of me?)

Yes.

(Do you know what he was thinking about me?)

Trhis. (Repeat that word?) This.

(Have you any more to say to me tonight?)

Ask a more definite question.

(Can you summon my brother Sam tonight?)

Yes.

(Ask him tonight if he has any message for Jerome?)

No.

(What did you mean the other night when you said, "Better forget, etc., etc."?)

Sam cannot tell.

(Why can't he tell?)

Forgets.

(Can you explain to us why Sam forgets and you and Henrietta do not?)

Cannot, so hard to make you un.... (Understand?) Yes.

(What is your occupation?)

Advancement of other souls or what you understand by that.

(Do all spirits have difficult occupations?)

Not all.

(What determines your work?)

Sometimes choice and sometimes necessity.

(Do you inhabit this world?)

Yes; all around you.

(Can you go to any other part of the universe?)

Yes. In thought always and sometimes in spirit we can read other parts of the universe as you see material things.

(What do you mean by read?) [Mrs. Quentin and Mr. M. working glass.]

Produce mental impressions from a distance.

(Do you mean produce mental impressions from a distance?)

Yes.

(Do you use telepathy?)

Yes, to communicate with each other and you.

(What is telepathy?)

Mind touching mind. [Long pause.] There are so many laws you do not perceive and I cannot explain processes.

(Is it possible for us to learn?)

No, not there in your present sleep; When you awake in my likeness you shall know.

(Is this still Allen?) No. (Who is writing this?) Your mother.

(How long have you been writing here?)

A little time.

(What question did you first answer?)

Telepathy.

(Why did you interrupt Allen?)

He was tired.

(Why did he not announce your presence?)

So anxious to answer.

(Does the kind of life we live here influence our life here-after?)

Do not doubt that for an instant your spiritual advancement is everything.

(Can you explain spiritual life here?)

Cultivate the greatest thoughts and attributes.

(What are the greatest thoughts and attributes?)

Love God and your fellow man.

(What do you mean by God?)

Perfect power and understanding of the great laws which govern the universe.

(Is this what you mean?) [Answer repeated.]

Yes, in part; O, I cannot help you to understand it rightly.

(Is God impersonal?)

Yes, do not think of him as man, he is spirit.

(Ought we to pray to him as we do?)

Your prayers are principally a form of suggestion. True prayer is almost unconscious and telepathic.

(Is that word suggestion?)

Yes.

(Who is writing this?)

Mattie.

(Should we pray for our material wants?)

Yes, certainly. You suggest the things you pray for and thus bring them into being.

(Does not God know what is best for us and provide them without our asking?)

Yes and no. Circumstances control somewhat and he does not interfere with natural laws.

(If God does not interfere with natural laws, what things ought we to pray for?)

Pray to grow nearer the full understanding of all that is highest.

(When those who love us here die and leave us do they continue to watch over us and influence our lives?)

Yes. They influence by telepathy and suggestion.

(Are God and love the same?)

Yes. He is love.

(Was Christ divine?)

Yes; just as you are.

(Do you ever communicate with him?) Yes. (Can we summon him?) Yes.

(Can you summon him?)

You can speak to him easily when your mind has become sufficiently pure. He is beyond us in this progression; we to him as you to us.

(Is there another death?)

We call it birth.

(Does the better the life we live here start us on a higher plane in your world?)

Oh, yes. More power, more love, more understanding.

(Did you ever see your grandfather Scott?)

Yes.

(Has he anything to say to us?)

He regrets his life on earth so much we do not wish to unbalance him by getting him into your atmosphere.

(Do you mean by this you suffer emotions?)

Yes, indeed, but we gradually forget; it is better we should. It does not help us here to remember.

There is practically nothing in this sitting that would be regarded as evidential of the supernormal. The correct hit at "smoking" purporting to be clairvoyance might be regarded as a guess and the allusion to the dining-room would go with this.

The most interesting remark of the communicator was the explanation of his brother Sam's failure to communicate. It recognizes the existence of amnesia or imperfect memory as a condition affecting communications. It is all the more valuable that the statement comes in a way that is unexpected. Subliminal action on Mrs. Quentin's part ought not to take this course. She had read Dr. Hodgson's Report and it may be supposed that she was in possession of the information regarding the influences affecting communications

generally. But this seems not to have affected her statements regarding communicators usually, as it appears in the Piper case. The effect of amnesia is attributed to this one person where her own subconscious knowledge is as good regarding this person as regarding others. It is much the same with the allusion to another communicator's being "tired."

The discussion of telepathy as "mind touching mind" is interesting, tho without evidential importance, especially as it is associated with the mention of our "present sleep." In the Piper Report of Dr. Hodgson, George Pelham is said to have described the living as in a sleep. The same thought appears here. It may be due to Mrs. Quentin's reading of the report. We could not put any other interpretation upon it without evidence for the supernatural.

February 9th, 1906.

Present: Mrs. Quentin, Mr. M., and Mr. Quentin. Mrs. Q. and Mr. M. working glass.

(Who is here?)

Mother.

(Write your full name.)

Harriet Bardwell Winkelried Kane.

(Why don't some spirits write their last names?)

We forget and in this life we do not use them.

(What were you doing when we summoned you?)

I was with you [long pause.] Hoping to talk.

(Can you see us?)

Your minds, but not your earthly bodies.

(Are you with us always?)

No, I have my work.

(What is your work?)

I care for little children sometimes and their advent here.

(Did you select your own work?)

No.

(Who gave it to you?)

Compelling power but this is not all.

(Is it all work and no play?)

Our work is our greatest joy; there are no physical drawbacks here.

(Does your spirit have the same form as our body here?)

Yes; astral facsimile.

(Is Grandma concerned about G. H.?)

Yes, she was and we have tried to help her to forget.

(Can you identify yourself?)

I am threoe (Repeat) three years old today. [Correct.]

(You have been thinking of that for some time?)

Yes.

(Do you grow old in your present state?)

No.

(What becomes of what we call sinners in this world?)

They are not all as wicked as you think and they begin lower here.

(Do spirits come back to this world again and become reincarnated?)

Yes, from choice. Christ is an example of this.

(Why do some spirits choose to come back?)

By such a choice they become higher here.

(Have you ambition?)

Yes, we can suggest what our lives shall then be. Christ did this.

(Was Grandma a reincarnated spirit?)

I must not tell you.

(Do you hear us talk?)

No. Do you not understand we see your mind?

(Are the forms and ceremonies of the church of any importance whatever?)

No.

(Can you see this board?)

Only in a way I cannot make you understand.

(Can you suggest any better way for us to communicate with you?)

Through a medium or direct writing, but Edith cannot do this at present.

(Why cannot I do it at present?) [Question asked by Mrs. Q.]

She has other duties and too much interferences.

(Does this hurt me?) [Mrs. Q.]

No. It is all right up to a certain point and helps you and me.

(Is this Mother still writing?) [Mrs. Q.]

Yes.

(Does it tire you to write?)

Yes, we become exhausted after a time but we are so anxious to teach you.

(I thought that you said there were no physical drawbacks in your present state. How do you reconcile that with your statement that you become exhausted?)

Our power becomes exhausted but is easily renewed. Can you understand, our minds do not suffer.

(Is it possible for you to put yourself in a condition so that we can see you?)

Yes, but very seldom. Some minds are peculiarly susceptible.

(Has E. that peculiar susceptibility?) [E. refers to Mrs. Q.]

No.

(Has anybody in our family?)

No.

(Is electricity the vital force of the universe?)

Yes.

(What is magnetism?)

Affinity.

(Has magnetism any relation to telepathy?)

Yes, minds that are in tune can more easily communicate.

(What do you mean by tune?)

Just like a tuning fork.

(Are we constantly vibrating?)

Yes, yes, that is the first principle.

Is there any way we can tell when another mind vibrates with our own?) [Question by Mr. M., Mrs. Q.'s brother.]

Why, son, have you never felt that joy?

(Is radium a vital principle of our life?)

In part.

(What is this psychic force?)

A power you all possess but do not understand.

(Can we learn more about it?) Surely (How?) Study and experiment.

(Do we become more expert the more we do this?)

Yes.

(Do you sleep?)

No, your sleep is our life.

(Is E. the only one in the family that can make this thing work?)

No.

(Who also?)

You can if you get the right mind with you, you see you and El. are most in tune mentally and that is why you do it so easily. ["El" is Mrs. Q.'s nickname.]

(Are Maude and I in tune mentally?)

Yes, but not physically.

(Are F. and E. in tune physically?)

No.

(Who can I work it with besides E.?)

You must find that for yourself.

(Why do man and woman work better than two men or two women?)

Each fill out what the other lacks, more power and generates force.

(Are you tired?)

No.

(Are you conscious when we joke and laugh?)

Yes.

(Do you laugh?)

Yes, indeed.

(Do you cry?)

We grieve.

[It was mentioned at this time that somebody had once called up a noted doctor and obtained valuable advice and it was desired to try the experiment.]

(Can you get Dr. Scott?)

Yes, but children, do not try that sort of thing. It is futile. You are your own best doctors when you follow the dictates of reason.

(Can you see into the future?)

Could not possibly explain that peculiar attribute to you.

(Can you see into the future?)

Yes, but not in the way you mean.

(Do you possess faculties that we do not?)

Yes, many.

(Is it possible to explain faculties that you possess and we do not?)

A hundred times no.

(How do you acquire them?)

Little by little we come to them.

(Are we in full possession of our faculties immediately after death?)

No.

(Why not?)

Must become adjusted to new environments.

(Is there a psychic cord which connects soul and body after death?)

Yes.

(What becomes of people with diseased minds?)

They never can communicate because when they come back to your atmosphere the remembrance becomes so strong they go backwards.

(Do their minds become healthy?)

Yes, after a little.

(What is electricity?)

Life.

(Are you tired yet?)

Yes.

(Do you want to stop?)
Better end now. God be with you.

The reader will remark another allusion to forgetfulness in this record. Why it should apply to names any more than other things has not yet been made clear in the study of this problem. Something depends on the method of communication, regardless of the question whether it is between spirits and the living or between the subconscious and the conscious mind.

The statement that spirits can see our minds and not our bodies repeats what was said in Dr. Hodgson's report. It seems also that it is a common statement in the literature of this subject, tho perhaps not universal.

The limitation placed on reincarnation is interesting. The general thought is perhaps attributable to almost any source, whether the subconscious of Mrs. Quentin who is an orthodox lady or to the memory of the communicator. On the latter supposition there would be no necessity for supposing it to represent any transcendental truth.

The statement that spirits never sleep and that our sleep is their life has its interest as throwing light upon the conjectured place of subliminal functions in the present existence, if we could attach any value to the statement. It may have been suggested by reading the Piper report mentioned. The remainder of the sitting explains itself and has no evidential importance.

February 15th, 1906.

Present: Mrs. Q., Mr. M., Mr. R. B. and Mr. Farnham. Mrs. Q. and Mr. M. working glass.

(Who is here?)

Allen.

(Have you any message to-night?)

Be more definite.

(Is Geo. Bell there?) [by Mr. Farnham.]

Yes.

(Can you summon him?)

Yes.

(Do so.) [No reply.]

(Is Mr. Bell there yet?)

- Yes.
 (Is this Geo. Bell?)
 Yes.
 (Will you identify yourself to Mr. F.?)
 Boys games.
 (Anything more?)
 J. knows.
 (J. who?)
 John.
 (John who?)
 What is the matter with you?
 (Can you identify yourself in any other way to Mr. F.?)
 No.
 (What do you mean by boys games?)
 We watched them once together.
 (Where?)
 New York Polo grounds.
 (Can you give me the date?) [By Mr. F.]
 No.
 (Who was with us at the time?)
 Alone.
 (What was the game?)
 Do not remember.
 (Will you tell the name of the Dr. who attended you in your
 last illness at Morristown?)
 Flint. [Name was in mind of Mrs. Q.]
 (Any other Dr.?)
 Snow.
 (Who is writing this?)
 Allen.
 (When did you take Mr. Bell's place in writing?)
 George is not here.
 (Did you summon him?)
 He cannot write.
 (Would it be very difficult for you to go to Morristown and
 see what Mrs. F. is doing?)
 Try. [Start 8:58¼.]
 (Summon Mrs. S.)
 I am here.
 (Is this Mrs. B.?)
 Yes.
 (When you went before to Lakewood you did not report cor-
 rectly about Mrs. M.)
 Go to Lakewood now. [9:00 P. M.]
 (Is it E's subconscious mind that moves the glass?)
 Yes.

(Who wrote that answer?) [By Mr. M.]
Mother.
(Whose Mother?)
Yours.
(What force assists in moving this glass?)
We influence here [probably continuance of answer to third question above this.]
(Who do you mean by we?)
All that are summoned from this side.
Maude is brushing her hair. [Report from Lakewood 9:08½.]
(Is this Mrs. B.?)
Yes.
(In what room?)
Hers.
Reading. [9:11½ report from Morristown.]
(Who is reading?)
Mary.
(Who is writing this?)
Allen.
(In what room?)
Library.
(Is anyone with her?)
No.
(Newspaper or book?)
Magazine.
(What magazine?)
Do not know.
B. call up Mrs. B. [Mrs. Q. and H. B. working glass.]
(Any message for me?)
Why do you require so many tests?
(Wanted tests to prove that you are really there.)
I wish I could make you understand.
(What is your occupation?)
I am only learning what all of you are reaching now.
(What do you mean by this?)
Understanding of life.
(Who is here?) [Mrs. Q. and Mr. B. working glass.]
Matty.
(Can you identify yourself to me again?) [Mental by Mr. M.]
No.
(Try.) [Mental by Mr. M.]
You can wait awhile.
(Is Allen here?)
Yes.
(Have you met Richard Hodgson?)
Yes, he is not clear yet.

(Can you work this without touching it?)

[Tried but glass did not move.]

[Mrs. Q. alone.] [Glass went past in circle.]

Why did you move in that way? Grandma.

(Is Allen here?)

Yes.

(Who is this writing now?) [Glass moved rapidly in a circle.]

Marietta.

[Mental question by R. B.] [Personal.]

Yes.

[Mental question by R. B.] [Personal.]

Not now.

[Marietta summoned.]

I am ready.

(Is this Mother writing?) [By Mr. M.]

Yes.

(Will you try to identify yourself once more?)

Phonny and Malville.

(Repeat?)

Phonny and Malville.

(Is my friend Hollybridge there?) [By J. Farnham.]

No.

(Can you summon her?)

Him.

(Can he come?)

Send your thought to Hollybridge.

(I am sending my thought to him. Cannot Allen help me?)

That is how you summon us.

(If Hollybridge is there will he speak to me?)

Try. Medium undeveloped.

(How long will it be before I can talk to him?)

Try.

(Who is there?)

He can talk through Allen.

(Is Allen here?)

[No time given for answer.]

(Will Hollybridge tell me something he and I knew about?)

He says he has come to believe in what you and he used to talk of. You know, he was somewhat of a scoffer. [Correct.]

(Can he spell the name of a mutual friend of ours to whom he wrote just before his death?)

William. [Incorrect.]

(Any other name?)

Forget.

(Will you identify yourself by telling me where you spent a part of your life in the east?)

India. [Not correct.]

(What part of India?)

North. [Not correct.]

(What province?)

Hills. [Incorrect.]

(Where did you die?)

New York. [Incorrect.]

(Who is here outside of Abner, etc.?)

Father. I am not good at this.

(What is your name? [By Mr. M.]

John. [Correct.]

(What else?)

Murray. [Correct. Mrs. Q. knew this, but not the John. She knew it was J.]

(Is my mother here? [By Mr. M.]

Well what do you want?

(You said the other night this writing did E good and did you good. What do you mean by doing you good?)

This is part of our evolution here.

(Is Mr. F. right about telepathy?)

Right only in part.

(In what part?)

The subconscious mind easily receives when all the doors are open.

(What do you mean by all doors are open?)

Into the psychic life. Doors of the soul and mind.

(Where is Mr. F. wrong?)

We are behind.

(Will you give us some demonstration of this?)

We cannot demonstrate more than this; do you not feel the power and force behind?

(If you are here cannot you by sound indicate your presence?) [By Mr. F.]

No; must use the organism only as it is capable.

(Have raps any connection with spirits?)

No.

(What are they?)

Psychic forces. I told you the other night you all had a power not understood.

(Can you explain the evolution you spoke of?)

The psychic force has evolved during all time, with you the evolution is necessarily slow, but with us only sometimes you interfere, that is why I say Ede helped us.

(Do you know a psychic when you see one?)

We know a psychic at once, feel the light.

(How do you know about persons at a distance?)

Atmosphere projects itself.

(Can Mr. F. work this?)

No.

(Why not?)

No psychic understanding.

(How can Mr. F. get a psychic understanding?)

Your doors are not open.

(How do we interfere?)

By not helping.

(Can you identify yourself to me again?)

Seawanhaka is burned to the ground, do you remember how we jumped out of the carriage? [Correct.]

The incident purporting to come from Mr. George Bell is not recognizable by Mr. Farnham. But there is no necessary reason for supposing him present on any theory of the facts. Mr. B.'s brother announced himself at first and the answers to the questions may imply nothing more than the fact that Mr. Bell is on "the other side," not that he is present to communicate. The latter is the most apparent interpretation from the language, but this kind of confusion is so frequent that, apart from evidential considerations, we have to allow for it. The names of Drs. Flint and Snow have no relevance in this connection and none other in the mind of Mr. Farnham.

It seems that the Mary referred to was reading in the library at the time, many miles distant. She was not reading a magazine, but she was reading a paper covered book that resembled a magazine. Mary was the name of Mr. Farnham's wife. Mrs. Q. did not know her name, and she was never called this. She is called Minnie. She could not remember whether she had brushed her hair at that time.

"Phonny and Malville" is the name of a funny old story read in the family when the persons present were children.

Mrs. Q. knew all about the burning of the Seawanhaka and the incident referred to here.

VITALITY AND PSYCHIC RESEARCH.*

By J. Austin Shaw.

[The controversies of the neo-vitalists in Biology suggest an interest for the problems of psychical research, owing to their relation to the idea that we may have to transcend the ordinary theories of chemical action to explain the phenomena of life and the recuperation of vital energy. The following article is a review of a recent work by an author already known to be interested in psychic research problems, and its importance was thought to entitle it to a place as an article.—Editor.]

It is not often that medical books, or books written primarily for the medical man, can be reviewed in the publications of the Society for Psychical Research; but there is so much of general interest in the present work that some parts of it will engage the attention of any scientifically minded man. I intend to quote from these parts immediately, first of all giving a summary of the general contents of the book, so that the reader may form an idea of its contents as a whole.

In Book I. the author has taken for his subject "The Nature of Disease"—criticizing many of the present methods and much of the practice in common use, particularly the drug system now so universally practiced, and the theory of germ diseases which is now held. The author points out that, in all such cases, the germ is not so much to be dreaded as the condition of the body which rendered possible the presence of the germ within it—a fine distinction, it is true, but one that is of much import to practical medicine, if established.

Book II. is devoted to a discussion of the quantity of food that should be eaten, if the highest health is to be maintained,—it being contended that the human race, as a whole, far exceed the amount they normally require; and that, in fact, it is because of this excess of food ingested, and the results of this within the system, that so much sickness is prev-

* (VITALITY, FASTING AND NUTRITION: A Physiological Study of the Curative Power of Fasting, Together with a New Theory of the Relation of Food to Human Vitality. By Hereward Carrington. Author of "The Physical Phenomena of Spiritualism," etc. With an Introduction by A. Rabagliati, M. D., F. R. C. S., etc. Rebman Co., New York, 1908.)

alent: he traces much of it to over-eating, and shows us that it might easily have been prevented by a restriction of the diet, and consequently advocates more or less protracted fasting from food of all kinds in order to effect a cure. The rationale of this is, the author contends, that the body will invariably tend to cleanse itself and eliminate the excess of disease-producing material if given the chance. Slow mastication and vegetarianism are defended, as is the no-breakfast plan. A number of most interesting cases are cited—of individuals who have fasted from twenty to fifty or more days, and thereby cured themselves of their ailments. Photographs of some of these patients are supplied, taken on the fortieth day of the fast, and afford interesting comparative studies. A long chapter is devoted to "The Physiology and Philosophy of Fasting," in which the questions of heredity, trance, hibernation, etc., are considered, and some novel suggestions offered on these states. There can be no question that—whether they prove to be true or not—many of the author's suggestions and theories are most ingenious and daring, and open up a field in medical and physiological research hitherto all but untouched.

In Book IV, the author discusses the "Hygienic Auxiliaries Available During a Fast"—meaning by this those agencies that are to be employed as subsidiary treatment. Chapters are thus devoted to "Air and Breathing," "Bathing," "Clothing," "Exercise," "Water-Drinking," "The Enema," and "Mental Influences." In the last named chapter, the author has much to say that is of interest to psychic researchers,—to which I shall return in a moment. Meanwhile, I may say that the Fifth and last Book is devoted to "Studies of Patients During Their Fasts"—chapters being devoted to "The Pulse," "The Temperature," "The Physiological Effects of the Fast," "How and When to Break the Fast," etc., etc. In a series of Appendices the author has extended and amplified some of his arguments in the book,—cancer, insanity, colds, consumption, etc., being discussed at some length. Unfortunately, owing to want of space, I cannot do more than refer to these passages now, as the book covers some 700 pages of small print, and the discussion

would be too technical for this *Journal*. It cannot be doubted that much that the author says will tend to cause a revolution in medical science, and especially is this the case with his views on vitality, sleep, death, and bodily heat, which I shall now mention, these forming the subject-matter of Book III.

The generally-accepted view of the causation of vital energy is somewhat as follows: Food, taken into the body, is burned up or oxidized in it; and during this process or oxidation, energy is liberated and given to the system, in very much the same way as the fuel of the engine supplies it with energy. In fact, the two (the engine and the human body) have been frequently compared by physiologists and their similarities insisted upon. Mr. Carrington contends that this similiarity is apparent only, and endeavors to show us—through eighty pages of argument—that the body does not derive its energy from the food eaten at all, but from another source altogether, and that the present system of regarding the vital energy of the body as due to food combustion (chemical combustion) is totally false. He thinks that the present theory is disproved by a number of arguments,—chief among them being the phenomena of fasting, which show that patients frequently, if not invariably, get stronger as the fast progresses, whereas they should get weaker. Certainly this was so in my own case,—a fast of forty-five days,—which Mr. Carrington quotes at some length. If the daily food supplied the strength of the body and its vital energy, it should weaken when this food is withdrawn, but the author shows that,—in all diseased conditions, at any rate,—this is not the case, and that patients who enter upon a fast so weak and debilitated that they cannot walk down stairs, are strong enough to be walking four and five miles a day, at its conclusion, and after having fasted forty or fifty days! Again, the author points to the facts of every day experience. If we derived our energies from the food eaten, he points out, it would only be necessary to go first to the dining-room and then to the gymnasium, in order to recuperate our strength and energies. But we all know from actual, practical experience that such is not the case: we must seek sleep and rest at the end of a trying day's work, and nothing will take

the place of this rest and sleep, and no amount of food will replace the energy thus lost. There is therefore *some* source of energy other than the food, distinguishing the body from the engine on that account—whose energies are derived exclusively from the fuel consumed. In the self-recuperative powers of the organism, and in its necessity for sleep, the author sees distinctions which differentiate it from the engine or any other mechanically operating machine. "The engine does not recuperate and restore itself, during its periods of rest, and the body does; the engine continues to wear out, and can never replace its own parts by new ones, and the body can. . . . The great difference between them is that one is self-recuperative and human and needs sleep in order to effect this; and the other is not self-recuperative, and needs no rest, so long as it works at all; and, in spite of this most obvious and all-important difference (since sleep is the greatest restorer of vital energy, as daily observation shows), and merely to bolster up the absurd attempt to include vital force in the law of conservation; and in spite of the most every day and obvious proofs to the contrary, the scientific world has continued to ignore this question of sleep altogether, and to treat this matter of the renewal of the vital force by food as a proved fact, instead of a mere theory,—open to these very objections, and a monstrous absurdity because of them. In short, the plain difference between the human body and the steam engine have been completely ignored, and treated as if they were non-existent—merely because they were impossible to dovetail into the present materialistic theory. . . ." (pp. 244-5).

There are pages upon pages of argument and facts such as the above, attacking the present theory from almost every conceivable standpoint, and to my mind annihilating it completely. The author contends that the life or vital force is wrongly placed in the circle of forces, each of which is convertible into the other—*i. e.*, it is wrongly placed in the law of conservation of energy. Mr. Carrington holds that "life is absolutely alone, separate, distinct, *per se*," and that "it is in no wise related to, or derivable from, any of the other forces." I cannot even summarize the author's arguments

here, but will merely state that he considers that we replenish our energies by rest and sleep alone (this giving us a new theory of sleep)—it being defined as “that physiological condition of the organism in which the nervous system of the individual (in precisely the same manner as the electric storage battery) is being recharged from without, by the eternal, all-pervading, cosmic energy, in which we are bathed, and in which we live and move and have our being.” (p. 309.) Mr. Carrington thus conceives the organism as a vehicle for transmitting vital energy merely—“we have the will to expend, but never to make or ‘manufacture’ this energy by any means in our power. I contend, further, that the body is not an exact parallel, in its action, to the steam engine. . . . but is rather that of the *electric motor* which has the power of recharging itself with life or vital energy, just as the motor of the electrician receives its energy from some external source—the brain and nervous system being that part of us which is thus recharged, and constituting the motor of the human body; that this recharging process takes place during the hours of rest, and particularly of sleep, and at such times only—all activity denoting merely an expenditure or waste of this vital force; that we can thus only *allow* or *permit* vitality to flow into us, as it were, in this recharging process—such coming from the universal, all-pervading, cosmic energy, with which we are surrounded, and which our nervous systems (and bodies) merely transmit or transform into the external work of the world,—acting merely as *channels through which* the all-pervading energy may find personal expression; channels through which it may individually manifest.” (pp. 249-50). Death is defined by the author as “that condition of the organism which renders no longer possible, the transmission or manifestation of vital force through it—which condition is probably a poisoned state of the nervous system,—due, in turn, to the whole system becoming poisoned by toxic material absorbed from the blood.” (pp. 330-1).

It will be seen that this theory opens up undreamed of possibilities. If the vital energies, the life forces, are not dependent upon the daily food, then materialism is threatened,—for it is doubtful if life, or the vital forces of the body, can

be classed with the other energies of the Universe, but seem to occupy a separate place. Mr. Carrington clearly points this out at the end of his Chapter on Vitality, where he says: (pp. 300-3):

" It is not the province of this book to touch upon the wider problems of world philosophy or metaphysics, but I cannot refrain from adding one or two remarks upon what I conceive to be the logical philosophic import of my theory. For I can see in it far more than a mere scheme of vitality; more than a mere speculation as to its nature and its relation to the human organism and to the intake of food; more than its revolutionary effect upon medical practice—important as these should be. It is more than all these. It is an answer, if not an absolute refutation, of the present, generally accepted materialistic doctrine of the universe, and its influence upon our conceptions of the origin and destiny of the human soul. Without further ado, let me illustrate the great importance of the theory in its application to the phenomena of mind, and the world-old question of the immortality of the soul.

" I have endeavored to show, in the preceding pages, that the life or vital force is in no way inter-related, transformable and transmutable into any one or other of the physical forces known to us; that it seems to stand absolutely *per se*, in this respect, and that, in fact, its laws and actions are, apparently, totally different from—if not actually opposed to—the other forces, in its action and laws: it is in no way related to them, and that the nervous or life energies are different, *toto caelo*, from all other forces or energies whatsoever. But if this is the case, we must most certainly revise our ideas and beliefs with regard to the supposed impossibility of the soul's immortality; for that problem at once assumes a different and a new meaning in the light of these newer facts.

" Let me better illustrate my meaning by first quoting from Professor Shaler's excellent book, "The Individual" (pp. 301-2), the following paragraph, which tersely states the argument of the materialistic philosopher and well illustrates the position assumed by the majority of physicians, psychologists, biologists, physicists, and in fact by most scientific men to-day. It is this:

" . . . The functions of the body are but modes of expression of the energy which it obtains through the appropriation of food. As regards their origin, these functions may be compared to the force which drives the steam engine, being essentially no more mysterious than other mechanical processes. Now, the mind is but one of the functions of the body, a very special-

ized work of the parts known as the nervous system. We can trace the development of this mind in a tolerably continuous series from the lowest stages of the nervous processes, such as we find in the *Monera* or kindred *Protozoa* to man. Thus it is argued that, though the mental work of our kind is indefinitely more advanced than that of the primitive animals, there is no good reason to believe that it is other than a function of the body; that it is more than a peculiar manifestation of the same forces which guide digestion, contract muscles, or repair a wound. Furthermore, as is well known, at death all the functions of the organic body fall away together in the same manner and at essentially the same time, so there is in fine no more reason to believe that the functions of the brain persist than that a like persistence occurs in the digestive function or in the blood-impelling power of the heart. All this, and much more, can be said to show that the phenomenon of death appears to possess us altogether when we come to die."

"Now this position is, to my mind, perfectly logical. The conclusion arrived at is, indeed, the only one to which we can possibly come—is, in fact, the actual "truth" if the premises are correct. No! Provided that these are true, I can see no possible loophole of escape for the logical mind; the conclusion is inevitable. Professor Shaler's attempts to abstract himself from the position into which he has been led, and which he so well and plainly stated, are to me pathetically futile; it is a hopeless failure: his arguments would, I think, prove quite inconclusive to the critical, scientific thinker; and, in any case, philosophic and metaphysical speculations have no place whatever in a purely scientific argument of this kind—which should deal with facts and facts only.*

* "Prof. John Fiske, indeed, tried to surmount this difficulty—here presented—in his writings, and I select the following passage as illustrative of his argument. He says ("Life Everlasting," pp. 77-9): ". . . if we could trace in detail the metamorphosis of motions within the body, from the sense organs to the brain, and thence onward to the muscular system, would be somewhat as follows: the inward motion, carrying the message into the brain, would perish in giving place to the vibration which accompanies the conscious state; and this vibration in turn would perish in giving place to the outward motion, carrying the mandate out to the muscles. If we had the means of measurement we could prove the equivalence from step to step. But where would the conscious state, the thought or feeling, come into this circuit? Why, nowhere. The physical circuit of motions is complete in itself; the state of consciousness is accessible only to its possessor. To him it is the subjective equivalent of the vibration within the brain, whereof it is neither the producer nor the offspring, but simply the concomitant. In other words the natural history of the mass of activities that are perpetually being concentrated within our bodies, to be presently once more disintegrated and diffused,

"No: provided that the premises are correct, the conclusion stated by Professor Shaler is not only legitimate, but absolutely incontrovertible, and the conclusion we are driven to adopt if the premises of the argument are sound.

"And now we perceive the great significance of my theory in its relation to the problem of immortality, and of its revolutionary effects upon the present-world philosophy. It is not only anti-materialistic or negative, but pro-vital and positive in its attitude. It is not destructive, but constructive; not devolutionary, but evolutionary. For we now perceive that this great argument against immortality crumbles to dust; it is worse than useless. The premises are not correct; for, as we have seen, nervous or vital force is not dependent upon food combustion at any time, nor under any circumstances whatever; and consequently mental energy—one form of nervous energy—is not dependent upon this physiological process either; it is altogether independent of it; mental energies, together with all other bodily activities, are quite separate and distinct from, and independent of, this process; so that, when the process itself ceases, it is no proof whatever—and there is not even a presumption in favor of the argument—that mental life ceases at the death of the physical organism. In fact, the presumption is all the other way. So that this main, oft-quoted and central argument against survival is no valid objection at all. Provided my theory be true, it proves to have no foundation in fact. The possibility of conscious survival of death is thus left quite an open question—capable of scientific investigation or of philosophic dispute;* but the grand, negative

 shows us a closed circle which is entirely physical, and in which one segment belongs to the nervous system. As for our conscious life, that forms no part of the closed circle but stands entirely outside of it, concentric with the segment which belongs to the nervous system." (See also in this connection, "The Parallelism of Mind and Body," by Arthur K. Rogers, Ph. D., pp. 3-4; Sir Oliver Lodge: "Life and Matter," p. 116, etc.) This theory is defective, it seems to me, in that it takes no account of ordinary thinking, but only of sensations; and we know that a man may sit still at his desk all day and think, and yet be as tired as though he had exercised vigorously, and even more so. Or he may exercise half a day and think half a day, and be as tired as though he had done either one or other the whole day. Obviously, then, thinking *does* use up vital energy; and, inasmuch as this energy is derived from our food—so it is claimed—the mental life must be directly or indirectly dependent upon the food supply and the energy derived from it."

*"I would point out in this connection that, if this theory of vitality be true, there can be no valid objection to the actual existence—far less the investigation of—psychic phenomena, because the objections to a future life would thus be cleared away, and the field left open for facts. Such facts psychic phenomena apparently are; and at least there can be no objection to their study any longer. I would also point out that the

physiological argument vanishes. And it is because of this fact that I think my theory not only of practical importance to the physician, but of theoretical importance in its bearing upon human thought; upon current scientific and religious opinion; upon the morals and the ethics of the race."

Indeed, as Mr. Carrington remarks at the end of the book: (p. 580): "...The theory has tremendous philosophic, no less than medical importance—enabling us to see that surrounding this Universe, and pervading it, is a conscious vital energy which is, in all probability, the energizing force of the Universe, and which, for want of a better name, we might call God."

I cannot refrain from adding one or two citations as to the author's views on so-called "miraculous cures." In the Chapter on "Mental Influences," before referred to, a number of remarkable cures are given, including cases of stigmata, the effects of hypnotic suggestion, etc. The mechanism of these cures has always been shrouded in mystery, and, although Mr. Carrington cannot be said to have removed this mystery entirely, he has at least done much toward doing so. He says in part, when discussing this question, (p. 299): "...If our energy be dependent upon, not the oxidation of food material, but the inrush of external energy,—which inrush is limited only by the degree of receptivity of the organism at the time, we can readily perceive that, should the condition of the organism be, in some manner, so modified as to permit a greatly increased influx of this energy (owing to some obstacle being removed or condition modified) most extraordinary results might follow—since we know that tissue growth and tissue replacement are largely due to, and determined by, the extent of the available energy for those purposes. Should this, then, be almost *unlimited* in amount, we can perceive that this process of tissue growth, tissue replacement, etc.,

old, materialistic notion, which compared the body to a lamp, vitality and life to the flame, which simply ceased to exist with the extinction of the lamp, is thus shown to be invalid, and based upon an incorrect interpretation of the facts. Life is not the result of any process of combustion or oxidation whatever, but on the contrary, the guiding, controlling principle—the real entity, for whose manifestation the body was brought into being."

might proceed at an almost indefinitely rapid rate. Granted, then, that this degree of receptivity is once established (in some unknown way) and the consequent inrush of energy follows, and we can see how, on this theory, these 'miraculous' cures are wrought. On the commonly accepted theories, I contend, any explanation is at present quite impossible and practically inconceivable."

Upon many other points the book under review will be found of great interest to the psychical researcher, as to any man who has a wider conception of the sciences and of the Universe than present day materialism affords. Dr. Rabagliati, in a most scholarly and interesting Introduction, insists upon this over and over again, and, in one sense, may be said to have attacked the law of the persistence of matter as Mr. Carrington has attacked the law of Conservation of Energy. They are both to be complimented upon their pluck in attacking two of the most settled and well-grounded theories (supposedly) in the history of science; and whether established or not, it cannot be gainsaid that the facts and arguments brought forward in this book will have to be met and answered by anyone who undertakes to defend the older and more orthodox views, now accepted. I can but commend the work under review to all thoughtful students, and feel assured that they will be amply repaid both in health and mental growth by a careful perusal of its interesting pages.

EDITORIAL.

We have the permission of the Editor of the *New York Independent*, and of the writer, Dr. Scripture, to reprint the following article published in its columns in the number for January 9th, 1908. It is a review of the books named at the end of the paper.

We call the reader's attention to it because we have a man in America who throws down the gauntlet with Don Quixote fearlessness to such men as Edmund Gurney, Mr. Frederic W. H. Myers, Prof. Henry Sidgwick of Cambridge University, England, Sir Oliver Lodge, Lord Rayleigh, F. R. S., Prof. W. F. Barrett, F. R. S., Sir Augustus K. Stephenson, K. C. B., Q. C., Sir William Crookes, F. R. S., Dr. Milne Bramwell, Prof. Macalister, M. D., F. R. S., Dr. Richard Hodgson, LL. D., Mr. Frank Podmore, Prof. Morselli, Prof. Bozzano, Prof. Foa, Dr. Pierre Janet, of the College of France, Prof. Th. Flournoy, Prof. Max Dessoir, of the University of Berlin, Baron Von Schrenck-Notzing, of the University of Munich, Prof. William James, of Harvard University, Prof. S. P. Langley, of the Smithsonian Institution, and many others of similar standing.

We have no criticisms to pass on the article except such as might be expressed in an exclamation point. A man cannot argue with capacious ignorance.

THE PROFESSOR AND THE MEDIUM.

By E. W. Scripture, Ph. D., M. D.

[The large number of books now appearing on spiritualism and psychical research indicates a revival of popular interest in alleged super-normal phenomena. It is easy to fall into belief that where there is so much smoke there must be some fire, so we have asked Dr. Scripture, formerly director of the Yale Psychological Laboratory, to review the recent literature of the subject and to show what it amounts to.—Editor.]

In every large city there are hundreds of spiritualistic mediums who make their living by receiving messages from the dead, by predicting the future, etc. Their mysterious rappings, rope-tying, cabinet manifestations, slate-writing, let-

ter-reading and so on are more wonderful than the dynamo, more startling than wireless telegraphy, more fascinating than the flying machine. The problems they solve are the most important of all. The turbine steamer bridges the Atlantic, but spiritualism opens an excursion route across the Styx. The telephonic enables us to talk with our friends a thousand miles away, but the medium lets us communicate with the souls of the departed. Their results even prove the immortality of the soul. Every man must put the question to himself: Are these not the most important phenomena in the world to which I should give my attention? And my money, also? Shouldn't there be richly endowed "professors," who should devote their entire time to such investigations?

"It is no light task to collect a census of coincidental experiences having scientific value for proving the supernormal, and it should have the financial support commensurate with its importance on any theory whatsoever of the facts" (Hyslop).

The answer is, Yes, if a single one can be proven to be free from trickery or gross blundering.

I cannot here enter upon any discussion of the usual phenomena of spiritualism; they have, one and all, been shown to be tricks—tricks so clever that it is well worth an occasional dollar to be taken in by them. Mr. Abbott, in a fascinating book,⁶ has given complete inside information concerning all the medium's work. Many of these secrets are sold by mediums to pupils at prices from \$2.50 to \$98 (marked down). Mr. Abbott was obliged to pay for a number of them. Carrington also gives some excellent descriptions.⁸ Hereafter every man can become his own medium.

Does any educated person still believe in these things? "Professor" Camille Flammarion, Director of the Observatory of Jovisy, does. "I purpose to show in this book¹⁰ what truth there is in the phenomena of table-turnings, table-movings and table-rappings, in the communications received therefrom, in levitations that contradict the laws of gravity, etc., etc." "Mediumistic experiences might form (and doubtless soon will form) a chapter in physics." He gives photographs of tables suspended in the air by the mystic force

of Eusapia Paladino. The medium commands a "spirit" to raise the table. "This being appears to come into existence and then become non-existent as soon as the experiment is ended." Professor Crookes, the celebrated chemist, believes in the movement of heavy substances when at a distance from the medium, in the rising of tables and chairs off the ground without contact with any person, in human beings rising and floating about, in the appearance of disconnected hands either self-luminous or visible by ordinary light, in a bell passing thru the wall of a room and a flower passing thru a table, in the creation of a life-like figure, "Katie," who sobbed, talked, shook hands and even submitted to a "gentlemanly" embrace. Professor Milési believes in self-playing mandolins, in pianos that jump up and down, etc. Professor Palmieri felt himself embraced by his dead daughter and everybody heard the sound of a kiss. Professor Richet believes in anything that comes along.

Professor Hyslop¹⁴⁵ believes in certain "clairvoyant" persons who can perceive objects, or scenes at a distance and without any of the normal impressions of sense, in the appearance of "apparitions" of dead persons, in dreams that reveal events happening at a distance, in telepathy or the direct communication of one mind with another, in "crystal gazing," or the "supernormal" acquisition of knowledge by looking at a bright object, in premonitions of future events, etc., etc. In fact, there seems to be very little left that he won't believe. Yet, like my clever friend, the showman, "Professor" Baldwin, the White Mahatma, he is addicted to such phrases as "the matter is supernormal" and to indicating that some mysterious force is at work whose nature we do not yet know (and for whose investigation we need endowed professors.)

Let us accept Professor Hyslop's challenge: ¹

"It is high time that investigations of this kind should be endowed as are many others of less importance. . . . They will spend millions in North Pole expeditions, in deep-sea dredging for a new fish, in biological inquiries to show a protoplasmic source of life, and in astronomic observations that lead only to speculation about planetary life—in short, anything to throw

light on man's origin, but not a cent to ascertain with any scientific assurance a word about his destiny."

The problems of man's destiny, of a possible future life, of extraordinary powers of foreseeing events, of seeing things at a distance with a spiritual eye, etc., are certainly far more worthy of investigation than any problems now undertaken. But—these problems *have* been undertaken; money *has* been spent; a whole society for psychical research has been hard at work for twenty-five years; whole series of volumes have been published. And—the result has been entirely negative: not one single fact bearing upon any of the problems has been established. At the present time there is money by the barrelful for any one who will produce even the shadow of a fact of this kind. Show me a person who by premonition will predict a rise in stocks and I make him a multimillionaire over night. One who could by clairvoyance see what is happening at a distance wouldn't need to work for a living. If telepathy, or thought transference, had even the most microscopic foundation in fact, it would be instantly commercialized as a rival to telegraphy, telephony, and even the postal service. Show the world even the faintest hope⁷⁹ of trustworthy investigations of the immortality of the soul, and the whole body of scientific men would plunge into the work.⁷ The mountain has been in labor for such a long time and it has brought forth not even a mouse.

But why do the professors still believe? Let us be just: they don't. Out of all this magnificent body of men (just think of Koch, Virchow, Röntgen, Behring and the thousands of other great names!) Dr. Funk¹² can find only ten to mention as believers in these vagaries. Among them there is not a single German and not a Frenchman of prominence. Of the Englishmen, the famous chemist Crookes is like a child in his simple faith and careless experiments as soon as he leaves his own domain. The three Americans we will leave to their colleagues.

Why do these few remainders believe contrary to all evidence?

A study of their characters will show the reasons. One

of them, a professor of psychiatry, has written books on insanity, genius and criminality that have been brilliant, startling and original, but in every respect utterly devoid of scientific worth; every thesis proven by him could just as well have been disproven by the very facts he collected. Another is a professor of physiology in a world-famed university. No kinder, simpler, more charming man ever lived; full of enthusiasm and ambition to discover some great truth, his very sincerity and simplicity render him an easy prey to the clever schemer. I have seen him, after a test of a musical prodigy, clasp the child to his breast with enthusiastic tears—whereas the audience had seen the mother's tricks. A university life is in some respects like that of a monastery; the inmates are to a great degree protected from the evil world outside. The standards of ethics are higher, and there is greater faith in one's fellow men. Every swindler knows that a college professor is usually an "easy mark." It is only natural that among such men there are a few who are caught by the spiritualistic and telepathic humbugs—and once caught in print, with true academic obstinacy, never back down on what they have said.

¹ *THE PSYCHIC RIDDLE.* By I. K. Funk. New York: Funk & Wagnalls Co. \$1.00.

² *THE WIDOW'S MITE AND OTHER PSYCHIC PHENOMENA.* By I. K. Funk. New York: Funk & Wagnalls Co. \$2.00.

³ *SCIENCE AND A FUTURE LIFE.* By James H. Hyslop. Boston: Herbert B. Turner & Co. \$1.50.

⁴ *BORDERLAND OF PSYCHICAL RESEARCH.* By James H. Hyslop. Boston: Herbert B. Turner & Co. \$1.50.

⁵ *ENIGMAS OF PSYCHICAL RESEARCH.* By James H. Hyslop. Boston: Herbert B. Turner & Co. \$1.50.

⁶ *BEHIND THE SCENES WITH THE MEDIUMS.* By David P. Abbott. Chicago: The Open Court Publishing Company. \$1.50.

⁷ *PROOFS OF LIFE AFTER DEATH.* By Robert J. Thompson. Boston: Herbert B. Turner & Co. \$1.50.

⁸ *THE PHYSICAL PHENOMENA OF SPIRITUALISM.* By Hereward Carrington. Boston: Herbert B. Turner & Co. \$2.00.

⁹ *HUMAN PERSONALITY AND ITS SURVIVAL OF BODILY DEATH.* By Frederic W. H. Myers. New York: Longmans, Green & Co. \$3.00.

¹⁰ *MYSTERIOUS PSYCHIC FORCES.* By Camille Flammarion. Boston: Small, Maynard & Co. \$2.50.

VANDERBILT CLINIC, COLUMBIA UNIVERSITY.

ENDOWMENT.

The readiness with which an endowment for important work of any kind could be obtained may be illustrated by some editorial remarks of the *New York Evening Post*. In the issue of January 28th, 1908, speaking of economies which help to put business on its feet, it says:—

“ In a great emergency like this (the panic), the average smoker might consider cutting down his allowance to one cigar a day. That trifling act of abnegation would make a difference in the country's cigar bills of more than three and one-half millions a year. Statistics show that we are not a whiskey drinking nation at our worst. Yet we could save ten millions a year on whiskey alone, and still give one-fifth of our population a stiff dram every Saturday night. Beer is another matter. In the recent piping times our *per capita* consumption of this beverage, babies and all, rose to more than twenty gallons. Put down beer drinking as one-third of the population and each of them could have approximately eighteen glasses a week. Reduce that to two a day and the margin of saving is over fifty million dollars.”

If the age were less materialistic it is apparent from such data that endowment of many scientific labors would be easy. There are other fields of waste besides those indicated above. All of them, however, offer food for reflection.

NEED OF AN OFFICE.

We would call the reader's attention to the plan of Mr. Crandall, who is chairman of the Publication Committee, to secure an office, which is so necessary for storing the records which are in our possession, and for properly classifying the material which is constantly coming in. It will soon be absolutely impossible for the editor to use his own house for the office work. The plan proposed by Mr. Crandall involves a method which will guarantee an office and a fund large enough to continue the work for *five* years, including the amount necessary over and above membership fees to meet the absolutely unavoidable expenses. There is now much

important work that has to be neglected simply because we require the means for adequate assistance, precisely as Dr. Hodgson had to disregard many demands on his time and power for investigation.

The letter which we publish from Dr. Howard N. Brown is the sequel of some correspondence during which I asked him to permit the use of his last missive. I suggested, however, that he might wish to write out his position in a way that would suit him better. The present letter is the result. Such correspondence will aid in clearing the atmosphere in this complicated subject, it is to be encouraged. It is not a letter that is designed to provoke any controversies, but is one of exposition regarding the writer's conception of the explanation which seems to him possible regarding the Piper and similar phenomena. At some later time we shall have to discuss what is meant by the theory of "possession," but at present it would savor of the desire to controvert what is at least a perfectly legitimate working hypothesis and what in some cases probably is the correct explanation, if we were to undertake any exposition or discussion of other points of view.

INCIDENTS.

[The Society assumes no responsibility for anything published under this head and no indorsement is implied, except that it has been furnished by an apparently trustworthy contributor whose name is given unless withheld at his own request.]

HALLUCINATION.

[The following narrative comes from a physician of considerable experience with the abnormal and the insane. I have from him one other account of a case of "possession," which will receive notice at some later date. The present case is published for its interest as an hallucination standing out clear in the midst of normal sensations, tho without veridical character. Apparently all the man's sense perceptions were normal except this one of the apparition of the dog. Apparently also the man could not distinguish between this part of the visual field and that which was subject to the normal retinal stimulus.—Editor.]

At 6 P. M. one February evening (I think in 1900), it was reported to me that Mr. G.— an attendant in a certain Mass. insane hospital, was ill at his room and unable to report for duty. I visited Mr. G. immediately. He was then a man of some 50 years of age, English by descent, hard-headed, with practically no imagination. He had spent a life time in prison and hospital services in England and this country and was well acquainted with the illusions and delusions of the insane. His room was comparatively bare, a cot bed on which he lay, a small table, a bureau and a small steam radiator being practically its only furniture. I found Mr. G. suffering from a mild attack of influenza—had moderate fever and considerable general muscular pain. He had no headache, as I recollect. His mind appeared perfectly clear. He was neither stupid nor nervous. In view of the poor facilities of taking care of him where he was, it was decided that he should be taken to the hospital an hour later. On leaving, I was surprised to hear Mr. G. say in a perfectly rational voice, "Please take that dog with you, when you go,

doctor." I smiled and asked "what dog?" "Why, that black dog behind the radiator. He has been in here rummaging around all the afternoon. I don't know who he belongs to, and he don't belong here, anyway." No dog was in the room, and on telling Mr. G. that there was none there, he became greatly indignant, raised himself in bed, asked if I thought he was crazy and didn't know a dog when he saw one. He said: "You needn't think I have any delusion. I know what a delusion is and I tell you that dog has been here all the afternoon and that he is now behind the radiator." No attempt was made to convince Mr. G., and at 7 P. M. he was carried to the hospital by several of his brother attendants. After being settled comfortably in bed, as we were leaving and closing the door, he said: "Be sure and take the dog with you." He was asked what he meant, and became incensed; said the dog had followed him across the hospital yard from his room, and up the stairs into his present quarters, and was then on the threshold of the room at our feet. He accused us of making fun of him by doubting him, and we soon left him.

He slept well that night and the next morning felt much improved. I believe that the day following he returned to duty.

On visiting him the morning following his removal to the hospital, the illusion had disappeared, but he could not account for it. I remember his saying: "Doctor, I have been in the business all my life and I know what delusions are, but honestly I saw that dog last night as plainly as I see you. He was a medium-sized dog, all black, and I thought at first he belonged to me—but afterwards I knew he was a strange dog."

After his return to work, Mr. G. was teased a good deal about his "dog," and for the rest of his stay in the institution would never talk on the subject.

The following additional matter in the writer's letter to me is interesting as showing what an observer whose eyes are open to facts may notice in the course of his experience and shows the justification which we have in the demand for more thorough investigation.

"I hope that some day, Mr. Hyslop, we may meet and talk over a few peculiar phenomena which I do not think worth putting upon paper, as it means considerable work in securing sufficient corroboration. Some 14 or 15 years ago a friend of mine and myself spent many months in experiments in thought-transference, hypnotism, etc., and we had quite a number of peculiar results. After this lapse of time, neither of us could probably give anything but a few prominent features, and per-

haps not those correctly. I regret that we have no notes. Some 12 years ago some results obtained in a company of medical students were rather odd, but I have no notes, and probably could not tell the story straight. I might remark that I am not a spiritualist or theosophist, and while I have been greatly interested in certain phenomena, I have always thought that the decision as to any relations between phantasms, thought-transference, spiritualism, etc., would be better kept to my later life.

As you probably know better than myself, many very interesting cases turn up in medical work—especially among the neurotic and the insane. Comparatively many undoubted cases of double or even multiple personalities annually pass through the public institutions of all large cities, but in the haste of routine work, few of them are noted and studied. I have often thought that a more careful study, both clinical and laboratory—of the cases of multiple personality (or at least of cases showing some of the features of the same) among the insane, may in time throw some light on the physiological processes going on in the brain, and from that as a basis, perhaps we might later get more or less of an idea as to the connection between the physical brain and the subconscious mind. . . . "

APPARITION.

[The following instance is not an evidential one as it does not convey any information not known by the percipient. But it belongs to a type, and tho we might attribute it to subliminal agencies moved by the subject's normal state of mind regarding her husband, we may lack as much evidence of this hypothesis as of any other. The appearance of the apparition at the side of the percipient, as if diverting her attention from the minister, and then in the direct field of vision when seen more clearly is a point of interest in any explanation.—Editor.]

June 1, 1907.

Prof. James H. Hyslop;

My dear sir:

Your letter, asking me to give you an account of my very remarkable experience on Feb. 3d, 1907, is at hand.

My husband died Jan. 12th, after an illness of only nine days, from pneumonia. Three weeks and a day after he died I attended service in the morning, sitting in my usual place, a little in front

of center of the church,—sitting near the end of the slip, with the center aisle at my left.

The time was between eleven and twelve o'clock, as it was near the end of the sermon. My eyes were drawn from the speaker to the center aisle, about opposite the slip in front of me, where I beheld a gray fog-like cloud which did not touch the floor or anything. I looked in wonder, and directly I recognized my husband's features and strong personality. The features seemed to develop or come from the cloud—I did not see an arm, hand or body, only the face (and that not like human flesh) but the strong personality and features were unmistakable. As soon as I recognized him (and he seemed to know that I did) it was all gone, at once, more quickly than it came. He seemed to be looking into my face—a strong buoyant spirit and a happy exalted happiness.

There were no tears in my eyes at the time and I saw the church and people sitting about at the same time. When my eyes were drawn from the speaker, it was the same as when we know that some one has entered the room and we turn to see who it is. After it vanished from my sight, I said to myself, 'this is very wonderful, and I must remember it all,' and I wondered if it had been two or three seconds. I never believed any such thing would ever happen, but it is not so hard to believe what we believe of the resurrection of Christ—"and the door was shut." I am very glad this revelation came to me by day light.

I once had a great friend who told me her father (who had died) came once and stood beside her bed. I thought she had a dream. My husband was an active business man—a bright lively spirit. Just after I thought he had breathed the last I prayed aloud that the dear Lord would let his spirit stay with me. He might have heard and in this way was my prayer answered. Another thing I thought. I was brought up in the Christian Church but attended the Calvin Baptist Church with my husband, and after he died I had debated with myself whether or no I had better go back to my own church. I felt perhaps it might have happened *there* to show me the way—help me decide—and I hope this great privilege will be granted again—perhaps not. I wish to know more about those things. . . . In regard to the voices my sister heard, the first voice I will tell you about was about thirty years ago. (She is twenty years older than I, and I am fifty-one years old.)

Before my sister married, fifty-one years ago, she lived in Salem, Mass., with an aunt and cousin of my father's. One morning, about thirty years ago, my sister was dressing, and a voice said "Write to H. C., and ask him who keeps house for him."

H. C. was the Salem cousin. I give initials, but the voice called both names. When sister next came to Franklin, my brother said, did you see about H. C. in the paper? "No; what about him." "Why, he had overworked, lived alone, troubled with insomnia, and hanged himself." She will ever regret not having written that letter. He was a highly respected man, and lived a lonely life—outside his office. The other voice spoke in the same house, but this time when she was crossing her kitchen and said: 'go into the back room.' She stopped in the floor, but whether from timidity or whatever she did not go. They lived there on a farm, and had kept a large spy or field glass. That day a man had been calling there, and the next day they missed the spy glass. Sister thinks that if she had gone as she was told to do, she would have saved the glass. She told me of this this spring.

I am not sure I made it clear about my sister. She lived in Salem a year before her marriage, but after her marriage lived on a farm near here. She thought she would write; but writing is quite a task for her, and she put it off. You may not find this so interesting as it is to me whose eyes have beheld,

Yours very truly,

A— H— M—.

P. S.—I know there are few who would believe this. It would be hard for me to, had I not seen for myself. If we can understand these things better I want to, and I know my husband is happier than I ever saw him here; that he loves and remembers me.

The following letter explains itself as a reply to inquiries on important points in the experience. It will be seen that, apparently at least, there was no conscious connection between the subject of the sermon and the apparition. The suggestion would probably have to be a purely subliminal one to account for the fact ordinarily.

June 18, 1907.

Prof. J. H. Hyslop;

Dear Sir:

Yours received. No! I was not thinking of my husband at the time he was revealed to me in the church.

I did not "turn around." My eyes seemed drawn away from the speaker a little; to a short distance ahead of me (about one pew), and his face came out of the cloud and he was looking into my face. No. 2. I remember it was a good sermon but my mind was so taken up with this new experience, I can not recall it.

I've called on Mr. J——, and he has not kept the sermon. I wrote to him in February, telling him about it and he says he remembers that at the time of reading my note he failed to see any connection between the sermon and my incident. I know myself it had no effect to bring it about. I was in a perfectly normal condition as far as I know. It is nothing I can do of myself. I'm a very matter-of-fact woman. A worker or have been. I feel now as though I was only drifting, waiting,—to see what my next duty would be.

3d. I have never had any other or similar experience in my life. I had a peculiar dream a few weeks before Mr. M—— was taken away, and when I waked, felt very much depressed and under the impression that some great calamity threatened me.

4th. Mr. M——'s face looked very happy and free from care. I think he knew I recognized him. If he found such a thing could be done, it would be like him to want to try it. In this life he would think it pretty "cute," and he might want me to know he was alive and happy. He looked as if his experience, what he had seen or his surroundings were interesting. He looked happy and content as when he went on vacation he always threw off all cares. It made me feel as though I would like to be with him to enjoy it too.

My sister is out of town now. Her hands are very shaky but I will ask her to write you in regard to the voices.

Mr. J—— could not find but one sermon written in Feb., and that was not the one. After that revelation I think of him as restored. A strong, buoyant, happy spirit. He had worked hard—too long without taking rest enough. I can see it now. And he looked restored; it seemed like an exalted happiness.

I can't seem to tell you any more. I wish I could tell it to you instead of writing.

Yours very truly,

A—— S—— M——.

APPARITION.

[The following case has its interest in the fact that it was not the wife who saw the apparition, who might have been expected, on the hypothesis of anxiety and grief, to see her deceased husband, but the daughter who seems to have been less affected by the shock. All three persons who report the facts do not lay stress on the second apparition. An important incident in connection with the facts is the co-efficient feelings of one of the persons when the second experience was questioned.—Editor.]

C—, Ohio, May 6, '07.

Prof. James H. Hyslop;

Dear Sir:

I hope you will pardon me for my seeming boldness, but ever since the death of Dr. Richard Hodgson I have been anxious to write you, since, occasionally, reports have come that he has indeed communicated through reliable psychics to his friends on the earth side of life. I had hoped such would be the case, and thus settle the question of life beyond the grave to such as are susceptible to reason, and not bound to be sceptics, even in the face of abundant proof.

I have read Hudson's "Law of Psychic Phenomena" and if, as he urges, telepathy is the key to all the wonders, why cannot one out of the body use the same key on occasion?

Of course I know that the majority of mediums are frauds. They are after the almighty dollar as are their brethren in other kinds of business. Still I have long believed that there were the genuine, who sometimes opened the door between us and the other world: that the 'great gulf' had been crossed in some manner on the wings of love.

I was brought up a Methodist, and it would be hard for me to throw away my belief in Christ, and I have felt it is not necessary. I have simply added to my faith that of spirit return. A Methodist cannot say to me there is nothing in Spiritualism, since I am enough of a student of the Bible to know that the Scriptures teach it.

I am now going to give you an account of what seems a pretty fair test, to me, of spirit return.

I shall not be obliged to go back over a period of years, to bring forward the facts in the case.

My son-in-law died the 17th of February last, at "L— Hospital," —. He had suffered so much with a pain in his head that he became delirious. The physician called the disease "grippe," but evidently did not diagnose the case correctly. He, the patient, was operated on, an opening made between the eyes, and one over one eye. The frontal sinus was found packed with pus. After the operation, the patient became rational, and as we supposed was going to recover, when finally pneumonia set in, and after twelve hours of awful suffering he died.

His wife and daughter stayed with him as much of the time as they were allowed to do so. The day before he died, he begged piteously to be taken home. His wife said to him, "just as soon as the doctors will let me, I will take you home." "I want to go home," he said. "I shall never get well." "Oh, yes, you will," replied his wife, "the physicians say you are doing nicely."

This was on Saturday, and on Sunday morning, at nine o'clock, or about that time, he died.

This death of a good useful man, one trustworthy in every sense of the word, about killed us all. The body was left at the undertakers' rooms for a *post mortem*, and to be prepared for burial.

My daughter was nearly crazed with grief, and the Sunday evening, after his death an opiate pill had been given her to induce sleep. At about nine o'clock in the evening, her daughter started to go down stairs, when she saw her father standing on the landing. Three or four stairs led to the landing, and from there the stairs turn, leading to the hall below. This young woman said she saw her father's lips move, but while there was no audible sound she heard him say or was conscious of his saying, "I have come home."

She says she never saw her father more distinctly in her life. There was a light in the lower hall turned down a little, and one also in the upper hall. He did not look as he did, with the surgeon's wounds on his forehead, but as he looked before being operated on. A few days after this, I do not remember just how many,—four or five perhaps,—when this girl was returning home at dusk, she saw her father standing in the living room, looking out of the window. She hurried through the hall to the kitchen, where her mother was, to get her if possible in time to see him, but when they returned, he had vanished.

This young woman is 18 years old, not at all imaginative, but practical. She never attended a spiritistic seance in her life, and took no interest whatever in anything of the kind. Her father had two uncles who were spiritualists, who died, I think, five or six years ago. His own family are not spiritualists, neither was he. I fancy these uncles might have helped him to identify himself. I do not know that his widow would like me to give his name; however I will run the risk, and if this phenomenon should be of any importance to you, I will try to have her allow you to use the name; but if she doesn't see fit, you will of course be kind and silent in regard to it. His name was A— P. B—. I give the name that you may better understand my sincerity. As to myself, I can give you references if you so desire. If the one the young girl saw wasn't her father, what was it?

Sincerely, J— T— R—.

(MRS. CHARLES R—.)

Inquiries for corroboration and further details brought out the following reply, with letters from the wife of the deceased man and from the daughter who was the percipient.

C—, Ohio,
May 12th, 1907.

Dr. James H. Hyslop;

Dear Sir:

Your letter was received May 10th, and yesterday I gave it to my daughter. I did not see my grand-daughter, but I think she will give you her experience. Her mother said that perhaps it would be better to give only the first experience. The second time my grand-daughter saw him, (her father) the features were not nearly so distinct. She also said that Ruth thought she saw him faintly for a moment, once afterwards, but as the two last appearances were so much less clearly defined, she thought it would be well not to add them to the narrative, or rather insert them in it.

My daughter said, a few days after the second appearance, to Ruth, (my grand-daughter) "I think you imagined that you saw your grandfather the second time." When it seemed that a cold hand or something of the kind touched her head, and then passed down her spine like a cold wind, leaving her chilled from head to foot. She wondered if it were possible that her husband had tried to let her know that it was indeed he, whom Ruth saw. But in thinking it over, she concluded it was, perhaps, the result of not being in the best of health. She is, however, very much inclined to be sceptical and is extremely positive. She is not in the least afraid, and has hoped and prayed that her husband might appear to her, and has tried time and again in the twilight or in the half-darkened room to see him.

I said to her "try and be passive," but she told me it was out of the question with one of her temperament. Ruth in coloring and in temperament is like her father, and that may account for his coming to her.

I do not suppose my daughter will mention any of these things, as she will be afraid they will be attributed to nervousness; but I wanted you to know of them, though of course they aren't to be published.* Another thing has happened that seems strange. On two or three occasions, when Ruth and her mother were in the room, the little dog acted as if he saw some one and gave a low growl. It was in the early twilight, and the dog seemed to be looking near that part of the living room where Mr. B—'s easy chair stood, when he was alive, and where it has been kept since his death. There was no one visible in the house to attract the dog's attention in this direction. This has not happened when my daughter was there, unless Ruth was with her.

* Permission was afterward obtained to publish the facts, provided the names were withheld.—J. H. H.

All this may mean nothing, and yet it may mean a great deal. I hope to be able to give you some information later that will be valuable.

Sincerely, J— T. R—.

The following is the confirmatory account of the percipient, the daughter of the deceased man.

[Received in a letter whose envelope is postmarked June 17th, 1907. 1.30 P. M., C—, Ohio.—J. H. H.]

[Received June 18th, 1907.—J. H. H.]

Dr. James H. Hyslop;

Dear Sir:

My father, Mr. Albert C. B—, died in L— Hospital, C—, February 17th, 1907, two days after an operation had been performed on him. Two incisions had been made in his forehead to relieve the pressure on the brain, brought about as the physicians thought by some foreign substance lodged in the frontal sinus, and which they removed.

My father's body was not brought home on the day of his death, but was taken to the undertaking rooms to be prepared for burial.

My mother, worn with grief, had been induced to lie down to get a little rest, and sleep as I hoped. My father passed away about nine o'clock, Sunday morning. About nine, on the evening of the same day, I was passing through the upper hall, where the stairs, five in number, lead down to the landing, and from which the stairs then turn and lead down to the hall below. A light, turned low, was burning in both halls. As I glanced down the stairs, I distinctly saw my father standing on the landing. His forehead did not show the wounds made by the surgeon's knife, but he looked as he did before he was taken to the operating table. I saw his lips move, though I heard no audible sound; but I heard him say with my inner ear, if I may so express it, "I have come home." Not as one would more often say, "I've come home." These words were as distinct to me as if they had been spoken audibly.

The following Thursday, February 21st, after attending to matters that had called me out, I was returning home at dusk. (but an electric light was burning on the street, as nearly as I can judge about 100 feet to the north of my home). As I passed through the gate I saw my father looking out of the living room window. There was no light in the living room, but the porch of the house was well lighted by the street light just mentioned. His features were not so clearly defined as when I first saw him, but

sufficiently so for me to recognize him. Startled, I hurried through the hall to the back part of the house, where my mother was, and we came back at once to the living room, but he had vanished. Once afterward, I thought I saw him for an instant, but I cannot be positive of this.

If this incident can be used to substantiate any of the proofs you are seeking for, you are at liberty to use it, but please withhold the names of all persons connected with it.

Sincerely,

RUTH A. B—

The following is the corroborative statement of the wife of the deceased. It will be observed that it notes the conduct of the dog.

Some days after my daughter saw her father looking out of the living room window, I said to her that I thought she was mistaken about seeing him the second time. I had scarcely finished the sentence when something, it seemed not unlike a cold hand, was laid on my head for a moment, and a rush of cold air passed over me until I was completely chilled. My first thought was that perhaps my husband had caused this to be done to convince me our daughter had indeed seen him. Afterward, in thinking the matter over, I did not know but the fact of my being in ill health, the result of the trying ordeal through which I had passed, was the cause of this strange sensation.

Another peculiar thing happened that I cannot explain satisfactorily to myself. On two or three occasions, when there was no one but my daughter and myself in the house, and no disturbing element apparently outside the home, our little dog seemed to see some one we could not see, either sitting in, or standing near my husband's favorite chair, where he always sat to read. The dog seemed to be watching some one intently, and gave a low growl, more of fear than of anger. This never occurred when I was with him in the room alone, but when both my daughter and myself were there.

Sincerely,

LUCIE J. B—

CORRESPONDENCE.

[The writer of the following letter carried on some private correspondence with us regarding the problems involved and we asked him either to permit us to publish one of the letters or to write out his own position for such use. The following is the reply to my request, and is published for the sake of encouraging discussion of the problems and hypotheses which we are investigating.—Editor.]

Boston, January 18th, 1908.

Dear Dr. Hyslop:

Let it be granted, as I for one am quite ready to grant, that a considerable amount of evidence has been gathered whose easiest and most natural explanation is found through the supposition that the spirits of those who lived upon the earth are endeavoring to communicate with friends and acquaintances here whom they still remember. I am of the opinion that if this evidence could be separated from the mass of material of which it makes a part, and if one were at liberty to disregard the wholly inconclusive and irrelevant "communications" with which it stands connected, it would make a profound impression upon the world at large.

But the separation is at present impossible and the advocates of the spiritistic hypothesis are put to it to explain the many failures in their supposed line of connection with another world, if they would gain much credence for what they take to be the successes they have won. May I suggest some ways in which it seems to me these explanations as thus far made might be amended; and thus perhaps suggest some modification of the working hypothesis commonly adopted in such investigations.

It appears to be the assumption of Spiritualism so-called, and the provisional supposition of a certain amount of psychical research, that a discarnate spirit obtains "control" or "possession" of the nervous organism of a "medium;" displaces the personal consciousness which ordinarily uses that organism and employs it much as that consciousness would for the delivery of messages by voice or hand.

Now it is to be objected to this theory, for one thing, that it seems to stand pretty much on a level with the old belief in demoniacal possession. What evidence is there in these that the physical organism and its legitimate occupant are so separable

to be getting a strange tenant to come in, like a hermit crab, and ~~leave~~ ^{occupy} the temporary residence? In fact, this crab gets no ~~chance~~ ^{chance} if the former tenant is dead. Is it probable that two personalities can hold a place together in any living body? And if one can be thrust out to make room for another, witchcraft ~~is~~ ^{is} ~~not~~ ^{not} ~~im~~ ^{im} ~~possibly~~ ^{possibly} becomes possible, if one believes that bad spirits exist.

It is to be objected again that what is received through the ~~trance~~ ^{trance} consciousness of the medium's mind does not correspond ~~very~~ ^{very} well to this hypothesis, that another spirit (not the medium's own spirit) is using that set of nerves and muscles to write or to talk. One who was trying to write by means of a typewriter where the key-board was unfamiliar to him would make many mistakes; but these would be consistently scattered through the whole of his work. In such writing one would not be likely to find twenty sentences horribly misspelled and then the twenty-first substantially correct. But in the record of sances now spread before us we do discover something like that. There are pages and pages that are wholly valueless and then a brief gleam of something that is really startling as a manifestation of supernormal intelligence. This does not look as if a spirit from another world were then in possession and only troubled by the difficulty of converting a strange instrument to its use.

Meanwhile I take it that there is nothing in our ordinary life to substantiate a theory of "possession." There is good evidence for at least a limited power of telepathy in many minds. The alleged fact of communication over quite a distance without speech is, in itself, perhaps, no more astounding or unbelievable than that of wireless telegraphy. At all events the fact that impressions and images may be conveyed from mind to mind is now asserted on respectable authority. Moreover it is quite possible that some faculty of this sort has played a conspicuous part in earlier human life. Some naturalists have inferred from their observations of animals that they possessed traces of such a mysterious gift. It is possible that the subliminal human mind contains much of this faculty and that in the trance state this mind is peculiarly susceptible to telepathic impressions.

Altogether why is it not a perfectly reasonable hypothesis, granting the existence of spirits, that here is their one open channel for communication with us. They can impress words and pictures, perhaps also ideas, upon the consciousness of certain persons, called mediums, who are able to put their minds into that state of trance when such impressions are most easily received. Probably, however, this would not be accomplished without a certain amount of difficulty; which might account for the fact that what is got of real value as evidence appears much

like a few grains of wheat from a considerable bulk of chaff. This hypothesis appears to agree very well with what has frequently occurred. For example, quite remarkable results have been reached just as the medium was awaking from the trance. Names have then been given, sentences have been pronounced, visions have been described of such pertinence and significance after the mind had returned in part to normal consciousness. The spirit which we assumed to have been speaking had perhaps taken its leave, at any rate was not in full "control." It is more as if the mind, returning from the depths of its sleep, passed through a state, not far below its ordinary consciousness, when these messages or images are forcibly impressed upon it.

But what then of the mass of talk and writing, given in the course of the seances, which appears to have no evidential value? Why may not a larger part of this be ascribed to secondary personality in the mind of the medium? In almost all instances, as I read the record (I have no other means of information), the spirits that assume to be in control of the medium's mind impress me strongly as being cases of secondary personality. Their readiness to undertake experiments which they fail to carry through; their glibness in answering questions about the spiritual world, coupled with the poverty of information they seem to possess; their indisposition to give account of their earth life, or the frequently misleading character of such account as they do supply; all this suggests to me over and over that they are merely forms and shapes of the medium's own mind. Such scraps of remarkable intelligence as they sometimes utter would be consistent with my theory that their impersonations may be suggested by and modeled on real telepathic messages that they have received from a source outside this earthly life.

Telepathy as we know it implies, of course, one to send and one to receive a message. We know nothing of any faculty by means of which the mind, in a trance state, may conduct a wide foraging expedition through the subliminal chambers of other adjacent minds. In this latter sense the employment of telepathy as an explanation of these phenomena in question is quite irrational. But telepathy as we have begun to know it, this power of mind to send its messages into a receiving mind without the aid of speech, suggests to me an extremely probable explanation of what appears most valid in the alleged communications thus far received.

For the rest these communications seem to me to proceed largely from the automatic action of the mind of the medium. I cannot say what impression would be made upon me were I to witness the phenomena which I only know from the printed report. But as I read the record the sayings of the "controls" in

the case so continually fail to ring quite true that I am much inclined to suspect secondary personality in each and every instance. Were I in charge of these investigations I should like to try the experiment of eliminating these "controls" as much as possible, or treating them where they must be tolerated as a necessary fiction, in order to concentrate attention upon communications coming from a source supposedly more remote.

Very truly yours,
HOWARD N. BROWN.

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since the founding of the Society.....	798
Lost through death, resignation, and other causes...	80
	718
Total, April, 1908.....	718

LARGER OFFICES A NECESSITY.

Shall the work of the American Society for Psychical Research be crippled and its growth retarded for the lack of means to pay for necessary office room, efficient clerical assistance and adequate equipment? That is the serious and vital question now confronting the Society.

It should be borne in mind that Dr. Hyslop is not only giving his services gratis, but also up to the present time has used his home as an office. The mass of valuable material—records from the old Society, and from members, besides the results of investigations by Dr. Hyslop and his assistant—has accumulated so rapidly during the past eighteen months that there is no longer any room for its proper classification and filing. The present office room is crowded beyond its limits. It is impossible to crowd more furnishings into the present space. Larger accommodations are an absolute necessity for the proper handling of the material now in hand, to say nothing about that which is being received in an ever increasing ratio.

The publicity which has been given to this important field of research, through the occasional announcements of results achieved by both the English and American Societies, has awakened such a widespread interest among intelligent and thinking people that our office is flooded with inquiries about the work.

To make a proper use of this splendid opportunity Dr. Hyslop needs to be freed from the petty office routine so that he can give his whole time and energy to the solution of the great problem. This will require an increase in the staff of assistants and office help. And this, as well as the larger offices, cannot be had without additional funds.

The fund of \$25,000 which Dr. Hyslop succeeded in raising before commencing the active campaign cannot be used for other than the original investigations and certain publications. Hence the need of additional sources of revenue.

Eventually the membership fees will take care of this part of the finances. But that cannot be expected till the 5,000 mark is reached. There are less than 1,000 members at present, and additions are being made at the rate of only about sixty a month, so that it can readily be seen that two or three years must elapse before the required number will be obtained.

In the meantime the pioneers—those who may be interested enough to make some personal sacrifice for the sake of supplying the funds—must be relied upon to come to the rescue and so prevent the defeat of this undertaking, the success of which is so vital to the world's progress.

Now then, to obtain the \$5,000 necessary for this emergency, the following plan is proposed:

Let every member, willing to make the sacrifice, pledge to give a certain sum annually, in addition to the usual fee, for a period of five years, the same to be paid in quarterly installments, or annually, as may be preferred. In order to get everyone to lend a hand, according to his means, the following schedule is suggested:

50 persons paying \$20.00 a year would make a total of \$1,000.00	
75 " " 16.00 " " " " " " " " 1,200.00	
100 " " 12.00 " " " " " " " " 1,200.00	
125 " " 8.00 " " " " " " " " 850.00	
150 " " 4.00 " " " " " " " " 600.00	
200 " " 2.00 " " " " " " " " 400.00	
<hr/>	
700	\$5,250.00

This sum, paid annually, in addition to the membership fees will insure the progress of the work.

That the sacrifice of the donors may be made the more effective it is proposed to send the publications to some person or persons named by the donor up to the amount of this extra contribution. For example, the one who contributes \$20.00 will be entitled to name four persons to whom the JOURNAL will be sent, or two to whom the JOURNAL and PROCEEDINGS will be sent. In this way every one who pays \$5.00 will add an additional reader to the Society's publications, and thus become a missionary for spreading the knowledge of psychic research.

Without delay, please write a letter to Dr. Hyslop, or the undersigned, giving your subscription to the support of this Office Fund.

WILLIAM S. CRANDALL,
Tribune Building,
New York City.

JOURNAL

OF THE

American Society for Psychical Research

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PERSONAL IDENTITY.

By James H. Hyslop.

There is an interesting phenomenon which always confronts psychic researchers and which it also puzzles very many to understand. It gives rise to a division of thinkers in the subject and each class is apparently ignorant of the reason for the differences between them. I refer in this general language to the strong bias of many people for the physical manifestations which we are called upon to investigate. It is a source of astonishment to many why people run after this class of phenomena, and as its absurdity is so apparent they naturally heap ridicule upon it. Of course one reason for an interest in them is the revived attention to obscure facts which is due to the proof of the supernormal. For some time after the Fox sisters aroused interest in their claims, the world, even the intellectual part of it, desiring to counteract the influence of scepticism which they had to admit and yet did not desire to cherish, yielded to temptation and displayed interest in all sorts of jugglery and delusion with the hope that something "supernatural" would be proved. But the increased knowledge of this sort of thing as exhibited by general investigation and by the work of the Seybert Commission in particular, disseminated scepticism and rooted it more deeply than ever. Physical phenomena became discredited. But the *Proceedings* of the English Society

for Psychical Research which announced that such things as telepathy were proved facts, made many otherwise cautious persons think that, perhaps, there was something in the claims of physical phenomena, seeing that scepticism had to yield its position on a part of the field claimed by Spiritualists. The consequence was, and is ever since that time, that a renewed interest was aroused in physical phenomena, especially of the materialization type. The scientific man ridiculed and ridicules it as vigorously as ever, but the common mind turns to it with an avidity that defies warning and constant exposure. What is the reason for this? Is it mere curiosity? Or is it merely distrust of the intelligent classes? Is it wholly ignorance that leads the class off to illusions of this kind?

It is the habit of the intelligent classes to look at the phenomenon in this way, to attribute the delusion to ignorance alone or to interest in sensational things. The intellectuals seem secure in the knowledge of facts which protects them against this craze and delusion, and naturally ridicule the plebeian habit and interest as due entirely to the lack of information in regard to the methods of tricksters.

But this view is not wholly true. No doubt ordinary ignorance of trickery is an important factor in the tendency to run after certain types of phenomena. But it is not the whole reason for it and the intellectuals are quite as ignorant of the reason for it as the other class is of the point of view which protects the intellectuals from delusion. I want to discuss this matter at some length and to show a psychological fact which explains the natural interest in physical phenomena and also shows why the scientific mind does not turn in that direction, when it knows the problem, for the solution of which it seeks. I cannot even explain what the problem is until I have explained some fundamental conceptions of psychology. These are *personality* and *personal identity*. The necessity, however, of beginning with a preliminary analysis and definition of this kind is made apparent by the remark which I must first mention, namely, that to one of these classes personality and personal identity are measured by purely physical conceptions, what they can see and feel and

hear; and to the other by conceptions which abstract from the physical world: that is, by conceptions of an inner life and activity. Only the trained mind can distinguish between the external facts which are the expression of personality and the inner states which give rise to these external manifestations. All others either confuse them or do not recognize the internal phenomena which are the true index of them. The majority of mankind judge all things from the conceptions of sense and whether they use sensory experiences as mere indices of something behind them or as the actual reality, they are never sure of the existence of anything unless they can perceive it in sensory form. They do not think in terms of causes behind phenomena, but only in terms of the phenomena themselves. The result is that they can apply no other standard of reality than what their senses afford. To them personality denotes what they can see and feel and hear, not the causal actions behind their sense appearances. The philosophic mind which cultivates the habit of thinking away the conceptions of sense and of setting up something beyond sense as the real permanent thing, does not understand what it is that so attracts the layman in such conceptions with all sorts of problems affecting metaphysics.

When the philosopher comes to study the problem of personality and its survival, he starts with his conception of what it is, and this is that it is a stream of consciousness regardless of its relation to a physical organism or physical forms. The layman assumes the opposite, and hence he as naturally turns to the things of sense for illustration of what he is seeking. I shall therefore explain what is variously meant by personality and personal identity. This requires me, not to define them as one class would conceive the case, but as the two opposing schools conceive it.

For the common man, who has never been inoculated with philosophic conceptions, personality means the physical characteristics which make up the individual man or woman. It is sometimes even nothing but the body as a whole, but more usually it means that group of characteristics which distinguish one person from another. It may be the form of the face, the color of the hair, the use of the eyes, the expres-

sion of the mouth, the movement of the limbs: not any one of these or many other actions and qualities, but the *ensemble* of them as persistently occurring together. They are all qualities that are perceptible to the senses and we use them in our thoughts to identify a given friend or acquaintance. We conceive them as the essential characteristics of the person in mind and always look for them or picture them to our imagination, when we wish to think of a given man or woman. Unless we can find them in the real person before our vision or other sense perception we refuse to recognize that individual. Our whole conception of their person or personality is embodied in the presence of those visible, tangible, audible characteristics. The articles by Mr. Alexander in the *Journal* of the previous year and the first of the present year, (Vol. I., pp. 443-459, 547-564; Vol. II., pp. 1-23), illustrate the conceptions by which we physically represent personality to ourselves in our daily life and thinking.

The majority of people think of this personality in visual terms. That is, they picture to their minds what they have seen in common experience as the real person. The face, eyes, hair, muscular expression, movements, etc., all are taken for the person, and to sensory experience it is so, and in proportion as people are what psychologists call visualizers, that is, predisposed to interpret their experience in terms of visual pictures and forms, will they think of personality as a visual phenomenon. The sense of vision is our most important one in many respects. It is the sense which enables us to anticipate the other senses in many situations. Just so far as we need in this way to be protected against injury by forces which the senses of touch and hearing cannot perceive beforehand, will we form the habit of depending upon vision, and this being the sense which can anticipate possible tactual and aural experiences it becomes the one which we use most frequently in the interpretation of the meaning of things. In this manner it becomes the sense whose conceptions form the standard of measurement for the reality of all things. Only those who represent the unusual types that are called *motiles* and *audiles*, and these are exceedingly rare, will serve as exceptions. A *motile* is one who

thinks in terms of motor or muscular sensations and images: an *audile* is one who thinks in terms of auditory sensations and images. But the normal type is the *visualizer*.

With the philosopher and psychologist, whatever his natural habit before critical reflection, it is very different. He interprets all physical expressions as symbolical. For him that which appears to be the personality to the layman is only its physical expression, its effect, the result of its action on matter. The sensible facts which, to the layman, seem to constitute personality are only symbolic, the effects of its action. For the philosopher, mind or personality is wholly supersensible, a phenomenon that is represented by consciousness. It may be best defined as a *group of mental states connected by association and memory*. I leave out of account for the moment the fact of self-consciousness, because in cases of "secondary personality" the integrity of the normal memory is affected in some way. Thus I am defining personality so that it will comprehend both its self-conscious and non-self-conscious or dissociated form. It is not the physical body, and it is not any sensible characteristics whatever, in the conceptions of the philosopher. It is a connected stream and group of mental states, and the act which holds them together will be some form of association and memory. The visual, audible or tactual phenomena associated with it are only symbolical. Perhaps the layman would admit this on the slightest reflection, but not being accustomed to habits of analysis and abstraction he takes most naturally the symbol for the thing symbolized. But the philosophic mind thinks this away, so to speak, and thinks of personality in terms of the mental events which find expression in physical events or manifestations. The two are not separated even in thought by the layman. He virtually takes the connection as an excuse for identifying them in all his treatment of problems associated with the phenomena, tho reflection would easily teach him to do as does the philosopher, who carefully distinguishes between cause and effect, between symbol and thing symbolized, between mental states and their physical manifestations. For him personality is a supersensible thing, an inner fact not exhibited on the surface of reality, and

hence with this conception of it he approaches psychic problems in a manner quite different from the layman.

Personal identity will not be much different from personality. In normal life they are either one and the same thing or they are so closely associated that we would not require to distinguish between them for any practical purposes. In the abnormal life, they can be distinguished apparently by the cases in which the sense of personal identity is or seems to be lost. For clear thinking, therefore, we may distinguish personal identity from mere personality by the fact that it adds the idea of likeness or sameness to that of merely associated and remembered mental events. In the normal person, personal identity involves some continuity or sameness of the mental events through time. It is usually associated clearly with self-consciousness. There may be identity of mental states associated without this sense of it, so that personal identity does not depend upon the consciousness of it. But the clearest and healthiest type of it is that in which our normal memory and mental stream retain their integrity.

For the layman this identity would not be the mental stream or group of states, but the retention through time of similarity or identity of physical form and expression, visual, tactual and aural phenomena. No doubt the natural index for all of us in determining the identity of those we know is just this physical expression, but when we examine the matter carefully it is not the final test. We require to know that the mental stream has retained its integrity, its memory and command of past experience. Hence we always come to the philosopher's point of view when we wish to ascertain the real constitution of personality and personal identity. This personal identity is primarily determined by the identity or sameness of the mental states. In ourselves we decide this by self-conscious memory: in others by learning of the recall of past events which we can believe to have been known by the persons concerned. This is particularly true when friends have been separated for a long time and have changed beyond physical recognition. We rely upon the narration of the past to prove personal identity. I mean, of course, in normal life. I am not here speaking of mediumistic experi-

ments. I am discussing only the phenomena of our natural lives. For us in every day experience personality and personal identity are purely mental facts, not in any respect physical ones, which at most are but symbols of them and their presence.

Now, if we shall just take this radical difference between the philosophic and the common conception of personality into account we may understand the prejudices of both classes in the problem of psychic research. Each has a wholly different conception of the problem to be solved. The layman interprets phenomena in the light of his standard and the philosopher in the light of his, and as these standards are not the same the dispute seems interminable. That dispute is whether spirits exist or not.

Now the layman who is in the habit of interpreting personality and personal identity by physical standards will naturally and inevitably expect to *see* spirits, to *hear* them, to *touch* them. He has never been taught that personality is an invisible or supersensible fact. He has always associated some physical phenomenon with it and when he cannot discover this datum he is sceptical of the philosopher's claim that personality survives the dissolution of the body. If only he could see or hear or touch some alleged spirit under extraordinary circumstances he thinks he will believe. He does not know that he is asking to see or hear, or to touch what is absolutely invisible, inaudible, or intactual even with the living, according to the conception of the philosophic mind. But, conceiving "spirit" as physical, or *quasi*-physical, he interests himself in the search for everything except what the intelligent classes regard as real personality.

It is in this simple psychological fact that we discover the cause of so much passion for physical phenomena in Spiritualism. Those who run after them have not studied and analyzed the phenomena of personality as a true spiritualism must understand them. They take the symbol for the thing, and after finding that the symbol has disappeared, actually search for its resurrection or creation again as a condition of believing in spiritual facts. The demand is flatly opposed to all that we know of real personality. I say nothing of the ex-

pectation in the face of physical laws. I concede that the extent of their limitations is such as to create a presumption against physical phenomena—a presumption which amounts to an impossibility to most of us, at least until better evidence is forthcoming in their favor. But personality, as known by intelligent people, is so impalpable and supersensible a thing, even when embodied, that we have no right to expect it to be any different when disembodied. The interest in its physical proof is only an evidence of ignorance as to the real nature of the problem. There can be no doubt that the body perishes and is dissolved. If the personality is constituted by physical characteristics that, too, must perish. But the fact that personality with all intelligent people is constituted by supersensible facts of consciousness right in our embodied existence ought to teach us to search for the same in the disembodied, if we think it possible to survive at all. Physical phenomena, whatever they are, should be the last to be investigated with any hope or expectation of proving a spiritual world by them. They lend themselves most easily to fraud and hallucination. They have, in fact, nothing to do with the problem of spirits, at least in so far as proof is concerned. As such they never can prove it, and there will be no reason to invoke such agencies to explain any physical phenomena until the existence of them is proved by other means, and then we should have to put any such claims as their intervention to the severest tests. I have myself never witnessed anything but fraud and delusion in such alleged phenomena. As investigators, of course, we have to listen and to inquire into such claims, but we cannot do it with an expectation of proving the existence of spirits. We might discover something else, and most likely a large amount of humbug and fraud. But it is the last resort for a discarnate world.

I would not dignify newspaper editorials with any serious consideration on their own account in such a matter, because no sane man would take very many editors seriously. But as they reflect the conceptions of the poor deluded layman whom the educated man might pity and help, it is well to remark a curious want of intelligence in editorials reflecting on

the recent announcement of Sir Oliver Lodge. All of them are ignorant of the very nature of Sir Oliver Lodge's experiments. They assume that they are in physical phenomena. The fact is that they are nothing of the kind. They were experiments in purely psychological phenomena. The discussion of his position before they knew the facts is perfectly characteristic of the editorial class. They are familiar with the credulity of the public, which is so used to accepting their misrepresentation, that they enjoy complete immunity against correction, and, being quite as ignorant as the people who read and believe their publications, they take the same conception of the phenomena and deal out imaginary facts to their credulous readers with all the skill of persons who obstinately refuse to see or state the truth. There is no need to correct them. Their calling is making money, not helping the public. To really help that public would be to do something ethical. But that would affect their purses. In any case, most of them are adepts at ignorance of what scientific men have done for twenty-five years, and seem never to learn what the problem is to solve and what the facts are which claim to solve it. They are still lingering in the twilight of fable regarding the phenomena of real interest and yet essay to be instructors of mankind. But they sedulously keep alive the notion that physical phenomena are those which we are investigating and so possess no other conception of personality than the very laymen they affect to despise. The only difference between them and the adherent to physical phenomena is that the editors doubt and the laymen believe them. The conceptions of both are equally wrong. The layman should be educated: the editor treated with contempt.

I allude to the matter, however, that I may indicate the character of our task. If we could assume that even ordinarily intelligent people understood the problem we could proceed to state the facts and let the conclusion follow of itself. But too many have no conception of the philosophic history which has divided the classes of mankind into two types and which has predetermined the nature of the problem to be solved. That philosophic history is the distinction between

the sensible and the supersensible universe. The unreflective mind lives only in the world of sense perception and never seeks philosophically to penetrate behind it. He may admit, or say he admits, the existence of all sorts of agencies that are beyond the reach of sense. But he nevertheless uses his sensory standards for measuring the claims to that existence. Whenever he has to give an account to himself of what he is assured of he appeals to his senses. But the philosophic mind has the reverse habit. He is never satisfied with things as he sees and feels them. He is always trying to ascertain if there is not some hidden cause for the world of sense. Hence the atomic theory, the hypothesis of ether, and that of ions and electrons. None of these have ever been manifested to the senses. Hence the two types of mind are those who seek reality in things of sense and those who seek it in the supersensible, or at least seek the cause of the sensible in the supersensible. That division may be a permanent one. But until the different points of view are clearly recognized and defined there will be interminable and useless disputes about all sorts of realities in the world. To my own mind the philosopher is right in his conception of personality and personal identity and of the way in which the cosmic problem has to be approached. The layman must learn to understand the philosophic point of view, if he is to make any headway in solving the issues which he asks the philosopher to consider. This is as true of all problems whatsoever as it is of psychic phenomena. There is no rational approach to them except through psychological as distinct from physical phenomena. The universal craze for "materializations," for slate-writing, and similar "proofs" of the "supernatural" is inexcusable, except on the ground of ignorance of the problem. I do not venture to deny the existence of interesting physical phenomena: neither do I admit them, because I have not found any personal evidence for them and have not seen enough to absolutely deny them. But whatever they are they are not evidence of the agencies which most people seek in them. Besides they are so handicapped by conditions impossible for proving anything that most of us must be excused if we maintain a sceptical attitude. But,

assuming that they are perfectly genuine, they do not bear, when taken alone, upon the issue which the layman associates with them.

Now as personality and personal identity are transcendental facts in the living, we must expect that the problem of proving their continuity involves the assumption of their transcendental or supersensible nature after death. I do not mean by transcendental anything especially mysterious, but only that personality of which this is affirmed is not known by our senses. It is a fact which sense cannot reveal. The phenomena which constitute it, as explained above, are as far removed from sensible experience as discarnate spirits can be supposed to be. This is especially true of personality other than our own. We know directly and immediately our one personality and personal identity. But we do not know directly the personality and personal identity of any one else. The personality of our friends and neighbors has to be inferred from their actions, from the effects of a foreign consciousness in the physical world, that is, its effects on their bodies. In catalepsy and paralysis this consciousness may seem to disappear and in so far as physical evidence of its existence is concerned it does disappear. But it may continue nevertheless. As the philosopher always assumes a contingent connection between consciousness and specific physical phenomena, even on the materialistic theory, he must simply ask for evidence that any particular personality or consciousness can effect other physical phenomena to prove its continuance. If, after disappearing from the organism in which it has been familiar to us, it could either create or take to itself another organism and continue the physical life in which we have known it, we might have a chance to test its identity. Of course the Spiritualist claims that it does create for itself another physical body under extraordinary circumstances, but he fails to show that it duplicates the phenomena and the life by which we were accustomed to determine this personality and personal identity when living. Even if he did show that this apparently occurred occasionally, he fails to realize the scientific demand for both quantity and quality of evidence for his claims. In

the psychological phenomena, which are not handicapped by perplexing physical miracles, we have both quality and quantity of phenomena which at least superficially suggest the continuity of personality. I shall not urge that they prove it, because I am not here defending a spiritistic hypothesis, but am only showing that the proof of personality must assume that it is a supersensible thing and that, whatever the limits of our ignorance about the capacities of nature in its wonderful alembic, we must not look to any such physical expressions of personality as the normal life affords for proof of continuity. The phenomena must be psychological and must be conceived after the type of facts which in actual life are evidence and constitutive of it.

The whole argument for survival after death derives most of its force from our conception of the problem. The facts will have no meaning at all out of this relation. It is simply because the average man is wholly ignorant of what this problem is that he misunderstands what the scientist is trying to do. Whether a fact is for or against a given hypothesis depends altogether on the conception we take of that hypothesis. The popular conception of a spirit is some white robed angel which can be seen and touched, and if that conception of it is to be accepted as a legitimate one to investigate, it is quite natural to indulge the most extreme scepticism and it will be long before the scientific man can be got to even investigate such claims. But if a spirit is nothing but a supersensible stream of consciousness separated from its original organism, our facts which are relevant to the proof of its existence will take a very different form from those demanded by the sense conception of it.* The proofs will necessarily take the form of facts which cannot be explained by normal sense perception and which reflect a supersensible reality as their cause. A discarnate spirit is the same as an incarnate

* For purposes of metaphysics I would distinguish between "spirit" and "personality." In the more accurate and technical sense "spirit" is the subject or ground of consciousness and "personality," and the latter is its functional activity. I do not mean to indicate in this article that "spirit" and "personality" are identical. They are inseparably associated as substance and attribute, but as I am not going into metaphysics, I am speaking of their association as if they were the same thing. With the qualification just explained the reader will understand the usage.

one. The difference is not in its nature, but in its associations. It is as supersensible in one of them as the other, only it has less ability to influence its physical manifestation through any other than its own organism. It is a stream of consciousness, in one case more fixedly attached to a physical organism and in the other without this relation at all, except as it may be able to assume an abnormal and temporary relation to some other body or physical conditions. Whether it exists or not is not the question in thus defining it. All that I wish to emphasize is the fact that there can be no rational difference between a discarnate and an incarnate spirit in so far as their real nature is concerned. The definition of them must be the same in all essential characteristics, if we are to hope for investigation of survival. We may not be able to secure evidence of this survival, and if the materialistic theory be true we cannot secure evidence. But I think even intelligent materialists will admit that their case is not so absolutely proved as to exclude the possibility of inquiry on the other side. If consciousness were a sensible fact his case might be decided on that side. But apart from the question of evidence, the fundamental condition of investigating is the idea of personal identity, and to conceive the problem as one of personal identity is to regard spirit and embodied consciousness as the same in action. The fact that we have to admit that incarnate consciousness is supersensible is so much in favor of its possibility in the discarnate form, if we have no absolute proof that its incarnate form is a function of the brain. Of course the conviction that it is such a function excludes the rationality of attempts to hunt for it after death. But so long as we are not assured that it is a function of the brain alone, we have its supersensible nature to suggest the interpretation of supernormal phenomena definitely bearing on the identity of deceased persons, and if they point to survival at all it is because the phenomena are as identical as are the supposed causes and because their characteristics make other hypotheses unintelligible. But the question of evidence aside, the matter of definition is always the one first to be determined as the condition of ascertaining the relevancy of

our facts. That definition of a spirit makes it just what a living personality is, namely, a supersensible stream of consciousness, a group of mental states connected by association and memory. Whether it can exist in a disembodied form will depend wholly on the facts, not on the finality of any present knowledge. And once being accepted as a supersensible reality in the incarnate form, we must have reason to believe that it is this still in any other existence. Hence we can never expect the physical phenomena of spiritualism to afford proof of it apart from the psychological phenomena which represent its embodied form, and as these may be obtainable without the adjuncts of the so-called physical phenomena we must look primarily in the psychological direction for the solution of the problem. The conception of it as otherwise has been partly the result of the layman's false conception of personality and partly the ignorance of those investigators who were willing to accept the legitimacy of that conception. This prejudice for the physical phenomena and the physical conception of the problem is encouraged by the confidence in physical science, in which methods are confused with the nature of the problem.

It is one of the curious features of popular discussion in this question that men quote the work and opinions of Huxley, Darwin, Faraday, Wallace and Sir William Crookes, as more important than those of psychologists. No one seems to recognize the opinions of Gurney, Myers, Hodgson, Sidgwick and James. They are only psychologists, and psychologists are not the persons to solve a psychological problem! Physicists are appealed to as the fittest judges of issues about which they know nothing and with which they have never been occupied! Such a policy only perpetuates the false conceptions which it is the business of presumably intelligent men to correct. Of course, the instinct to rely upon physicists is due partly to the reaction against the religious belief in the supernatural, and the triumphs of physical science which deals mainly with the sensible world in its facts. But there is enough of the supersensible in physical speculations, and also in many of its alleged facts to suggest that, in psychology where consciousness must be accepted as supersen-

sible to start with, physical methods have no application to psychological problems. If there were any sort of intelligence on this matter, there would be no disposition to rely on men like Huxley and Darwin to decide issues which were as remote from their objects and methods as the authenticity of Plato's dialogues. Many continue to reiterate that Huxley, Darwin and Faraday investigated the subject and proved it all humbug. The fact is that they each went to a séance in physical phenomena and condemned it as fraud. So far as investigating the whole subject is concerned, they never even investigated the physical side of it with any care, much less the psychological. This latter they probably did not even know existed. They may have been quite right in refusing to go farther than the one séance they witnessed. But with all the reverence for their abilities they would be ashamed for the imputation that they had investigated the whole subject, and if they had, their opinion would be worth about as much as Bishop Newman's on the isolation of argon. If a physicist has investigated the psychological problem he is entitled to consideration in that proportion, and Sir Oliver Lodge has studied the psychological aspects of it for twenty-five years. Those who have not spent that amount of time and energy in it, on that side of its nature, would be wiser to maintain silence. Darwin went to one miserable physical performance and like a true scientist showed entire humility of opinion regarding it, tho' rightly disgusted with the superficial appearances of it. But your modern Philistine quotes him as having authority regarding the whole field of the phenomena which he would have vigorously repudiated. Huxley went to a similar performance and felt the same way about it, and with a fine sense of humor about the matter thought that, if such phenomena were to be accepted as genuine, the only thing in favor of spiritualism was that it was an additional argument against suicide! But he was no more an authority of the subject than Lord Salisbury was on evolution. The whole psychological problem was outside both his ken and his investigations.

The whole problem is defined for us by the conception of materialism. This view of consciousness limits it to func-

tions of the brain. If it continues after death it is not a function of the brain. If it be a function of the brain it cannot survive. There may be a soul if you like and it may survive, but unless it retains its personal identity it has no interest for the philosopher or the moralist: nor has it any for the average man. To make the question of survival important we must be able to show that the same stream of consciousness survives that we are familiar with in the living. As that stream or group of associated mental states is a purely psychological and supersensible fact in the living, it is a mere question of discovering conditions and phenomena that necessitate the hypothesis of its continuity, and the phenomena that will do this must be such as we would make the same inference in the living when asked to name a personality that would account for a given set of facts. It is not a question of finding its physical coefficients or concomitants, but of finding intelligent production of personal identity phenomena that are undoubtedly supernormal. These cannot be sensory until we can show a physical resurrection of each individual. How far off that is is determinable by almost every one, if he only thinks. The intelligible problem is evidence of the supersensible and of personal identity at the same time. This the psychological method supplies.

A RECORD OF EXPERIMENTS.

By James H. Hyslop.

The following, which are the last of the experiments with Mrs. Quentin by her friends, will explain themselves in connection with the notes. They represent the same mixture of evidential and non-evidential matter as in the previous series, and also the same peculiar limitations when secondary personality might have done better and indications of supernormal power when that secondary personality had no information upon which to build a pertinent and simulated product. The reader can estimate this only by a careful study of the details and the evidence of the supernormal.

The reader will remark the appearance of guessing in

many of the answers to questions and tests. Indeed, one might regard the successes as lucky hits, especially when compared with the failures. In these and in other records, when mental questions were asked, there seems to be adequate evidence that telepathy did not act in the successes. The moment that telepathy was applied it failed. Hence the alternatives seem to be between guessing and clairvoyance. The correct cases might suffer from imperfect information regarding the conditions affecting them. But the failures in conditions apparently more favorable than some of the successes rather tend to show sporadic cases of the supernormal, tho we should be glad to see a larger number of experiments before accepting such a view.

July 8th, 1906.

Present: Mr. B., Mr. and Mrs. J. W. B., Mr. and Mrs. M., Mrs. Q. writing.

(Who is here?)

Mother. Do you want me to talk to you to-night? If so, try to keep your minds calm and clear and do not let E. get confused.

(Who is E. R. C.'s guardian angel?)

Demetrus.

(Who is he?)

That is such an unessential part of your guardian's history. Enough to know that he once lived and passed through the earthly experience.

(Has his guardian helped him to his business success?)

Yes, of course, all earthly and spiritual success comes from following the voice within, though it is seldom recognized as such.

(Is occultism right in saying one can materialize one's desire by concentration?)

Perfectly, if you know how to go about it, but it requires preparation.

(What kind of preparation?)

Discipline and the power to formulate the thought with sufficient power. I mean mental discipline.

(If we are elemental and born entities how can we inherit moral attributes from our parents?)

Because the mental leaves its eternal impress on the physical. This is the everlasting incarnation of spirit and flesh.

(Do you mean that the mentality of each individual leaves its impress on his own physical nature?)

Yes, and thus through and in the children, but every child is an individual through the power of the spirit.

(Ask for a message from Mrs. J. B.'s little daughter.) [This child died twelve years ago, aged 5 months.]

She is coming—I see her quite plainly; she is tall—

[From Frances] I am so happy here, you must not for one moment wish me back. I told you I was quite happy with Grandmamma and now Grandpa has come.

(Who writes?)

Frances. I do wish I could tell you, Mamma, how lovely it is here.

(Ask for H. B.) [the child's grandfather].

Grandpa is all right, but Grandmamma says he can only send a message by me.

(What did he want to say to J. W. C. when dying?)

He says he wanted to tell you he was perfectly happy and sure it was all right.

(Has he anything more to say to me?) [by J. W. B.]

He says, "Jim, you are on the right road only go ahead." I see my little brothers and sisters all the time, I can be with them so often. You know I am not separated from you, only you cannot see me.

(Has my Mother anything to say to me?) [By J. W. B.]

I was with you all through your Father's illness. Many times I tried to speak to you. Do not grieve for any of us, do not, do not. We are ever near and the separation is for such a little moment.

(Why could you not make me hear, is it my fault?)

Yes, it is the veil of the flesh—it can be overcome but with difficulty.

(Who writes?)

Jim's mother.

(What did you call me when a boy?)

Jim Crow. [Not correct.]

(Try again?)

No, no, I can't. James, truthful James [not correct].

(Do you know E. S. there?)

Yes, she is here, but her mind you know prevents her from talking.

(Why?)

Because when confusion has existed in your life, going back to your atmosphere brings it back.

(Do you mean her mind was disturbed in life?)

Yes, before she died.

(Do you know the cause?)

No, there were several. It would be hard to say which finished it. [J. W. B. does not know if this is correct.]

(Have you anything further to say to Henry or me?)

Go on with this thought. Can you not get Harry to go into it, too?

(Do you know what Henry has in contemplation?)

Yes, I know perfectly.

(Do you approve?)

No.

(How can I stop it?)

You can only do your best—perhaps he needs the experience this will bring him. We see further than you do.

(If he needs it why don't you approve?)

I wish he would take a less arduous experience.

(Ought I to talk with H. about this?)

Cannot you be frank and tactful at the same time? Don't alienate him.

(Will you identify yourself?)

You know that first time before Fanny was here?

(Can you tell me something more definite?)

I made it indefinite on purpose.

(What is the name, will you say?)

Don't want to, only referred to it that you might know it was me and because no one knew. [J. W. B. says this identification is perfect, especially the desire not to tell.]

(Have you anything else to say?)

Now don't let it trouble you—you are all right now.

(Does the "it" refer to before Fanny came?)

Yes.

(I often feel as if you were near me in the Genesee church, is that true?)

Yes, I found long ago that I could get nearer to you than than at any other time. Your mind is more easily influenced then.

(How can the wall of silence be overcome?)

Read "Julia."

(Why did you not give me the name you used to call me by?)

Did, and gave it to Mrs Q., but she had another James in mind. [Correct.]

(Do you like to talk to me?)

Yes, I love to. Just think what it means to me when I have longed to do so for years and yet when it comes I have nothing really important to say.

(What are you doing there?)

At present I am looking after your father, it is all so strange to him and he has so much to learn.

[H. W. B. exclaimed. "Why, he was so spiritual I should not have thought he would have much to learn" and the glass wrote—] he was well prepared but he has ages of progress here to learn.

(Will he speak to me later?)

I think so, by and by. Please make opportunity to talk, now you have found the way.

(Call Frances.) [by Mrs. J. W. B.]

I am here, Mamma.

(Do you realize how your mother loves you?)

Of course I do, there is so much love here but I get yours quite clear.

(Who taught you to talk?)

Why we learn everything here just as you do. I learned to talk as they do here.

(What are you doing?)

Going to school.

(Who is your teacher?)

We have a great many angels. Grandmamma says they are people who have not had little children on earth, but love them very much.

(Who took care of you before your Grandmother came?)

My own angel.

(What was her name?)

Mara.

(Who was Mary G. P. referred to?)

Grandmamma, the other one [there was no grandmother named Mary, but an Aunt.]

(Summon Mrs. R. E.) [by Mr. R. E.]

Henrietta.

(Can you tell me if Kate Mollen is dead?)

No, I do not think so.

(Can you give me her address in Ireland?)

Can't do it. Think it was Co Sligo, but do not know the town.

(Have you any message for me to-night?)

Do not let the children worry you. It will all come out right.

(Are you always near me to advise?)

No, you must use your own judgment.

(I want my mother) [by Mr. M.] (What is the matter with Bobs) [by H. M.]

Now, Maude, listen to me. Bobs is a combination of many varied characteristics. Go slowly with him and do not expect too much of a baby.

(Am I on the right track with him?)

Yes.

(Summon Hodgson.)

Hodgson cannot speak.

(Who speaks?)

Mother.

(Why can't Hodgson talk?)

He is fearfully anxious to do so but it is impossible at present.

(Can you tell the reason why?)

Simply cannot explain—difficulty in mental make-up, too subtle for you to understand.

(Can he send a message to Prof. Hyslop through you?)

Yes.

(What is it?)

For heaven's sake, organize quickly, everything depends on it.

[Pertinent reference to Mrs. Piper omitted.]

(Why is so much haste necessary?)

[Another correct and pertinent reference to Mrs. Piper.]

(Will you identify yourself in some way to Dr. Hyslop?)

This is fearfully hard, sunny boy, coming through three minds —“Blavatsky.” [Sunny boy is what Mr. M.'s mother always called him.]

(Try another.)

No use to-night, that completely exhausted him, he was in such a hurry he could hardly get the words out [the movements of the glass quite corroborated this.]

(Ask G. P. why Hodgson cannot communicate?)

It is just exactly what Harriet told you. You don't half appreciate her wonderful mind. She is ages ahead of most of us. Do not doubt *her messages*.

“Jim” was the name of B.'s father recently deceased. Mrs. Q. is not certain whether she knew his name or not. Frances was the deceased daughter of Mr. B. Henry a living brother and Jennie his living wife.

What is said of Dr. Hodgson here is quite pertinent. This, it will be observed by the dates, was before I had any experiments with Mrs. Quentin. G. P. seems able to communicate and this insistence on Hodgson's not being clear yet is interesting and coincides with what I have found in all the psychics I have tried except one in addition to Mrs. Piper, where he is not as clear as some other communicators. What was said about Mrs. Piper was perfectly correct, but too personal to publish at present.

August 5th, 1906.

Present: Mr. and Mrs. M., Mr. and Mrs. S., Mrs. Q. working glass.

(Is G. P. here?)

All right.

(Why do not mental questions succeed with this medium?)

Cannot make her mind calm enough.

(Where is the M— family?) [Asked mentally by all.]

No.

(Will she [Mrs. Q.] ever succeed at these mental questions?)

[Asked mentally by all.]

Not in that sense.

(What sense?) [Mentally by all.]

Future developments will show.

(What were the original questions?) [Mentally by all, viz., questions previous to last.]

Last night.

(What question did you answer?)

Twins made Mrs. Q. think of last night.

(Answer question: "What was the original question"?)

G. P.

(Is Mrs. Q. answering these questions or are you [G. P.] answering them?)

I answer this one but of course the telepathic ones I let alone if you are doing it for experiment.

(Kindly help us all you can—we are most anxious to learn as Mr. Hyslop has requested us to experiment. Answer this: What do you think of the breaking up of the S. P. R.? [Asked mentally.]

Power of mind over death.

(That does not answer our question, try again.)

Yes, if it is done the right way.

(If what is done the right way?)

Contact.

(What is this book?) [book held by Mr. M. and not known by anyone what the book was.]

Harvard. [Correct, book was Harvard College class book.]

(Give us some quotation and page?)

Best advancement, page seven [wrong.]

(Try again.)

Delta Psi, page two thirty-six [wrong].

(Can you [G. P.] open this book if I put it on the table?)

Try.

(Book placed on table.)

[Did not open.]

(Can we help you?)

Let E. touch it.

[Mrs. Q. fingers on cover near back edge.]

[Book did not open.]

(Did she do it right?)

Yes, but she may not be able to do it.

(Do you [G. P.] care to try again?)

Yes.

(How long would be a fair test?)

Five minutes, if she can concentrate so long; she knows what

I mean.

[Mrs. Q.'s fingers on book as before for 4½ minutes.]

[Book did not open.]

(Give us a quotation from some book on the little table?)

[Mental by all.]

Making the best of it.

(What book?) [Mental by all.]

Mental conditions. [Wrong.]

(Name some book on table, not S. P. R. [this book had been mentioned.]

Book of Verse, Oxford. [Correct.]

(Tell us a book on the mantelpiece?)

Golden Age. [Wrong.]

(Try another one.)

Dictionary of phrase and fable. [Was a reader's hand-book, so the sense was correct.]

(What book am I [Mr. M.] sitting on?)

Fairy stories. [Wrong.]

(What book am I holding in my hand?)

Savage. [Wrong.]

(Why can't you read this book?)

The devil! I cannot make you understand.

(Do you care to continue these experiments?)

This is what I mean, sometimes that darned medium of yours can and sometimes she cannot.

(Our medium does not like your language.)

My dear lady excuse me but I was mad, I wanted to get that book.

(You are excused—try that book again.)

Shakespeare. [Wrong again.]

(Name a book from mantelpiece.)

Hans Anderson. [Wrong.]

(What book have I in my hand now?) [Mr. M.] taking another book.]

Furniture. [Right—book was historic style of furniture.]

(Try to quote from the book and name page.)

Chippendale predominated—page thirty-four. [Page wrong.]

(Try page again.)

Twenty-four. [Wrong.]

(Try again.)

This style was characteristic of the time—page sixteen. [Exact words wrong but sense correct.]

(Can you read on page 13 where book is now held open?)

Different features of different countries—Chapter II. [Chapter II correct—words are wrong but they are the sense of the whole chapter.]

(How do you get the sense of a chapter and do not give us the exact words?)

Exact words are the hardest things of all. I could give the sense always, almost always, but so many things depend on conditions and they change from moment to moment. Then, too, I get the words and cannot convey them to the medium.

(What are the proper conditions so that we can help?)

They are not to be summoned at will, the best simile I can think of is a cloud passing before the sun and cutting off the light momentarily.

(Have you any idea what makes these clouds?)

Veil of the flesh. Cannot account for it but when the flesh is overcome and discarded it will trouble us no more.

The tendency of G. P. in these experiments to swear or use profane language is very characteristic. How much Mrs. Q.'s knowledge of his personality in the Piper report may have affected that would be a matter of opinion. It tends to favor the genuineness of the phenomena, tho not conclusively so. If it were accompanied by clear indications of characteristics not natural to G. P. its force would be less apparent, but its relevance is interesting to say the least.

September 2nd, 1906.

Present: Mr. and Mrs. M., Mr. and Mrs. Q., Mrs. Q., working glass.

[G. P. was asked what book Mr. M. was holding. Book not known to anybody.]

Essays. [Wrong.]

(Try again.)

Upton letters. [Wrong.]

(What kind of a test do you care to give us to-night?)

Will go on with books until I get one right.

(What is this book?) [By Mr. M. Book not known.]

Can't do it. Take Scribner off table behind E. Turn to p. 20; read, "Night, cold, lonely." [Not known to E. that Scribner

was on table but page 20 did not contain above words.] ["E." is Mrs. Q.]

(Try something else.)

One eighty. [Wrong.]

(Try again.)

Give it up.

(We are anxious to try some convincing experiments; what can you suggest? Not necessarily books.)

Books are fine when they succeed but very difficult.

(Can you suggest any easier thing to do?)

Will try to give book on shelf—new cook book [right]. [Book was not known to Mrs. Q. but known to Mr. M.]

Life of Charles Lamb [right.]

[Book not known to Mrs. Q., but known to be there by Mr. and Mrs. M. About a week ago both these books were seen by Mrs. Q. but not remembered.]

(There are one or two books on table back of Mrs. Q. not known to her; name one.)

Automobiles [right].

[Book not new but had been on table all summer and perhaps seen by Mrs. Q.]

(Try again on table.)

Life of [Glass stopped for a long time.] Oh! for heaven's sake give it up.

(Can't you suggest some other way of experimenting besides books?)

All other experiments require telekinesis and this medium cannot accomplish, try mental question.

(What is telekinesis?)

Power to move objects without contact. Have you tried any experiments in the dark?

(What kind?)

Spirit lights.

(How do you get them?)

Just sit and see what happens.

[Sat in dark few minutes but ladies did not like situation so lit up again.]

Well, you certainly can't do anything in so short a time, you might have to sit for hours.

(Can't you think of anything else?)

There is nothing else.

(Why don't you suggest things through Mrs. Q. as you do through Mrs. Piper?)

Thought you understood.

(The spirits speaking through Julia and Mrs. Piper all protest

against interruption. Speaking through Mrs. Q. you all demand questions. Why is this?)

That is automatic writing. This is a little different and requires different methods.

[Mental by Mr. M.] (Where was Father when he wrote his last letter to me?)

Off course.

[Mental by H. M.] (Where did Miss F. go for me this afternoon.)

Too lazy. [Not relevant.]

(Repeat. Of what question was "too lazy" the answer?)

The result of a side issue in E.'s mind; shall I give it to you?

(Please do.)

E. wondered if Helen wondered why she did not go to the beach and replied herself. The thought was so monetary she may not have caught it if in her normal consciousness. This is always a menace to our communications. [This occurred in Mrs. Q.'s mind about four hours previously.] ["E." for Mrs. Q.]

(Of what question was "Off course" the answer to?)

Don't know.

(Why did you write it?)

I did not.

(Can Mrs. Q.'s subconscious mind operate this board without your help?)

Yes, of course; that is what I meant when I said this is constantly a menace. Sometimes we can impress our personalities on hers and the next moment we must bow subservient to her subconscious organism. She cannot control this in any way.

[Discussion about subconscious mind, some claiming that most all of these things could be done subconsciously.]

(What do you think the best way of proving the existence of spirits?)

It can only be done as Hyslop says, by the merest trivialities occurring in the midst of other incidents.

(What have I here?) [by Mr. M. and not known to anyone else.]

Pamphlet. [Right.]

(What's on the outside?)

School. [Wrong.]

(Try again.)

Sermon. [Wrong.]

(What have I in my hand?) [by H. C.] [Mr. M. and Mrs. Q. working glass.]

Pamphlet on wall papers. [Wrong.]

(Try again.)

Keppel Whistler. [Right.]

(Do I [Mr. M.] help you with Mrs. Q.?)

Yes.

[Mental by Mr. Q.] (Where was Aunt M. this afternoon?)

Without doubt. [Not relevant.]

(Write the question you answered.)

Don't know. Try another from Helen.

(Who is writing?)

G. P.

[Mental by H. M.] (Would my walls look better grey or pink?)

October.

[Mental by H. M.] (Could Mr. M. get my mental questions at all?)

Dogmatic.

(Will Abner answer H. M.'s mental question?)

[Mental by H. M.] (Do you [Abner] know that Father lost your gold watch?)

Because he did not know.

(What do you mean?)

Do not mean any darned thing.

(Who is writing?)

G. P.

I am told by Mrs. Quentin that "Keppel Whistler" is not the correct name, but this stands in the record sent to me. The most that can be said now is that the real name which she knew was that of a book on furniture.

November 11th, 1906.

Present: Mr. and Mrs. M., Mr. and Mrs. A. O., Mr. and Mrs. Q., Mr. R. B., Mrs. Q. working glass. [Mrs. A. O. asks questions.]

(Anybody like to talk to me?)

Mother.

(Whose mother?)

Bessie. [Mrs. A. O. says her mother used to call her Bessie.

Mrs. Q. did not know this, nor that Mrs. O.'s mother was dead, nor anything of the succeeding facts.]

(Identify yourself.)

Prayers; sea. [Identification good.]

(For whom?)

Brother Will. [Correct.]

(Mrs. A. O. asked if her brother Will wanted to speak to her.)

Yes—No.

(Can he tell me where his sword is?)

He can't speak but says he put it in the hall closet under the stairs. [Correct.]

(Why can't he speak?)

Not clear when he tries to connect with your atmosphere.

(Who is talking for Will?)

Mother.

(What made your portrait fall?)

Rat. Loosened the nail in the plaster. [When the portrait fell the wire was unbroken. Portrait was hung from nail but it is not known whether nail came out or not.]

(Where was the portrait?)

Sister's.

(What is her name?)

Mary.

(That [Mary] is wrong. Try again.)

Mar—Mar—[very slowly] [pause] garret [name of another sister dead.]

(Do you know what became of the mahogany table?)

Gave it to Pete.

(Who is Pete?)

Gardener. [Mrs. A. O. after thinking some time remembered there was a gardener named Pete.]

(What did you give him the table for?)

Good boy—liked him.

(Why do I always dream of you?) [Mrs. A. O. meant before a catastrophe but did not say so for fear of giving Mrs. Q. a hint.]

Because I try to warn you. I feel things coming to you.

(What good does it do to warn me?)

Makes you careful.

(Are you and William in the same sphere?)

We can communicate, but we are not in the same circle.

(Are you and Grandma in the same circle?)

No, she is beyond.

(Have you seen my other brother?)

Yes.

(What's his name?)

Jack. [Correct for living brother.]

(Want brother on the other side.)

Henry—Hal—

(What was he called by?)

Hal. [Right, did not remember it at first. Name was Henry Albert.]

(What is on Albert's tombstone?)

Lamb. [Right.]

(What took place in the Mt. Vernon Place room?)

Wedding. [Right.]

(Whose wedding?)

Why mine and Pa's, don't you know? [Right.]

(Where is Pete the gardener?)

Pete is here, he came last year.

(Can you tell me where the table is now?)

No.

(Ask Pete.)

Couldn't find him. Too long. [Abbreviations are characteristic.]

(Have you seen Lucy's mother?)

Yes, I met her.

(Where is Lucy's father buried?)

Across water. [Lucy's father died in Europe and body supposed to be shipped to America but found on arrival to be someone else. Supposition of foul play and murder.]

(Did he die of fever?)

No. Oh, dear. Oh dear, they are agoing to do it, save him, save him, somebody. Help, help. [This answer was spelled very fast as if in great excitement.]

(Repeat.)

No. Oh dear, oh dear they are going to do it, save him. When I recall it I can't control. Tired. Goodbye, Bess. [The last half of this was spelled very slowly as if much tired.]

(Summon Mrs. C.) [Asked to explain what she meant the other night about opportunity.]

I said I could not. Robert I cannot see, I only feel the presentiment. They are stronger here than with you.

(Is Katy with you?) [By Mrs. M.]

Poor old faithful, she is enjoying long deserved holiday.

(Has she any message for us?)

[Long pause.]

(Can't you get Katy?)

No.

(Will Miss B. meet me to-morrow?) [By R. B.]

Try. I am so confused. You had better get Abner; fear you won't get good results if I come.

(Benny, we want you.) [By Mr. M.]

Here I am. Well, well, children, we ought to have a reunion of all in this side to greet you on that. I could talk a little through Lizbeth last night. Tell her to come nearer.

(What do you mean by nearer?) [Mrs. A. O. also put finger on glass.]

All right. Yes, I wanted to feel her. Yes, I know she is there now.

(Did you feel her when she put her hand on the glass?)

Not that way. I felt her influence and love. Good friend, she stayed, she stayed. Do you remember the day Emma played and you and Ede sang "Pilot me?" [All correct.]

Now, Lonnie, listen to me. Where are those tools? Don't you know tools were in cupboard in hall.

(All right, Benny. We will find the tools.) [By Mr. M.]

(Do you ever see any of the tag men?) [By Mr. M.]

Don't know. Tell Lonnie Will is all right.

(Prof. G— said Will had an undelivered message. Can you tell us what it was?) [By Mrs. A. O.]

Will says he does not remember, knows he had been trying to say something to wife.

(Message I refer to was not to his wife; who was it for?)

Can't get it.

(Summon Lon's mother.)

Katherine Matilda Winkelried.

(Write that again.)

Katherine Matilda Winkelried.

(Who is writing?)

Catherine. [Both Catherines spelled correctly.]

(Is this my mother talking?) [By Mrs. A. O.]

Yes.

(Is Aunt Ellen alive or dead?)

Married.

(What do you mean by married?)

Go along, Lon; I mean married with you.

(Where is Aunt Ellen?)

Where she wants to be, I reckon.

(How many husbands has she had?)

About four, more or less. [Correct. Aunt Ellen has disappeared but she is known to have had three husbands.]

(Tell why you wrote Katherine Matilda Winkelried?)

No reason.

(Were you writing your own names?)

Yes.

(Want to speak to mother?) [By Mr. M.]

Speak.

(Where is old Elizabeth now?) [An old family servant who died a week before.]

Has Elizabeth come? When? I did not know it.

(Yes; she came on Monday.)

[Séance interrupted.]

In this last experiment Mrs. Quentin says that she knew absolutely nothing about the persons present as sitters except their names. It will be apparent to what extent the

correct messages are or are not explicable by secondary personality. The experiment is a most excellent one and apparently represents supernormal information of an interesting type. Guessing seems to be excluded from the interpretation of the case.

The most interesting incident was the reference to "Pete, the gardener." Mrs. Quentin knew nothing of him, as she knew nothing about the sitters. The lady present recognized the name and correctness of the description and inquiries were made to ascertain if he was dead. The following is the result in a letter sent to Mrs. Quentin. It was not dated:

My dear Mrs. Quentin:—

I have been investigating a little, but cannot find Pete. The last heard from him he was in poor health and had moved away with his family. He had to give up gardening and drove for an undertaker. The undertaker died and the establishment was broken up and it is thought Pete Ahearn went back to Ireland.

My niece is here and she says she is sure that the picture hung from a moulding and not from a nail. Of course the moulding may have become loosened.

Excuse great haste,

Mrs. Quentin's ignorance of all the facts and the evidence that guessing cannot account for them places the record among those which are entitled to recognition for supernormal information, whatever theory we adopt to explain it. The phenomena as a whole, compared with the Piper and Smead cases, show that there is no special isolation for them. The one case which has occupied public attention almost exclusively for so many years is not the only one capable of exhibiting phenomena suggestive of a spiritistic hypothesis or something far larger. The reader must determine the merits of the explanations which are suggested.



EDITORIAL.

We are pleased to announce that a Canadian Society for Psychical Research has been organized and obtained a charter from the Government in the province of Toronto. It has been organized along the lines of the English and American Societies and it is hoped that there may, at some future time, be a means of interchanging the results of investigation. No action has been taken on either side regarding such a step. The only matter of interest at present is that a concerted movement has taken shape in that country to give the subject of psychic phenomena scientific investigation.

The charter of the Society defines its object in much the same terms as the American Society and these need not be repeated here. Suffice it to say that the President of the Society is Dr. John S. King, of Toronto; Vice-President, Mr. Truman F. Corey; Secretary, Mr. Herbert G. Paul; Treasurer, Mr. James Henry Trott; Directors, Col. Robert Baldwin Hamilton, Dr. Edward Hamill, James Alexander Knox, Prof. James Frederick McCurdy, LL. D., and Dr. James Simpson Bach. Dr. John S. King and Prof. J. F. McCurdy are members of the American Society.

This Canadian movement will prove a great help and encouragement to the work in this country. It is a tribute to the renewed interest in the subject which such announcements as the recent statements of Sir Oliver Lodge made. Sooner or later many quarters which have persistently ridiculed the work will have to take it up seriously. In fact, the progress in this matter during the last five years has been incalculably great. It will probably be far greater during the next five.

THE QUESTIONNAIRE.

We are distributing a *questionnaire* circular for information in regard to personal experiences that may be of importance to our work. We reprint it here for permanent record and would ask members to do all they can in the work of reaching

those who may have had such experiences as the circular indicates. We mail separately to members and associates a copy of the circular and trust that they may answer all the questions. A negative answer is as important as an affirmative one. We call especial attention to the *twenty-second* question, which is designed to act as an endless chain for securing information regarding such phenomena as we wish to collect. Perhaps, also, we should indicate to informants that due privacy regarding all such records will be observed if they so desire. The use of reports will be entirely at the discretion of informants. Some incidents will doubtless prove too personal for any public use whatever. But no one need be deterred from reporting them on that account, as we have provided locked files for such information to which no one shall have access but the Secretary. The only reason for requesting personal incidents of a private nature is based on the needs of another generation in the remoter future. We are constantly asked how to explain certain incidents of a most important character, and have always been obliged to reply that we have no data on such matters. The medical world preserves its data of a private and personal character, and the present generation obtains the benefit of material collected since the time of Hippocrates and Galen. It should be the same in our work.

The rules which should regulate the making of records of experiences were published in the *Journal* last year (Vol. I., p. 334.)

CIRCULAR REQUEST FOR INFORMATION.

It is extremely important, in the interest of a scientific knowledge of unusual psychological experiences, that we should collect and certify, if practicable, as large a number as possible of such phenomena. This circular, therefore, appeals to all who may have had such experiences as are enumerated below or who may know others having had them, and requests a record of the same, or assistance in making such a record, for proper study and comparison, and also for publication when that is possible. *We guarantee,*

however, that neither names nor facts shall be used in any public manner without permission.

For the Council the important thing is at least a private record of facts which may throw light upon the obscure problems of matter and mind. The Council therefore seeks information regarding such experiences as Illusions, Hallucinations, Coincidences, dreams coincidental or otherwise, visions and visions of the dying, apparitions, whether coincidental or otherwise, real or apparent thought transference or telepathy, experiences under the influence of ether or chloroform, and the use of narcotics and stimulants, subconscious mental action and alternating personality, automatic writing and drawing, Ouija board and Planchette experiences, mediumistic phenomena, raps and knocks, the movement of material objects without physical contact, haunted houses, etc. These will be more carefully specified and defined in the subjoined questions.

In answering the questions informants are requested to write "Yes" or "No" to each question, according to the circumstances of their experiences, and to write out a detailed account of such as are answered affirmatively. For their guidance we submit the following rules which have been drawn from the circular of the English Society.

(1) A written statement, dated and signed with the full name (not necessarily for publication), should be made by or procured from the actual witness; or each of them, where more than one shared the experience. In the latter case it is important that, where possible, the several accounts should be written without previous consultation.

(2) Similar statements should be made by or obtained from all persons in a position to give corroborative evidence, either as (a) having been present at the time of the experience, or (b) as having been told of it shortly afterwards, or (c) as having been witness to any unusual effect produced on the percipient by the experience. Where contemporary documentary evidence is in existence, in the shape of letters, diaries, notebooks, etc., it is important that this should at least be referred to; and we should be grateful for an opportunity of seeing the actual documents. It should be clearly

understood that the request for corroborative evidence implies no doubt on our part of the integrity or the accuracy of our informants. But it is felt that where the matters testified to are so strange and obscure, the evidence will win more acceptance the more widely the responsibility for it is distributed. In such cases it may be said that each additional witness multiplies by his own testimony the value of the testimony given by his fellow-witnesses.

(3) It is further requested that all dates and other details may be given as accurately as possible; and that, where the experience relates to death, the full name of the deceased may be given, together with that of the locality in which he died, in order that the occurrence of the death as stated may be independently verified.

(4) Lastly, in all cases where the percipient has experienced some unusual affection—such as a sensory hallucination, vivid dream, or marked emotion—he should state or be requested to state whether he has had any similar experience on any other occasion, whether coincidental or not.

List of Questions.

1. Have you ever experienced any interesting *Illusions*, visual, auditory, tactual, or other type?
2. Have you ever had any *Hallucinations*, visual, auditory, or other type?
3. Have you ever had any experiences which were evidently mere *chance coincidences*?
4. Have you had any remarkable *dreams*, whether coincidental or otherwise?
5. Have you had any remarkable *visions* or *auditory experiences*, not of the nature of apparitions and not of a coincidental character?
6. Do you know of any *visions* or other interesting experiences of *dying persons*?
7. Have you ever had any *apparitions* of living or deceased persons, whether coincidental or otherwise?
8. Have you ever had any experiences in so-called *clairvoyance* or *clairaudience*, representing really or apparently supernatural knowledge of physical objects, places, or events, out of all possible range of normal sense perception?

9. Do you know of any remarkable phenomena associated with or apparently due to hypnotic conditions?

10. Have you ever had any *premonitions*, or experiences really or apparently forecasting future events?

11. Have you ever had any experiences in *thought transference* scientifically called *telepathy*?

12. Have you ever had any unusual experiences under the influence of ether or chloroform?

13. Have you ever had any unusual experiences in connection with the use of narcotics or stimulants, whether taken for medical or other purposes?

14. Have you ever had any personal knowledge of instances of subconscious simulation of other persons or personalities, in other words cases of alternating personalities, or occasional instances of subconscious mental action of an interesting character?

15. Have you ever had any experience with automatic writing or drawing, the Ouija board, and the Planchette?

16. Have you ever had any experiences with mediums or psychics so-called?

17. Have you ever had any experiences in connection with "*haunted*" houses?

18. Have you ever heard any *raps* or noises which apparently could not be explained by ordinary causes?

19. Have you ever witnessed the movements of objects without apparent physical contact and under circumstances suggesting unknown or unusual causes?

20. Have you ever observed, or had reason to believe, the existence of real or apparent supernormal experiences among animals of any kind?

21. Have you observed or known any phenomena among the blind or the deaf and dumb that were apparently not explained by ordinary causes?

22. Do you know any persons who have had any of the experiences enumerated in the above questions?

If so, can you ascertain name and address and also whether we can be permitted to have communication with the same?

Please to address all reports and records to Dr. James H. Hyslop, 519 West 149th St., New York, N. Y.

Please to return with them the present circular after answering the questions affirmatively or negatively.

THE TREASURER'S REPORT.

In calling the attention of readers to the Treasurer's Report for the last quarter we wish also to correct some misconceptions suggested by an earlier editorial in this *Journal*. We indicated that, unless additional funds were secured, the work would have to cease at the end of the present year. This was interpreted to mean that the Society would have to be dissolved. It was no doubt our own fault that such an impression arose. We meant that the work of investigation would have to be abandoned. We should also have to reduce the publications to suit the amount of the membership fees.

But we wish to say to the members of the Society that there is a permanent fund which cannot be used for the work. Only its income is accessible. This fund is small, but it is sufficient to guarantee the permanence of the Institute. It is now \$3,800. The income from this will not be more than \$200 a year, but the principal will not be used, so that the Institute will remain and do such work as that small income may enable it to do. We have seized every excuse for adding to this permanent fund and the excuse consisted in turning certain donations, as well as the fees of Life Members, etc., in to this fund. We desire, therefore, to again remind members that all such donations avail to help the Institute more than their annual fees, as they place us in a position that enables us to appeal more hopefully for an adequate endowment. We shall never be able to do the real work of the Institute rightly until a very large endowment has been obtained. The more that the public feels that the Institute is a permanent affair the more readily will it listen to its wants, and hence our ability to show that it has a small endowment, if only the sum mentioned, will strengthen the appeal for adequate funds.

While we may have to abandon the work we are doing we

shall not require to abandon the Institute or publications for which membership fees will pay the costs. But unless funds can be found for extending investigations and gathering ever new facts we shall not be able to continue properly the work for which the Institute is founded.

INCIDENTS.

[The Society assumes no responsibility for anything published under this head, and no indorsement is implied except that it has been furnished by an apparently trustworthy contributor whose name is given unless withheld at his own request.]

The following experiences are from a lady whom I know personally and who has had many similar instances without making a record of them. She has also been the subject of automatic writing purporting to be under the control of discarnate spirits. I have not witnessed any instances of this which could be said to be evidential. But the fact of such writing should be mentioned as indicative of the conditions, physiological and psychological, under which the phenomena I am to narrate have occurred. The lady is a very intelligent person and so far as I am able to judge is a good witness. The present experiences are selected because of the record which was made almost at once and because some of them have corroborative evidence in their support.—Editor.

· New York, May 7th, 1907.

My dear Prof. Hyslop:—

May I call some day when you have a moment of leisure? I would like to look over the package of automatic letters I confided to you about two years ago.

The work that has been piled upon me is oftentimes almost beyond endurance, and yet I know I cannot succumb, altho I

would like to. In the midst of it come manifestations. I have been going of late to hear Swami Abhedananda and met M— B— there who was once W—'s leading lady in — and other interesting plays, a very beautiful and refined woman. Last Sunday she sat beside me and when the Swami began to speak I kept hearing 'Meenie' over and over, and it annoyed me as I wanted to listen to the Swami. Presently I heard: "Tell her how much I loved her—Joseph Jefferson." I thought she had perhaps acted with him and so after the meeting I asked her. She said: "No, but he was a dear friend of mine and often sat on our piazza at Martha's Vineyard where I have my home. He was there one week before he passed out, and gave me his picture and autograph." I then gave her his message. Meenie was the name of his daughter in Rip Van Winkle.

If you will pardon my encroaching upon your time I think I had better write you what I have had recently. I know you have your own wonderful psychics, but "every drop of water helps to fill the bucket."

Sunday afternoon I called on an invalid friend with whom I often get something very elevating. I was hurried as I had an engagement to dine out, so I chatted away upon ordinary subjects. All of a sudden I said: "Bulwer," and then "Robert." Then I said: "There is some one who wants to call your attention to a small blue book of poetry containing a clipping, and there is some connection between you, the book, and the spirit who is communicating." My friend said: "The book is Lucile by Owen Meredith, that being the *nom de plume* of Robert Bulwer, the son of Bulwer. In the poem is an experience exactly like one I passed through years ago, with my only *real* love."

Then she was told by the spirit she must not think of moving—I knew nothing of her having any such intention—and that she must have confidence and overcome her great fear of passing out of her body. My feeling was of some one desirous of preparing her for a sudden change. We will see. She is poor, alone, and life is bitterly hard for her and yet remains lovable and interesting.

Yesterday morning while bathing I heard Ian McLaren repeated several times, so I told Mr. S— and asked him to please remember, so if there was any meaning to it we would know. Last evening he read aloud to me from the *Fort* Ian McLaren's death notice, he having passed out yesterday morning. I had no reason to think of the man as I had not read his books, nor heard anything of him in years.

I trust you do not hold me responsible for — I was in such dreadful trouble and was — abled some unhappy soul to — ill

not admit that I am unreasonable enough for that. I have also been out in my astral body again and returned without any jar or chill. I told a young woman friend exactly what she did between one and two in the morning. Something she did was quite unusual and of which I was in ignorance. I told it to her next day which astonished her very much.

Yours very sincerely,

E— K. S—.

The following note by myself explains the investigation which I at once made of the incident relating to Ian McLaren and shows the corroboration by Mr. S—.

New York, May 8th, 1907.

Immediately after receiving Mrs. S—'s letter I called on her and ascertained that the impression about Ian McLaren occurred between 7 and 8 A. M. on the morning of May 6th (1907), and her statement is confirmed by Mr. S—. He states that neither of them knew anything about Ian McLaren's death until the *Evening Post* came out, and he showed me the copy in which he first saw the obituary notice. It is dated May 6th, 1907, and says:—

" Burlington, Iowa, May 6th.—Dr. John Watson (Ian McLaren) died at 11.15 A. M. to-day at Mount Pleasant, Ia. The cause was blood poisoning from tonsillitis. He was taken ill at Mount Pleasant on April 25th."

The same paper states that it had been announced at the time of his illness that he had been stricken with tonsillitis and that on May 3rd a change for the worse took place. This paper is always printed down town in the afternoon at about 3 P. M. daily. Mrs. S— lives far up town where this paper is not delivered until about 6 P. M. The *Times* and *Herald*, both morning papers, do not mention his death. They are printed between midnight and morning, perhaps about 2 A. M. The hour of Mr. Watson's death, as mentioned by the *Evening Post*, probably explains the absence of the notice from the morning papers.

Mrs. S— told me also in her conversation that a night or so previous she had a dream of tonsillitis and felt some one was going to die with it.

JAMES H. HYSLOP.

The next letter relates to the Bulwer incident and is in response to my request for corroborative information.

May 9th, 1908.

My dear Prof. Hyslop:—

On Sunday afternoon when I had the "Bulwer" manifestation my friend was ill and confined to her bed, so if there should be any delay in her answering you, you will know the reason. If she should be unable to write I will ask her to see you for a few moments to corroborate my testimony. Her niece, Miss L— T—, of — Street, was present and I enclose a letter I received from her on Tuesday mentioning the fact. I have marked it. I send the whole letter because of her signature, altho she only signs L—. I will get M— B—'s married name and address on Sunday and will mail it to you, so you may inquire about the Joseph Jefferson affair.

Yours very sincerely,
E— K. S—.

May 10th, 1907.

The letter to which Mrs. S— refers in hers of May 9th as corroborating the Bulwer incident mentioned in her account of May 8th makes the following statement which I copy from it. The remainder of the letter is on unrelated and private matters.

"What a remarkable demonstration that was yesterday! I could tell that, altho I did not understand it at all."

The letter which says this is dated "May 6th, 1907," with postmark of same date 5 P. M., New York. I returned the original.

JAMES H. HYSLOP.

Inquiry of Miss L— T— resulted in the following reply which confirms the Bulwer incident.

New York, May 15th, 1908.

Dr. James H. Hyslop:—

The details of the test with Mrs. S—, for which you asked me, are, to the best of my recollection, as follows:

Mrs. S— was with my aunt and myself, when she heard the name of Robert. After a short time, she added, "Robert Bulwer." This, of course, was the real name of Owen Meredith, whose writings we all greatly admire, but we always think of him by his *nom de plume*. At first we did not know whether Robert Bulwer himself was supposed to be speaking, but I think now it was some one else mentioning his name for a particular purpose.

She proceeded slowly at first, and brokenly, gaining ground and coherence as she went on. I think she said something about his writings or poems. She then said, "I seem to see a book, I think blue in color. Now there is something."

book,—not a part of it exactly,—is it a clipping, or what? It is something in it, which is not precisely a part of it,—at least that is my impression." She seemed to think this would serve to recall something.

She then went on talking to my aunt with great fluency, having evidently considered that she established her identity satisfactorily by this means. I did not hear all she said, for I was not in the room, but I heard some of it, and was told part of the remainder. She first spoke of a matter that neither she nor I knew, of which my aunt had been thinking, and told her that she (my aunt) had contemplated a certain step recently, which in fact she had, altho Mrs. S— did not know it, and that the spirit (I do not know its sex) had influenced her against it.

My aunt had contemplated this act, and given up the idea. I should have said that she evidently understood the allusion to the book and the clipping well. The person did not give any name, but my aunt said they plainly indicated who they were. (It is dreadful to have no *neutral* personal pronoun, expressing neither sex.) I think Mrs. S— talked for twenty minutes or half an hour. My aunt also told me of something else they spoke of, of which she and I knew, but Mrs. S— did not, and urged on her a course of action which was exactly what I would have wished myself. They also made other remarks about private matters, which, while not exactly relations of facts, appeared to be allusions to different things regarding matters connected with us that the person, or spirit, seemed well. Once Mrs. S— said: "How can I help knowing, when I am here so much, and see so much."

My aunt did not tell me the whole circumstances; but it appeared that in her mind there were certain associations connected with a certain person, long since dead, and the book in question, so that she at once understood what it meant. She said the person seemed to be the one they claimed to be, altho it is always difficult to be sure. The so-called "clipping" was not a clipping, but a portion of the book, a separate part incorporated in a long poem, which she always connected with this person, from the belief that they had marked it. She had found it marked in the book, but never knew positively who did it. She, however, suspected strongly that it was this person, and was, in fact, convinced in her own mind. I believe the person was very dear to her. Mrs. S— does not know who it was.

The conversation was very marked and clear, and my aunt said that at first there seemed to be two persons speaking alternately. Afterwards, however, one carried on the conversation alone.

I must beg of you to keep the matter as confidential, as my

aunt is somewhat particular about these things, and would object to anything like publicity. For myself I do not care.

Sincerely yours,
L— A. B. T—.

I made an effort to secure the further and first hand confirmation of the incidents by this aunt. The following is the reply to my letter.

New York, May 21st, 1907.

Dr. James H. Hyslop:

Dear Sir:—I am sorry to be unable to comply with your request, but my aunt is very unwilling to tell anything further about the Bulwer affair. You know people are always so very peculiar about these matters. If it were my own affair I would tell you, but as it is I have no authority to say more and indeed I do not know. I can only refer you to her.

I was not even present all the time. It seems that Mrs. S— recited a portion of the marked passage of which she knew nothing, but I did not hear her. She will not specify the passage in question and you will understand that I do not like to say anything further.

The poem had nothing to do with the acts spoken of and which we have been contemplating. These were very recent.

The acts were obscurely referred to at first, altho in a way understood [by the aunt] tho I did not. Afterwards they were spoken of quite clearly.

Yours very sincerely,
L— A. B. T—.

Mrs. S— writes me a number of experiences which are uncorroborated, but should be on record. They are reported from memory, at a distance of several years.

July 17th, 1907.

My dear Prof. Hyslop:—

I have wanted to write you for some time, having had a number of experiences with my dentist, Dr. B—, of — Street, No. —. The second visit I made to him a few years ago I distinctly heard on the train: "Tell Dr. B— your experiences as he knows about these things." I did not dare that day, but upon the next meeting I asked him if he knew anything about the occult. He quietly replied: "I should think so. I have had some good mediums right in this room." Soon after I was awaiting my turn in his parlor when my head was turned way round in

little jerks, twice, to look at the portrait of a woman hanging on the wall. When I got to Dr. B—, I was impressed to say: "The lady whose picture is in the parlor is in great need of your presence, as she is in a low condition of mind and body, and is killing herself trying to carry on two businesses at the same time and it is in the sewing line. You must make her give up one, as she is breaking down under the strain." She had never been mentioned to me and it was all exact.

I was moved two or three times to give news of an old lady named "Eleanor" and what I said was afterward proved true by the doctor. The last time I said she was in a very bad condition and help was needed, and that day she had remained a long time unconscious with no one to attend to her. "Eleanor" is quite a prominent member of the — Society, but I did not know it until after the communications.

Recently I got impressions of a gentleman and his wife whose portraits are hanging in Dr. B—'s parlor and that the man was very unhappy both with his wife and on account of an ungenial business. I said it had something to do with architecture or plans for buildings. I said he should go into real estate for himself. He is a building inspector and the position is distasteful to him. I made the remark about real estate before I was told what his business was.

My first experience, after asking the doctor about the occult, was the hearing of "Please mention Dr. Beckwith to Dr. B—. I was in the civil war and so was he." I had come from Fifth Avenue down —th Street that day and Dr. B— said: "You passed in front of the house Dr. Beckwith lived in. He passed out two or three years ago and we were in the civil war."

One day I was seated in the chair, turned with its back toward the hall and a screen between. I heard a latch key being used and said: "Who is —, I do not now remember the name, but it was correct and Dr. B— can give it to you. The doctor said: "Why that is he; we rented a room to his mother and she lent him her latch key, as he came to see her several times a day. We had no room for him."

The last experience was a fine test. I was sitting in the chair as usual when the maid came into the room behind me. As she just called the doctor I thought she gave him a card of some one who had just rung the bell. I said: "Doctor, what is this very handsome gold necklace I see, with a large locket with an inscription on it?" He left me and returned with a sealed package which he opened and there was the necklace, locket and inscription exactly like that which I had described. He said it was his wedding present to his wife, and his brother had taken it to have some stones put in that were missing from the back, and the maid

just handed it to him. I only heard the maid enter, as it was impossible for me to see her, as I was placed on the chair. The above took place within the past month.

Yours very sincerely,

E— K. S—.

I wrote to the dentist named in the account of experiences in his presence and he writes in reply as follows:—

New York, February 19th, 1908.

My dear Dr. Hyslop:—

The letter from Mrs. S— was received at your hands in good time and I am pleased to answer all the questions in the affirmative and furthermore I will say that I think Mrs. S— a very superior reader, an earnest seeker after truth and scrupulously honest.

E— F. B—.

He then interlined the letter of Mrs. S— with specific confirmation of each incident. Of the first, he says:—"The above is just as it occurred," and signs it. To the second he appends the word "Correct." The third he says is "practically correct." Regarding the incident related to Dr. Beckwith, he says:—"I knew Dr. Beckwith, dentist, well, and what she said of him is correct." Of the next he writes:—"Correct and as I thought, a remarkable case of mind reading." Of the chain incident he says:—"One of the best tests I have seen with Mrs. S—."

CORRESPONDENCE.

Editor of the Journal:

Dear Sir:—I would like to say a few words in regard to the article by Hereward Carrington in the November number of the Journal on "The Influence Upon the Communicator's Mind, of Objects Presented to the Medium."

It seems a most natural thing that some trinket, article of apparel, something once owned or loved by, or familiar to the communicators, if it be visible to them, should recall scenes in their lives, for does it not have the same effect on the living? There are few of us who do not remember when the sight of a book, a flower, when a strain of music, or a whiff of perfume did not recall vividly some apparently long forgotten scene or event. Perhaps the most singular thing about this, is the slenderness of the thread that thus draws back the curtain of the past.

I know a middle-aged woman who always experiences a sense of vague discomfort and depression upon entering a certain room; and studying for the cause of it, there came to her mind the moment in her childhood when she first consciously told a falsehood. There came to her a picture of the corner of the room where she stood, an open doorway leading to a bed room, a small, dark trunk standing two or three inches from the wall, the little girl whom she was visiting, and herself a child of four, with a doll's jacket which she had found behind the trunk, in her hand; the question of the other child about the jacket, and her own reply—which embodied the untruth—but nothing more of the room or the visit, or even the name of the other child, comes to her remembrance, only the fact that the colors of the jacket and to some extent, the figure on a smaller scale—a vine in shades of tan and brown, with tiny red flowers and green leaves on a cream ground—were the same as those of the wall paper in the room that recalled the scene.

Perhaps the strangest part of this experience—other than the fact that an incident could be recalled in such manner after over fifty years, is the fact that she was not detected in, or punished for the untruth, neither did she confess it. There was nothing except her own knowledge of it, and her sense of guilty shame to impress it upon her mind.

Aside from the power that the sight of objects might have to thus bring up a chain of thought from the abyss of—apparently—forgotten things, I am convinced that there is a stronger reason for their hold upon psychometrists and communicators.

"It is generally conceived," says Mr. Carrington, "that the

article carries with it some subtle physical influence or aura." This conception, so far as my observation goes, is correct.

From my earliest childhood the human aura—whatever it may be—has been to me an object of vision. I do not know why, or in what manner my eyesight differs from that of the majority, and did not for some years know that it did so differ, or that the rays, or rather light—which term seems to describe the appearance better—emanating from those around me was not visible to others. The casual mention of it at an early age became a standing joke in the family for thirty years, and called down a flood of ridicule upon my childish head, that although it did not put out the light, caused me to hide it under a veil of silence and—as much as possible—to avoid seeing "halos," a result which I now sincerely regret.

I have, however, lately made a few observations which, so far as they go, may be of interest, and although they may not, on account of their fragmentary nature, throw much light, as answers to Mr. Carrington's observations, still they may serve to awaken interest in this subject and call out something more elaborate and critical from others more competent to reply.

Before I speak of the aura of inanimate things, a few words anent the human aura as it appears to me, may not be out of place.

Auras differ in size, shape, density, clearness, brilliancy, color, etc., as much, perhaps, as individuals differ in personal appearance, character and disposition. Quick, bright, active, nervous people show the largest aura, and for some reason, at present unknown to me, it appears to be the most easily seen; but whether this is because of some quality inherent in the aura, or whether it may be attributed to its influence on the percipient, through some other sense than that of sight, I am not able to say.

Some auras seem to have a sharply defined edge; some are serrated and look not unlike the top of a flame; some form an arch; some rise to a point above the middle of the head; and others again form almost a complete circle, around the head.

The aura does not emanate from a round spot at the back of the head as indicated in the pictures of saints, though some of these give a fairly good representation of it. It appears to one facing the person observed to rise from a point just back of the ears; but this is in appearance only, as it arises from all parts of the head and face, but is most profuse from the brain. It would appear that it rises and flows upward to the highest point of the head, just as the steam from a cup of hot tea or coffee on a cold day seems to creep over the surface toward the centre from whence it arises in a central column. It extends or moves laterally, sometimes, as I have seen it flowing upward from under the

brim of a stiff felt hat. Whether there was an accumulation under the brim or not, I am not able to say. I use the word "flows" because there is something in its appearance that suggests fluidity. Hands, arms, shoulders, the whole body, in fact, gives off this light in a lesser degree only than does the head.

There are dull, dingy, murky auras that seem to have no life or vitality, but the majority are clear and brilliant, and the colors rich, radiant and beautiful beyond the power of words to describe, varying in color from pure white through all shades of yellow, orange, blue, violet, green, red, brown, gray and drab, comparable to nothing unless it be the colors sometimes seen in an electric arc light.

Auras are most readily seen against a background of white, and white auras even against this are a mass of vivid, intense yet soft white light, a light that does not illuminate.

The few experiments I have been able thus far to make, to determine as to the auras of inanimate things, seem to show that articles much used or worn by one person become, so to speak, saturated with the aura of their owner, and give off in a lesser degree, similar rays, which persist for a long time; how long, I am not prepared to say, at present, but I doubt if they ever entirely disappear, especially in the case of knit goods or rough woollens, which show more aura than do smooth goods, as straw, cotton, metal—as watches, trinkets, etc. Cotton shows very little. Fur and silk I have not examined.

If the fingers are held in close proximity to a rapidly moving belt running motive machinery, they will give off flashes, or in some cases streams of light of the same color as is the aura of the person and his clothing. This is best seen in a dark or dimly lighted room.

The observations I have made thus far confirm me in the opinion that aura is a manifestation of electric force. That, in fact it is electrical radiation: that we are all dynamos, constantly generating and giving off electricity, living electricity, finer, less powerful and more vital, perhaps, than the commercial electricity of which we know, but electricity none the less.

Granting this, it naturally follows that garments worn by the person, and articles much in contact with this force, become highly magnetized, and thereafter are possessed of strong attracting or repelling power, as is any magnet, varying in power perhaps with the quality of the aura magnetizing, and the susceptibility of the article itself.

Experiments that I have made tend to confirm this possibility, showing that aura has a strong attraction or affinity for similar or identical aura.

May not this magnetic quality be the holding power of articles

presented to the medium or communicator? and is not the electrical nature of this power indicated by one communicator who says (page 656 of the Proceedings) "You can go out of our light," viz., "keep off our line, you are a ground wire"? And is not this view of the influence of the aura of clothing sustained by the statement of a communicator, page 651 of the Proceedings, "had it" (the influence) "been taken off her person it would have been stronger," and—I quote from memory—"does not hold memories of friends like the small articles of her wearing apparel." Watches, knives or trinkets show less aura than does an article of clothing.

I have examined a current of induced or commercial electricity. It is a cold, intense white and has a rather thinner, more attenuated appearance than does the human aura. The current examined was one running an electric fan—motive power probably two and one-half or three horse power. The current fluctuated, being at times nearly double in volume; the fluctuations were short, more like throbs than waves.

When I place my bare arm in a position where the aura arising from it can be observed, and grasp any object strongly I see seemingly the same fluctuation in the aura, only slower, more wave-like, in motion; due, I am convinced, not to the muscular action, but to the nervous stimulus or impulse that produces it.

The rays given off by a magnet are bluish white, and show no fluctuations.

I shall be glad to give more detailed accounts of experiments if they prove of sufficient interest, but I have no means of making experiments other than seeing the aura, and noting what it will do, and does do under certain conditions, leaving others to draw what inferences the facts seem to warrant, and prove or disprove them by experiments along the lines indicated.

ELIZABETH DAYTON.

South Kaukauna, Wis.

February 13th, 1908.

The letter of Mrs. D— recalls an experience yesterday which was one that occurs very frequently to me. I passed a man on the street whose face was a *fac simile* of the face of a student of mine in 1881 and 1882 in Lake Forest and his name at once came to my mind. That it was not this person was evident, because the student recalled was a cripple for life. I have often recalled his face, but could not recall his name. It here sprang into consciousness evidently because the living object had more associative suggestion than

the mere memory picture. The sensation involved in the actual perception of a similar face could act more readily on reproduction than the subjective picture. The delicacy of the differences between the sensory and the memory impressions may suggest the possible sources of the influence of articles in the case under discussion.

JAMES H. HYSLOP.

TREASURER'S REPORT.

The following is the Treasurer's Report since January 1st, the first quarter of the fiscal year.

Receipts.

Grants from the American Institute.....\$5,000.00

Expenses.

Publications.....	\$1,274.54
Investigations.....	1,020.44
Salaries of Assistants.....	1,020.00
Membership and Publication Committee..	675.01
Printing and Supplies.....	515.55
Typewriter, Desk, etc.....	214.36
Stamps.....	225.00
Sundries.....	210.90

Total.....\$5,055.70

JAMES H. HYSLOP,
Treasurer.

The receipts from Membership Fees and other sources during the period named are as follows.

Membership Fees.....	\$3,705.00
Payments for Sittings.....	260.00
Sales of Books.....	22.50
Reprints.....	20.00

Total.....\$4,007.50

Readers will remark that the expenses are over \$1,000 more than receipts and there are not more than \$800 membership fees still due from old members. We have thus the remainder of the year to depend on the general fund for the work. Fully \$1,000 of the expenses were incurred by the necessity of providing material for office work and the Membership Committee. But it will require probably no less and possibly more than \$9,000 to do the work of the rest of the year.

A very considerable part of the expense has been due to experiments with a psychic which, from the scientific point of view, have been worth much more than the cost, tho there will be no financial recovery of the amount used. These experiments should be continued indefinitely, but they cannot be resumed until the funds are forthcoming. No doubt the unsettled condition of the economic world makes it unreasonable to expect much attention to these wants until better times come. But there will be no harm in presenting the actual needs of the work.

BOOK REVIEW.

Occult Experiences. BY WILLY REICHEL, Professeur honoraire à la Faculte des Sciences magnetiques de Paris. London, 1907.

This little book is devoted mainly to a consideration of the Californian medium, Miller, and of certain materializing séances given by him. There are scattered, throughout the book, numerous scientific and philosophical speculations of the author, which it would be out of place to consider here; and there are also sundry experiments with other mediums recorded, which are not without interest. But the main theme of the book is the work of the medium Miller. Prof. Reichel apparently made Miller's acquaintance in October, 1903, after visiting Lily Dale and the Bangs sisters; and being impressed, in the former place at least, with the work of certain mediums whom I know positively to be fraudulent. Miller's materializing séances are interesting; of that there can be no question. And that he could not have produced the phantoms by fraudulent means himself, on numerous occasions, there can be no doubt either. Thus we read (p. 20), "After some time had elapsed, Mr. Miller stated that he would retire into his cabinet, for by so doing the phantoms would have more power and would be able to go to the sitters. And so it was! Scarcely four minutes had passed when the curtain was pulled aside, showing us Mr. Miller asleep, with six fully developed phantoms in white robes standing beside him. One by one the different phantoms came out of the cabinet, went to those present and spoke eagerly to them. . . ." Evidently these were not the medium in disguise. Before

this, Miller had been sitting in front of the cabinet curtains, and the apparitions had emerged from the cabinet and stood beside the medium. All of which shows that some agency was at work other than the muscles of the medium.

But what agency? Is there any good evidence—any evidence whatever—tending to show that these spirits were not accomplices, slipped into the cabinet through some trap door? I do not think there is,—the smallest particle of evidence. In fact, Prof. Reichel acknowledges on the very next page (p. 21) that "the séance just described was not given under test conditions." And yet, just above this, Prof. Reichel states that, "in the many years spent in the investigation of spiritualism I have seen nothing like this!" Is it necessary to point out the entire inconclusiveness of the phenomena?—this being more than confirmed when we are told that "the whole house belongs to the medium, and... the séances were held on the ground floor, while the first floor, Miller not being married, is kept securely locked up, as thieving is not rare in San Francisco."!!!

It is true that there is better evidence elsewhere in the book of Miller's mediumship. Thus (p. 32): "Miller visited me in Los Angeles in April, 1904, where I had built a cabinet in my private residence for his personal use. After examining him and his two pieces of hand luggage, we had our first séance; here again, as at our earlier séances, the same spirit previously described developed himself in shining robes behind my chair, a yard and a half from the medium. Another female spirit came out of the cabinet, went through the door, out of the room into the hall, about nine yards away, and blessed the house." It is to be presumed that trap doors were denied the medium, when working in another man's house, and that he would have to rely upon his own unaided powers. If the medium was sitting *outside* the cabinet curtains at the time, it would be hard to account for this second apparition, I admit (the first might have been made up of robes, suspended at the end of the usual telescopic rod); but we are not told that the medium sat outside the cabinet, during these séances, and, from the accounts, it is exceedingly unlikely that he did so. Certainly the reports do not say that he did. That being the case, and since nothing is said about the medium having been seen in his chair, while these manifestations were in progress, what is there to hinder our supposing that Miller himself impersonated both the forms, on this particular occasion—particularly as nothing is said about securing the medium to his chair, or in other ways ascertaining that he was cut off from practising fraud? The séances, as described, are entirely unsatisfactory, unscientific, and indecisive.

I am unable to offer any opinion (even were such in place) of Miller's séances in Europe, not having seen the original and detailed reports. It is possible, of course, that Miller is a genuine psychic, and that his materializing séances are perfectly genuine. I am not denying that; all I contend is that the evidence presented in the little book before me completely fails to present this conclusive evidence. And the author's attitude: "It seems to me that many of these test conditions are inhuman, defeating the object desired..." (p. 21), is not likely to inspire confidence in any scientific man. The book is not without interest, of course; but there is in it (to my mind) no proof whatever of the operation of any super-human forces, or any conclusive evidence of the reality of spirit materialization.

HEREWARD CARRINGTON.

JOURNAL

OF THE

American Society for Psychical Research

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THE RIDDLE OF PERSONALITY.*

By James H. Hyslop.

This is one of the many books now appearing on the subject of psychic research and is the sequel and revision of articles which appeared in *Appleton's Magazine* last year. It summarizes the whole field of residual phenomena, except premonitions, which are carefully avoided, from their early history during the latter part of the previous century. The work is well done and should be read by every one that wants to get some hint of what has been doing for the last thirty years. A brief resume of events associated with the Fox sisters and others as far back as 1850 introduces the main part of the book. Readers desirous of forming some conception of the facts which have given rise to the modern movement in psychology cannot do better than make this work a part of their systematic reading.

It will not be necessary to summarize its contents which represent selections from the material of the Society for Psychical Research and various writers on such phenomena. The main object of this notice is merely to call attention to the nature of the work and to take up some of its theoretical contentions for discussion. The main questions about which the work turns are the subconscious, telepathy and spiritism. The author criticizes the last view of such phenomena and

* The Riddle of Personality. By H. Addington Bruce, pp. 247. Mof-fat, Yard and Company, New York, 1908.

refers everything to the subconscious and telepathy. He has read extensively in the literature of the subject and so has done all that was possible to acquaint himself with its phenomena and problems, tho it is apparent that he has not approached them from the philosophic and scientific point of view. The book would have been much stronger if he had so approached the work. Tho it resembles Thomson Jay Hudson's views, it shows a wider knowledge of abnormal mental phenomena. But even here the author lacks the touch of one who has studied such phenomena at first hand. He has depended largely upon book knowledge for his data and conceptions. Whatever limitations the work has they are probably determined by this fact.

I mean, however, to take the book as a text for the discussion of certain questions which need thorough analysis and scientific treatment, rather than as one to be reviewed. What is needed in psychic research at present, perhaps more than anything else, is a closer conception of its problems and hence some conception of the facts in their relation to these problems. The policy of merely stating the facts without saying anything about their relation to these problems will never educate those for whom the facts are intended.

It is assumed by the public that the main problem of psychic research is to prove the existence of a life after death. This is a mistake. While it is apparent that this problem is one of the questions proposed in the work, it is not the only one, nor can we assume that it is true in order to prove it scientifically. We are primarily occupied with the verification of certain alleged facts and theoretical explanations are secondary. But if the facts collected have any bearing on our problems we should understand these very clearly. But the author has done nothing to clarify this matter. The whole work of psychic research must be approached from the point of view of normal psychology and the nature and limits of its laws. Whether we ever transcend normal phenomena will depend on the conception we take of their limitations. Now it was not the task of the original psychic researchers to prove any theoretical doctrine of phenomena that had been alleged so long. Their primary object was to

ascertain whether there were any facts sustaining the existence of unusual mental phenomena. What the explanation should be, whether materialistic or spiritistic, did not enter into the question until a mass of data was or could be accumulated. The impression that it started out to investigate the truth of spiritism or the falsity of materialism is wholly a mistaken one. The first task was to ascertain whether any of the alleged *facts* of the spiritualists could be proved. The establishment of their mere facts did not carry with it the vindication of their theories, unless it could be first shown that their theories had a basis in the nature of prior normal phenomena, in so far at least as method was concerned. Normal phenomena may not have proved what the spiritualist claimed, but they should suggest the way of approach and the interpretation of the new data, and that this was the fact is apparent in the history of philosophy and religion. If a rational conception of normal phenomena could be formed and if unusual phenomena afforded better evidence for the claims of such views, then we might entertain the establishment of the spiritualist's facts as so much in his favor, even tho we demanded more evidence to prove his interpretation. But the doubt was essentially about his facts and their relevance to his theory.

One of the most important tasks of the Society was the classification of the phenomena alleged and with reference to the issues predetermined by the spiritualist. Previously that class of thinkers had but one explanation of all the facts and appealed equally to all of them as evidence for their theory. The duty of the investigator was to distinguish between the *evidential* and the *explanatory* aspects of the problem, after ascertaining whether there were any alleged facts purporting to represent supernormal knowledge. This problem was determined by classification. It was clear that only a part of the phenomena claimed to be true had any relevance as proof of the spiritualist's claims, no matter if they were all ultimately explicable by his theory. Hence the psychic researchers approached the matter with a view of first ascertaining the types of facts which presented claims to scientific consideration, postponing explanations until the mass of phe-

nomena justified this attempt. It was clear that only facts bearing upon the personal identity of deceased persons could lay any claim to evidence for their existence, whatever other facts might be explained by the same hypothesis when once proved.

The author under consideration has not indicated any of this. He assumes in the account of the psychic researcher's problems that the reader knows all about the issues involved. He assumes that materialism and spiritualism are clearly understood when, in fact, the average reader of his book will either have no clear conception of them at all or an entirely false one. It is the same with his fundamental terms, "spirits," "telepathy," "secondary personality," etc. There is not the slightest effort to make these conceptions definite and responsible to a scientific intellect. There is no use to discuss the problems of materialism and spiritism unless this clarifying of conceptions is done. No one can tell anything about what you are doing except to see that you are either for or against *something*. What that "something" may be is not clear. Whether you are for or against a spiritistic theory of things will depend altogether on the conception you take of "spirits." It is the same with materialistic explanations, with telepathy, clairvoyance, etc. No delimitation of these ideas is undertaken by the author. The consequence will be apparent in the course of our discussion.

It is unfortunate that the discussion of the author's position in regard to telepathy and its alternative hypothesis will appear to be a defence of the spiritistic theory. But I wish to say that this will not be the object of this paper. I hope I can show before I get through a conception of the problem which may be against the spiritism he is criticizing, and yet not at all like the explanation which our author advocates. I think I understand the issue quite clearly and in all discussions of it have stated it clearly and fully, and that is between spiritism and a number of assumptions combined with telepathy which the author either evades or confuses. His own view may be false without making the spiritistic theory true, and it is this course which I propose to take in whatever animadversions are made regarding his views. I am quite will-

ing to admit that the alternatives are between spiritism and telepathy in some form as an explanation of the phenomena, but only on the assumption that telepathy can be supposed to explain anything which I, in fact, deny. But the author under review has adjunct conceptions and hypotheses which may be criticized without interfering with some application of telepathy to the problem. Hence I mean to examine the author's position and contentions without meaning to imply that the spiritistic theory is true.

As a vantage ground in the discussion of the book I wish to call attention to one important and fundamental fact which affects his whole discussion. I refer to the title of the work. The author assumes that personality is a riddle. This means that it is or has been more or less a perplexing fact to science and men generally. I shall boldly contend that it is nothing of the kind; that personality so far from being a riddle of any kind is the clearest thing we know and that there is no more perplexity or mystery about it than there is about the weather. Personality we know better than anything else and to make a riddle of it is to make it impossible to solve any of the problems the author is discussing. If he had said the riddle of *secondary personality*, he might have had something upon which to stand. That has to be made intelligible in terms of the primary personality which must be clear and intelligible or the subliminal and secondary personality are not capable of intelligent explanation. Personality in general has to be the basis of clarifying what seems to be outside it. Any perplexity or mystery about it must be transferred to the secondary states of mind, and we cannot call them personality at all unless they resemble the primary functions, and to understand the secondary assumes that we have no special perplexities about the primary. It is precisely because secondary personality exhibits characteristics which ally it to the normal actions of the mind that it comes to be intelligible and unmysterious, and in proportion as it is not assimilable with the normal it remains inexplicable. The riddle is not in personality, but in phenomena which are apparently outside its range. That is, the riddle is in the phenomena which the author is discussing and he cannot maintain his

planations without assuming that there is no perplexity at all in the main conception of his work. The course he takes is not scientific at all.

I call attention to this initial illusion because it has the effect of confusing students where it should help them. The real phenomena with which his book ostensibly deals is not personality in general, but secondary personality in particular, and we may regard this as a riddle if we like, and some features of it have been and still are a riddle, in spite of the clear relation which many of its phenomena sustain in kind to the normal mental states. And they are a riddle simply because they are not as intelligible as the direct and introspective data of consciousness.

In thus stating that personality is not a riddle I am only stating what psychology and philosophy have held from time immemorial. The idealistic schools maintain that we know nothing else whatever but personality, and that all riddles are associated with phenomena outside consciousness and personality. They maintain that we do not know anything except our mental states. They may be equivocating with the term knowledge, but with that definition of it which means having a mental state as the condition of knowing, it is invulnerable, and only by extending the import of the term can we be said to transcend personality or consciousness at all in what we know. It is certain, also, on any view that we are more intimately acquainted with personality than impersonal things. We have a direct access to it. We may not know its "nature" and we may not know the "nature" of anything, if nature means all that makes a thing what it is. But in so far as we know anything, or have a direct access to it as a fact, we know personality better than impersonality or anything not reducible to it. Normal personality is the standard of intelligence and all other is anomalous, except in so far as it is reducible to the nature of the normal. This the psychologist must regard as a truism and any other view only cuts us loose from scientific moorings and leaves us without chart or compass in our voyage of investigation and discovery. This will be apparent when we come to examine the author's explanation of his phenomena.

Take the chapter near the beginning on the "subliminal self." In this chapter the author seems to associate telepathy as one of the phenomena to be naturally expected and associated with a "subliminal self." Apparently it was one of the Society's primary objects to establish a "subliminal self" and to make telepathy one of its necessary characteristics. That is, the very conception which the author tends to have of such a self is that it is essentially connected with the supernormal. This assumption is directly contrary to the fundamental position of the psychiatrist and to the whole history of the subconscious, beginning with the "unconscious cerebration" of Carpenter. With this whole school the "subliminal self" was associated with limitations which excluded the supernormal. Whatever its powers, it derived the knowledge which it manifested through the normal channels of sense, and did not imply supernormal faculty. It was conceived to define and explain facts which the layman thought were to be explained by something extraordinary. The design of its founders was to explain away all claims to the extraordinary and they never dreamed of ascribing any such phenomena as telepathy to it. Telepathy might be an accident of it in some cases, but this and allied supernormal phenomena were not supposed to be characteristic of it. It was an unwarranted extension of its meaning to include such phenomena in its capacities. The "subliminal self" was inferior, not superior to the normal self. It was Mr. Myers and a few others that widened its import and used the term to express much more than its conservative use implied. The student of psychiatry still insists that the term should have its limitations and with much right does he insist on this. Mr. Myers' analogy of the spectrum with its two ends shading off into invisible colors, with the visible part of it denominated the supraliminal consciousness, included the two extremes in the subliminal and so implied a meaning both inferior and superior to the normal consciousness. It was an unfortunate comparison, in that it linked together phenomena which are diametrically opposed to each other in the scale of character. The psychiatrist had employed the term to define the phenomena lying below the threshold

and the new believers in the supernatural tried to include in its compass the field lying above the supraliminal which was itself above the threshold. This only creates confusion for clear thinking.

Another point which misconceives the older psychology and implies or affirms a greater difference than actually exists between it and the new. The author quotes Dr. Thomas Reid as maintaining that the self is a unity, "a monad" and not capable of being split up into a number of personalities or egos. Then he refers to modern psychology as showing beyond question that this unity of the ego is false or nonsense. The author here shows an entire misunderstanding of the whole problem of the ego and personality. It is true that "ego" is not always used in the same sense by different writers, but the general conception of it has been, at least in all thinkers who have done especially clear thinking, that it denotes the subject of consciousness and all mental phenomena. Personality was not convertible with this, but denoted a mode of the ego, a function of this subject. Now a "subliminal self" is not identical with the ego, nor is it any part of it in a divisive sense. It is a name for functional activities of the ego while the term ego is the subject of both the "subliminal" and the "supraliminal self." It is the unity of all functions of the same subject. If we accept the materialistic theory we may readily suppose that this unity is only that of an organic compound and not of a monadic subject. But short of the materialistic theory there is no reason for supposing any such "split up" egos as the author implies. But he either does not dream of materialism or he does not understand the problem with which he is dealing. On the materialistic theory we can easily conceive different parts of the brain functioning in a dissociated way, each exhibiting the manners and characteristics of distinct personalities. But a subject other than the brain, unless we assume in it the same kind of complexity that we find in the physiological organism, will be a unity such as we do not find in the physical world and this in spite of the duality or plurality of personalities. In fact, the phenomena show a unity which does not appear on the surface of the psychiatrist's conception and

description of the facts. Indeed he always relies on this unity to defend dual personality against the suspicion of spiritistic interpretation. Take the very cases to which the author appeals. The most important feature of the Ansel Bourne case is the fact that in both the primary and secondary states he exhibited the recall of similar facts in his past experience, tho he did not recognize their connections. But he recalled them, just as the same subject would do. It matters not what theory you take of personality, materialistic or spiritualistic. This unity is not only a fact in cases of secondary personality, but is the one crucial fact by which the psychiatrist escapes the explanation of the "subliminal self" by spirits. The unity of the "subliminal" and "supraliminal self" is the one means of excluding the supernormal from the field and limiting the conception of the "subliminal self" to the normal in the data of its knowledge. That is, the student of abnormal psychology does not separate the "subliminal self" from the normal in any respect except the absence of a normal mnemonic connection with it. Both the normal and the "subliminal self" have a definite connection in respect of their facts of experience and the nature of the processes involved and hence show precisely the unity which Dr. Reid contends for. His misconception is only that of Descartes, namely, that of supposing that the normal consciousness represents the only function of mind. If the "subliminal self" were as distinct in its contents and the kind of those contents as are separate individuals, the author might have to face much more seriously the very issue which he tries to escape by denying the unity of mental functions. What the spiritist cannot so easily contend against is precisely this unity of the two "selves," the evidence that the two streams of mental activity are in fact confluent in respect of their subject and contents and separated only by the accident of amnesia. The "subliminal self" is no nearer the ego than is the "supraliminal." The unity is below both, if we may so express the case.

I have called attention to this matter because so few understand the problem which has presented itself to the philosopher in his conception of the ego. It is supposed by the

layman, and even by scientific men who ought to know better, that the ego is constituted by mental states or functions. It is nothing of the kind. It is the subject or ground of them, their cause. It may be simple or complex: it makes no difference to the unity of kind in the mental states whether they are the resultant of a complex or the function of a monad. As long as the organic whole acts, its functions will have some unity if it is only the unity of a complex. The facts must determine this and as all the facts of both normal and abnormal psychology show that the same subject is active in both subliminal and supraliminal personalities the ego will be at least relatively simple, no matter how complex it may be absolutely, and the phenomenal streams of consciousness may be as numerous as you please. On the materialistic theory the complex is the aggregate of elements, atoms, or cells in the organism and it will be possible to assume—tho proof may be wanting—that any number of separate streams of consciousness should occur and that it is self-consciousness and memory that determines their unity. On any theory but that of materialism there is no evidence whatever of complexity in the ego. All that we know is that the physical organism is complex and if it be the ego we may well suppose a complex system of functions which can have no other unity than the unity of every complex organism involving chemical relations between its elements. But if this materialistic conception is not to be entertained as the ego or subject of consciousness there is not one iota of evidence that any other supposed ego is complex. The author, before discussing this complexity of the ego, should have indicated whether he assumed the materialistic point of view or not. As it is, his course is not intelligible to any one familiar with explanatory hypotheses of any kind. To assume any but the materialistic theory is to admit the spiritistic claims, tho his argument is a direct assault on the only evidence that can ever supply proof of such a thesis.

There are then these sources of confusion to clear thinking in the author's fundamental premises. First he has misconceived the general conception of personality by making it a riddle and attributing to the student of abnormal psychol-

ogy and his field of phenomena the task of making it clear, when as a matter of fact he regards his group of states as abnormal and unintelligible except in terms of what is discoverable normally. Then the author takes that conception of the ego which no psychologist or philosopher who understands the problem ever thinks of taking. It simply hides from him what the real problem is, and that is whether consciousness is a function of the physical organism or not. No one cares a penny whether his analysis of the phenomena be correct or not unless it throws light on that fundamental issue; and unless we start with this to determine what we are debating about there will be no clear conception of the issue or of the meaning of the facts which he tries to explain. I know that there is confusion enough among philosophers and psychologists about the ego and personality. But there would be none if they could frankly recognize that, regardless of what we mean by such terms, the real problem is whether the states of consciousness are functions of the body or of some other subject which accompanies the organism. Just have the courage to start with this question and to discuss it for or against, and the whole matter will clear up with astonishing promptness. Metaphysical equivocations about the ego, the subliminal self, and other means of concealing knowledge will never help in the solution of the issue as it presents itself in the theory of materialism. The author under review does not indicate anywhere or in any word what it is that determines the significance of psychic phenomena. This is the question whether a given conception of materialism can account for the facts. Unless this is fully stated and explained no amount of discussion about the ego will have any interest or meaning.

The chapter in which the author gives the evidence for survival presents very little of that material that would impress any one who understood the problem. There can be no complaint regarding its candor and seriousness, nor does it lack in its summary of the events which gave rise to the material whose existence the book recognizes. Evidently there was not space within his command to do justice to the evidential aspects of the issue. But there is nothing to im-

press the reader with the vastness of the evidence which can be quoted in this connection. The two or three apparitions which are quoted are apparently given for the purpose of analyzing their relation to some other theory, and are cases which no psychical researcher would value or be deceived by. They are needed, however, to be discussed in a later chapter where objections to a spiritistic theory are to be considered. The really interesting apparitions are not quoted and neither is the conclusion of the English Committee which collected them. This committee did not advocate telepathy as an explanation and it published the whole collection of facts bearing upon the problem. Whatever value the present author's presentment may have, readers will still have to go to the original sources for the real facts connected with the discussion. It would have been much better to have chosen relevant cases and not those which have no collective value whatever.

It is in the chapter on the "Nemesis of Spiritism" that we discover the author's position most distinctly and here he endeavors to present the case against that belief. The view taken is practically that of Thomson J. Hudson, who is quoted at considerable length, but shows more familiarity with the phenomena of abnormal psychology than it was possible for that author to do. Mr. Bruce, the present author, uses a combination of telepathy and the secondary self to explain all the phenomena collected by the psychical researchers and therefore rejects the spiritistic theory. The procedure is entirely legitimate as method, and no one can gainsay the right to discuss and accept any view which seems most rational to the writer. In fact, the spiritist must welcome such a method as the only one calculated to bring out his own view more clearly, and I should certainly recommend every one to read this chapter of the author as a good instance of how hard it is to escape a perfectly simple theory. I doubt if any better missionary work for a spiritistic theory could be done than is found in this chapter. The ingenuity, and I might almost say credulity, with which the writer presses hypotheses for which there are no facts at all must excite the admiration of all who respect common sense and scientific

method. I do not imply that a spiritistic hypothesis is true. I am not concerned about that. But the strenuous efforts made to avoid admitting that it actually explains many facts must induce many people on the principle of reaction against a credulity far greater than the belief in spirits to accept spiritism as the line of least resistance. We may not be able to prove the existence of spirits, but the hypothesis actually explains certain facts and the hypothesis which the author produces does not explain anything whatever. It does not explain the facts which he produces in its favor. Neither may spirits explain them. I am not suggesting any adoption of that view as a way out of embarrassment. We may await more evidence. But there is no reason for trying to get rid of the actually explanatory character of spiritism for certain facts by jumbling a lot of undefined classificatory terms together with the insinuation that they explain: for they explain nothing whatever. In an Appendix, for some reason, the author found it necessary to take up *serialim* the arguments against telepathy and to try a refutation of them. The reader will not often find such an illustration of pure imagination for hypotheses without one iota of evidence for their application. For all that I know they may be true, but they have as yet no evidence for their applicability to the facts, because the phenomena which gave rise to the terms were not only quite different from those to which they are here applied, but they do not denominate causes of any recognizable type. Until they do this last they can never be admitted to the rank of explanatory ideas.

This may seem a strong accusation to make and I hasten to say that I am not reflecting on the author in so describing his position. He is not to blame for taking it. He is only reflecting the general conceptions of critics who have not subjected their ideas to scientific analysis. There can be no doubt that a very large public believes in the sceptical explanations which the combination of telepathy and subliminal functions are supposed to supply. These conceptions have become such common property that it is an ungracious task to suggest the need of analysis and criticism of them. I am, therefore, only taking issue with the general public in thus

characterizing the author's position. If he had defined his terms and indicated the scientific limitations under which they are usable at all he would have protected himself against this criticism, but having accepted the popular import of them he must accept the demands of the critics on the other side. In pursuance of making the whole matter clear I shall take up special statements which state his position and subject them to a careful analysis and criticism that we may understand just what the scientific attitude is and must be regarding his hypotheses. I shall not defend the spiritistic theory in so doing, but shall insist that his own theory is no more applicable than he thinks the spiritistic view is.

The first illusion of the author and the public is that telepathy is a name for a process, and a process which is sufficiently known to apply as an explanation of some sort. The fact is that it is nothing of the kind. It is but a name for a group of facts for which we are still seeking an explanation. I reiterate in this statement what I have said many times before and elsewhere. We assume in thought transference that there is some process immediately connecting two minds when we find a coincidence between their thoughts demanding a causal explanation. But we have no evidence whatever that the process is an immediate one, and whether mediate or immediate, we know absolutely nothing about the nature of that process. The consequence is that we are not in a position to explain telepathic phenomena in any manner whatsoever. We have only discovered a group of facts which we cannot explain in the only way by which psychologists and psychiatrists explain normal and abnormal mental phenomena. Telepathy classifies them as outside the field of well known phenomena and that is all that it does. It offers no explanation whatever, even of the facts which are taken to prove its existence. These phenomena are coincidences between different persons' mental states, independently of normal sense perception, that are not due to chance, but have some causal nexus. What that cause is we do not yet know. Telepathy but describes this characteristic of supernormal connection and does not assign an intelligible cause.

The author has wholly failed to realize that this is the conception of telepathy. He has simply assumed, with the popular writer, that, because it is an acceptable term, it explains something. What he should have done was to examine its fundamental meaning and to have shown wherein it indicated explanatory processes, and then he might have undertaken to extend it to such facts as he tries to explain by it. But when it does not pretend to explain even the facts which prove a right to scientific consideration beyond the normal, he should have seen that he had less right to extend it to phenomena which have no internal resemblances at all to the phenomena which are classified by it in the Society's work.

I shall say the same thing of suggestion and subliminal action. They are terms of classification and classification only, so long as they cannot be reduced to terms of normal phenomena. In so far as subliminal mental action can be classed with normal facts it can be used to explain certain things. But suggestion has not yet approximated an explanation. It was a term used by Braid and followers of that school to escape the fluidic theory of Mesmer in the phenomena of hypnotism. Mesmer thought he could explain hypnotic phenomena by the transmission of some influence from the operator to the patient. Braid showed that there was no evidence of this fluidic transmission and that the effect was in some way related to the "suggestions" or statements of the operator. He did not indicate by this that he understood the causal relation. In fact, there was nothing in the meaning of the term to indicate or to enable any one to anticipate the effect to follow. For that reason it could not be explanatory. It only indicated that the cause was not external, as Mesmer supposed it to be. "Suggestion" only referred the effect to something instigated by the statements of the operator and aroused in the mind of the patient. It did not carry with it any implication of known causal agencies. All that was known was that no effect occurred until the "suggestion" was made, but it does not accord with our ordinary conceptions of causal agency that a mere word to a dangerously ill person will cure his malady as readily as a

surgeon's knife. All that it does is to mark the known facts in the process and what the actual cause may be is still under cover. There is nothing as yet in normal experience which would make clear any causal process in such an act. It may be there, but we do not know what it is. All we know is that Mr. Smith rubs Mr. Jones' nose and eyes a little and says to him he will have no more trouble with his dyspepsia and Jones is well! We cannot believe that the suggestion does it, whatever the place it occupies in the chain of events leading to that result. Nor does it help to talk about the subliminal functions presiding over the vital agencies of the body. That is a mere name or conjecture for which there is no evidence of a scientific kind. It may be true, but the term is made to cover so many things transcending what we normally know that its powers are too large for any rational use in explanation. We do not know what relation the subliminal has to our organism. In fact it is but a negative conception, a name for what we do not familiarly and normally know.

Now if we are to refuse to telepathy and suggestion all explanatory meaning whatever, even in the phenomena that justify the use of the terms, how much more have we the right to exclude them from such collective and selective phenomena as we find in mediumistic experiments reflecting the personal identity of deceased persons. There is not the slightest excuse scientifically to so extend the conception. We cannot do it in classification, because they are essentially different, and by so much more have we reason to deny the explanatory application. The author does not seem to have even caught a glimpse of the ground on which the spiritist places his argument. It is the organic and selective unity of the facts derived in the experimental manner described. There can be no doubt whatever that they unmistakably identify certain persons. That is true on any theory whatever, and is what makes the sensible and incredulous sceptic suspect and apply fraud. But when it comes to a telepathic explanation it devolves on the man who presents such an hypothesis to show that it has produced the personal identity of living people in facts that it would be irrational to attribute

to spirits. No one has shown us a single case of this kind. The organic unity of the facts point to the personality of the deceased and in any situation but the supposition of survival after death every rational man would accept the relevance of the hypothesis of spirits. There may be no spirits, and telepathy and suggestion may account for the facts, if you will only produce the right sort of evidence. There is no pretence of this by the author. He is only trying to explain away relevant facts by irrelevant hypotheses.

The author describes telepathy as a subliminal affair, and calls attention to the fact that, in certain experiments, English experimenters found the results better when the percipient was hypnotized. This is not invariably the case, but we may suppose in the argument that it is, as I am quite ready to admit that the reception of telepathic messages is subliminal. But what is forgotten is that *there is absolutely no evidence whatever that the sending of them is subliminal*. All the phenomena in which telepathy was proved as a fact, not as a process, represent the agent as normally and consciously active. There is not a single case among the many thousands in which we have any evidence that the message was subliminally sent. There were four or five instances of deferred reproduction and percipience, but not of subliminal transmission. The relation between subliminal and supraliminal action is such that the student of psychology in its abnormal forms would not expect any correlation between the conscious and the subconscious messages so sent. But this aside, absolutely all the evidence is for the influence of the normal and supraliminal consciousness on the percipient, and in most cases the telepathic percipience is associated with normally conscious states. So that there is no reason whatever to suppose that the subliminal has anything to do with it, except that we cannot attribute the result to normal sense perception, and subliminal functions are supposed to lie beyond and below these.

Now when it comes to the Piper and similar phenomena we have a situation wholly different from the cases in which telepathy was proved. We may concede for the sake of argument that Mrs. Piper is the percipient and that her trance

has some relation to hypnosis, tho this is not apparently the fact. But the sitter is not at all in the position of an agent unless the messages given are identical with the contents of his normal consciousness. Dr. Hodgson and every experimenter in such cases have shown that there is no sort of correlation between their present mental states and the real or alleged messages, except of course in instances where the answer to a question is immediately given, which is often not the case. But in at least two respects there is no correlation between the sitter's mental states and the results. (1) The sitter's thoughts are rarely or never given. (2) Many facts are given which can be proved never to have been known by the sitter. Perhaps a third important fact is that many messages are spontaneously given which represent an intelligent process of selecting facts in a way not natural to the sitter. Many other types of phenomena could be mentioned, but these three suffice to show that the facts have no psychological resemblance in their essential features to the telepathic phenomena of spontaneous and experimental occurrence, and that suffices to throw the burden of proof on the man who attempts to apply telepathy to them. You cannot talk as the author actually does about suggestion in the case. Suggestion is a conscious thing by the operator and means nothing whatever if it does not mean this. Telepathic suggestion of any kind is absolutely unknown. Drs. Janet, Gibert, Ochorovicz, and the two Myers showed some experiments in telepathic hypnosis and suggestion, but this was with *present* mental states. There is not a single instance evidencing subliminal telepathy or subliminal suggestion, and until you secure evidence of this in phenomena not coinciding with the personal identity or reminiscences of deceased persons you have no standing in a scientific court whatever. The application of such a theory is pure imagination.

The author makes frequent use in his writing on this subject of an incident which Mr. Andrew Lang thinks is a deadly objection to a spiritistic theory. It is some experiences with a Miss Angus, a crystal gazer, who described some things a fortnight old and that had occurred in India. A letter arrived afterward corroborating the facts. Mr. Lang thinks

the phenomena are not spiritistic, and therefore attributes them to telepathy, as does our present author. Now it is to be conceded that we should not treat the incidents as *proof* of spirits. That may be clear enough. But that does not oblige any one to resort to telepathy. I agree that, if we are explaining, we must choose between telepathy, clairvoyance and spirits. But in phenomena of this kind we may suspend our judgment. There is not one iota of evidence that the case is telepathic. It is actually astonishing that any intelligent man would assume such a thing in this stage of the problem. They may be inexplicable by any hypothesis, but one thing is certain and that is that there is no more evidence of telepathy in Mr. Lang's phenomena than there is of spirits. For all we know they might be explained by spirit agency, tho not evidence of it. All that we should have to do to justify the application of that hypothesis would be to establish its action in similar cases affecting personal identity and selective unity in the phenomena, and then we should have reason to extend it to cases which did not prove it. The same rights would apply to telepathy, if explanatory at all. But there is not one iota of evidence for telepathy *a trois*, and even Mr. Lang sticks at that. The important fact in the incident is that the person present on the occasion knew the people associated with the events in India, and in very many experiments this peculiarity is noticeable, namely, that the supernormal facts obtained do not occur unless some social relation exists between the sitter and the persons at a distance who can confirm them. The talk about *rapport* by Hudson and others is nonsense, so far as science has anything to say about it evidentially. It may be a fact, but it is absolutely without scientific credentials, and scientific procedure is all that we can recognize in psychic research. The one thing to learn is that we cannot assume that a phenomenon is telepathic because it is not evidence of spirits, nor can we assume that it is spiritistic because it is not evidence of telepathy. We must keep in mind the two distinct problems in the phenomena. They are the evidential and the explanatory. The explanatory process may cover much that is not evidential of its truth, and this will be true of telepathy as

well as spirits. But in each case that we apply an hypothesis we have to see that the previous proof of its truth shows that the kind of phenomena of which the explanation is alleged is the same as the type which are not evidence of it but yet explicable by it. Now this is precisely what has not been done by any telepathic theory. Conceding that telepathy explains coincident mental states, there is not a single proved case of its application to subliminal states and much less to the selective character of such phenomena as we find in the Piper and similar experiments. For that reason there is no present justification of its application after the manner of the author. And this is true, no matter what we think of the relevancy or irrelevancy of a spiritistic theory. It is much better to frankly admit that we have no explanation than to resort to such unsupported hypotheses as are accepted here.

Something should be said of the author's position regarding Apparitions. As was remarked above, he gives no adequate account of them. But since it is the intention later to discuss them much more at length than we can do now, I shall not go into the matter at present further than to remark a few crucial points.

The reader will remark that the author chooses only a few instances which are supposed to give difficulty to spiritism and which he thinks easily explicable by telepathy. He absolutely ignores two types of them that are very numerous, making no adequate account of them. They are those instances that represent apparitions of the dead and those of the dying which are easily explicable by the spiritistic hypothesis, whether it be true or not. He lays his emphasis on apparitions of the living and a few instances of the dead which are not in fact evidential of any hypothesis whatever. I am not disputing the right to select cases which are or may be exceptions to an hypothesis which he wishes to test and criticize. Every one has the right, nay, the duty to choose the facts which make a problem for his opponent and to consider them thoroughly. I am, therefore, not finding fault in this remark, but simply warning the reader that there are very many facts which the author does not take into proper account.

No doubt the enthusiastic spiritist often ignores the point which can be made, at least plausibly, against his theory and so evades objections where he should face them. It is well to have a man insisting on this fact and using his facts for all they are worth against hasty thinking. But in animadverting against spiritistic follies and prejudices, it is just as easy to avoid seeing difficulties in the path of a scepticism which is respectable only because spiritists are not so regarded. Such aspects of the problem the author has not noticed in his determination to see nothing but a telepathic hypothesis in his facts.

Let me take the apparitions of the living as an instance. He is triumphantly confident that they are incompatible with a spiritistic hypothesis. This seems quite plausible and to many as absolutely certain. We say that it cannot be a spirit when the apparition of a living person is seen because the person is still living. We might well imagine, the argument goes, that the dead should appear, if such a thing were possible, but if the living appear we do not need anything but telepathy to account for the appearance, and the apparitions of the dead and dying must supposedly be accounted for in the same way.

Now what evidence has the author that an apparition of the living is not a spirit? Why may not the spirit of the living person have left his body and appeared to his friend? Such is the view of many people and it coincides with certain phenomena in dreams. Besides, let me add that one of my colleagues in university work told me that he thought an apparition of a living person was better evidence of survival after death than either apparitions of the dead or communications through Mrs. Piper. If the spirit of a living person can leave the body and appear to a friend, the fact shows a condition of things which makes survival after death practically an assured fact, simply by virtue of the independence of the body which the supposed fact implies, and this would negative the brain function theory. On the telepathic theory you have many perplexities still unsolved by even apparitions of the living.

Far be it from me to say that I believe in any such a the-

ory. I do not agree with my colleague in the importance for survival attached to apparitions of the living. Nor do I believe that the spirit, if any exists, can leave the body and appear in any such manner. I would much prefer the hypothesis of the author under notice, at least for the present. But I am calling attention to the facts that intelligent men are not agreed as to his view and that he has no evidence whatever that telepathy is the only explanation of the phenomena. To me it is quite possible that a telepathic explanation is not the true one and that various persons may be right in rejecting it. It seems to me, however, that telepathy, whatever it means, is the best present classification of the facts regarding apparitions of the living where they are the result of deliberate experiment. But there is a type of spontaneous apparitions of the living that is often associated with other phenomena which suggest another than the telepathic explanation. My mind, therefore, remains in entire suspense as to the final explanation of apparitions of the living.

As to those of the dying, no doubt telepathy has to be considered. But when you appeal to that hypothesis you must answer two questions which the telepathist usually ignores or conceals. (1) What evidence have you that the dying person is thinking of the percipient? In all the experiments on telepathy we have independent knowledge of what both agent and percipient are thinking about, and it is this that determines the right to appeal to telepathy as characterizing the phenomena. But in apparitions of the dying we have no evidence whatever, scientifically considered, that the dying person is trying to influence a living person or thinking of him. The phenomena apparently belong to the same type of phenomena as spontaneous apparitions of the living. (2) The peculiar moment in which such apparitions of the dying occur is a suggestive fact. They may represent the only occasion in a whole life in which they appear, tho the agent has often thought of the percipient at other times and had no appearance. The peculiar thing to be explained by any theory is the time of the appearance. The telepathic hypothesis can apply only by virtue of the fact that no conditions are assigned to its nature and power. But this very

circumstance makes it an irrelevant hypothesis in the minds of scientific men.

I have said nothing of apparitions of the dead. It is clear that telepathy is involved in all sorts of embarrassments if applied to them. I shall not discuss them at length. Suffice it to say that the only plausible reason for applying telepathy to the apparitions of the living and of the dying is the pertinence of it to the first class, and our ignorance, in the other; while the refusal to admit the possibility of spirits tends to conceal the existence of an alternative to the one considered. But when applied it must be based on the assumption of conscious activity on the part of the agent—in one case not proved at all—while the admission of such a principle into the conception and explanation of the case would suggest at once that apparitions of the dead would involve the real existence of such persons as a condition of accounting for the agent in the phenomenon. But if apparitions of the dead are caused by telepathy, it is not telepathy from the dead according to the position of the present author, and if we cannot assume that the reality appearing accounts for the appearance in apparitions of the dead, and still invoke telepathy, it will be for the reason that we assume some living person to be the agent rather than the deceased person. But if one type of apparitions does not imply the agency of the person appearing, there is no proof that those of the living and the dying imply the agency of the person appearing, and telepathy becomes a wild hypothesis without any *point de repere* whatever.

I shall not criticize the author's views on two or three cases which he tries to analyze at great length. I shall only remark a statement or two which he makes with rather careless implications. This remark is made in connection with the incident of the man who saw an apparition of his sister with a scar on her face eight years after her death, which scar was an accident to her face after death and not known by the percipient. The author says: "This the confirmed spiritist would hasten to assure us, is absolutely inexplicable by telepathy." This statement is absurd. I doubt if a single spiritist would ever think of such a view. He might try to explain it by his view, but that he should regard it as inexplicable by

telepathy, no matter how "confirmed" he was in his views, is hardly true to any historical facts. Most of them would even hasten to admit this explanation as quite within the reach of good sense, even tho they thought another equally possible. As for myself I have always taken this case as one that creates difficulties for the spiritist,—and the author insists that I am a spiritist with an apparent suspicion that I am "confirmed." But while I always admitted its difficulty for spiritism it was only from the evidential, not the explanatory, point of view. If telepathy be granted—I mean between the living—and if we actually do survive death, telepathy from the dead is quite as possible as between the living, and hence such phenomena come quite easily under the spiritistic hypothesis as any other, tho not evidence of it. Besides the author in stating that the mother died a fortnight or more later than the experience seems not to have suspected that the phenomenon may be classed among premonitions, which are undoubtedly not telepathic and which may be most easily explicable by the spiritistic theory. This may not be correct, but the telepathic explanation is not so clear as may seem to the author, whatever the evidential issue is.

Let me take one passage from the author and examine it in detail as a sample of the whole theoretical discussion of his volume. After quoting the arguments which I presented in my "*Science and a Future Life*" against telepathy as an explanation of the Piper phenomena, my critic goes on to reply to the last one of them mentioned.

"In this last quotation, unfortunately for Professor Hyslop and for those who agree with his view of the Piper case, lurks the clue to the solution of the difficulties he has just raised. The alleged discarnate spirits, he says, recognize the necessity of proving their identity, and hence supply the sort of facts commonly utilized by living persons as proof of identity. Exactly. And they would do precisely the same thing on the supposition that they were not discarnate spirits at all, but, as the telepathist believes the evidence goes to show, were simply the secondary personalities that had taken form and character in Mrs. Piper's organism, just as secondary personalities take form and character in the person who is hypnotized. In the last analysis, there is no difference between the trance state into which Mrs. Piper goes

during a séance, and the trance state of any hypnotic subject. The distinction simply is that she seems to be constitutionally so nervously unstable that she falls spontaneously into the hypnotic condition. Now a hypnotized person, as was pointed out on a previous page, will enact with a seemingly preternatural fidelity any role suggested to him by the hypnotist. By so much the more should Mrs. Piper, with her exceptional gift, be able to respond to suggestion and in her varying secondary personalities fill roles suggested to her, however unconsciously or subconsciously, by those who have so long been experimenting with her."

There are few passages in any work on this subject which show so much pure imagination as this one. When one remarks the selective intelligence exhibited in the phenomena proving personal identity of other persons than any known by the psychic, the critic remarks "Exactly. This is just what the telepathist would expect secondary personalities would do!" Now why are telepathy and secondary personality linked together? The men who have developed the doctrine of secondary personality not only do not accept telepathy as a rule, but found secondary personality on the experience of the subject, and the normal experience at that. It is not the telepathist that extends the capacity of secondary personality, but the psychiatrist. But what evidence has the author that secondary personalities would do precisely what spirits would be expected to do if they existed? All the secondary personalities, like the Ansel Bourne and similar cases do not exhibit such phenomena. There is not one single instance of any such phenomena on record to show that secondary personalities would, on a *priori* grounds, do anything of the kind. The cases that are indubitably secondary personalities do not attempt phenomena like personal identity, but engage in spiritual generalities and intellectual or moral admonitions. In fact, this is one of the means of detecting secondary personality in such cases. Mr. Bruce evidently has not the slightest personal knowledge of his subject, or he would not venture on such an imaginary account of the matter.

I have no doubt that subconscious conditions and processes of the medium are associated with all phenomena pur-

porting to represent spirits, but that they are originated by secondary personalities is manifestly absurd on the very definition of such personalities. The student of abnormal psychology means by secondary personality subconscious states based on the normal experience of the subject and this is his own sensations. He has always excluded the supernormal from it. But our author here uses it as a concomitant of the supernormal, of telepathically acquired facts. Now there is not the slightest evidence that supernormally acquired facts tend to take the form of systematic secondary personalities. I shall not dispute either the possibility or the fact of it. For I conceded that it is quite within the range of conceivable things. But it cannot be advanced scientifically until the evidence is produced, and of this there is none which would associate it with a telepathic origin. And the author has at least to admit telepathy into the case where he is dealing with Mrs. Piper and similar cases, but in all the thousands of experiments to prove telepathy there is not a single instance in which telepathic transmission gave rise to any secondary personalities. There was the simply automatic production of the message, whatever the manner of its transmission. There is not a shadow of evidence for any such assumptions as the author makes.

Then again, what evidence has he that Mrs. Piper's trance is the same as that of any hypnotic subject? He has not made any personal study of Mrs. Piper. He has had no sittings. He has not witnessed her séances or experimented with her or tested her mental and physical conditions. Dr. Hodgson, who, after his eighteen years of experiment and observation of her, might be supposed to know at least as much as men who have never seen a single séance, did not regard the condition as identical with the hypnotic trance as we know it in psychiatry. I have never found the two identical in her in all my experiments with her. I have never found the slightest traces of suggestibility as that is known to the practitioner. But then it must be remembered that men who have patiently investigated this matter do not know as much as men who have not and who have read books. So we must refrain from having

opinions. We must yield to those who have to invent or imagine facts to escape our theories.

One most important fact the author does not notice. It is the evidently automatic condition of the psychic in the phenomena which purport to be spiritistic communications. This means that facts are reported mechanically from an outside source. The automatic act is not an intelligent one of the subject, that is, not a personally designed one. The fact that the writing is regarded as automatic is opposed to the assumption of its being intelligent simulation. If we disregard the automatic condition of the organism through which the incidents come we may well speak of secondary personalities playing a simulating role. But you cannot combine automatism and so comprehensive an intelligence as his theory involves. Automatism and intelligence are not compatible conceptions, the former being chosen to express the absence of intelligent processes and the presence of a mechanical act unadjusted to the actual situation of the subject. That the phenomena are associated with automatism pure and simple may be false, but as long as we regard the condition of the psychic as one of automatism we exclude the designing intelligence which the author's theory of simulating personalities implies. In his telepathic explanation he is obliged to assume that the condition of the percipient is one of automatism, of passive reciepience of external impressions, and hence not the active organizer of the result. It is of the very conception of his transmission from without of identical matter that it should be an automatic product in the subject percipient. He can attribute nothing whatever to secondary personality except the non-evidential matter, and this would represent imagination or memories of the percipient. But once concede this automatic condition of the medium and you have a problem to explain the association of the proper dramatic play of personality with it as mere secondary personality, especially that dramatic play which is not apparent in any case of ordinary secondary personality. I mean the represented intercommunication between spirits. In the ordinary instances of secondary personality there is no interfusion of memories or intercommunication between the per-

sonalities. If spirits exist we should obtain illustration of their common knowledge and of their communication with each other, showing no limitation of the memory to one or another special stream of consciousness. This is precisely what we do constantly obtain, namely, an exact reproduction of what we find in the living existing independently of each other. We do not find this conscious process in multiple personality. We find recognition of the existence of other personalities, but no such dramatic play of independent personality as we find in the represented spiritistic phenomena. All this is perfectly compatible with the automatic condition of the psychic, and in fact there is a kind of incident that is not at all compatible with any amount of secondary personality in the case. Such incidents are of two kinds: (1) incidents consistent with those that are verifiable and that are internally probable, and (2) incidents representing not impossible facts in a transcendental world, especially those which are associated with evidential matter of the past terrestrial life, and there are many of these.

Any man who has had the slightest personal knowledge of such cases can easily see that the phenomena have no essential resemblance to hypnotic phenomena, and intelligent men who have not witnessed the facts and knew anything of psychology at first hand would see this without personal knowledge. It is stamped all over the records, and a man must be lacking in scientific imagination or in knowledge or both who does not see this. The impersonations of hypnotic conditions and suggestions are all based upon the normal sensory experience of the subject. This is apparent in the best work of the very men to whom the author dedicates his book. There is no trace of suggestion about telepathic phenomena and no trace of impersonation of the persons from whom telepathic messages come. Consequently it is a matter of pure imagination without evidence that such a process should be invoked here.

Again what evidence has the author that Mrs. Piper and similar cases are auto-hypnotic? There is not one iota of evidence for it. What there is in the records is against such a supposition. Mrs. Piper cannot go into this trance as she

pleases. She has tried it at times and could not succeed. There is not the slightest indication in all her phenomena that she can hypnotize herself. That external suggestion did not and does not play any part in it is proved by the fact that Dr. Hodgson permitted the phenomena to take their own course and carefully studied them with a view to ascertaining whether auto-hypnosis occurred. He found no evidence of it. He may have been wrong and possibly other students would form a different opinion, but those who have not had any personal contact with the case must have at least a little humility.

There is the constant insinuation, and even some attempt to show, that all these personalities in Mrs. Piper were developed by suggestion, and the author includes in it the suggestions of sitters. Now if he had had any extensive experience with the case he might have a right to indulge his imagination. But he seems not to have known that Dr. Hodgson anticipated this very accusation and for years conducted his experiments to refute the suspicion. He deliberately permitted the management of the sittings and communications to be conducted by the trance personalities and gave no suggestions of his own. He obeyed orders, if I may so express it. He obtained better and more intelligent evidence of the supernormal in this way than by any suggestions of his own and Mrs. Piper shows no traces of suggestibility of the kind familiar in hypnotic automatism. No, the author's animadversions are pure imagination, purely *a priori* conjectures which are ventured to protect an interest in the negative side. They are not the result of an intelligent personal knowledge of abnormal psychology and long investigations personally into mediumistic phenomena.

But we may concede in the argument all the secondary personality you please, and I do not care to dispute either the possibility or the fact that the entire setting of the supernormal facts is of the nature of secondary personality and you may ask and receive all the admissions you like regarding the role of suggestion, auto-hypnotic or hetero-hypnotic. I am willing to make a present of both of these and still insist that the telepathic hypothesis does not rationally account for

the acquisition of the facts which are revealed in this manner.

Subconscious processes are probably connected with all supernormal phenomena, as was admitted above. But that does not say or imply that we either understand and explain them thereby or admit that secondary personality in its ordinary character has anything to do with it. Secondary personality, in its application to such phenomena, is assumed to be a perfect simulation of thousands of people and events which the subject never knew! The ordinary simulation is based on normal sensory experience of the subject. But this infinitely rich set of secondary personalities attributed to mediums is not based on the subject's personal knowledge, but on knowledge transmitted to it from without by a supposed telepathy for which there is not one iota of scientific evidence! But let us concede that the impersonation is possible, that the facts once transmitted to the psychic can utilize the functions of subconscious action to express themselves in the physical world, as I am not at all disposed to deny this possibility. In my Report on the Piper case years ago I stated this and the whole difficulty of explaining the phenomena nevertheless. Yet this is absolutely ignored, as if my critic's position were new and original. The argument by which that view was criticized has been wholly ignored by him and for that matter by all others who have referred to the case. So also has this selectiveness with a perfectly rational conception of the end in view. It is occasionally mentioned, but not appreciated in its relation to the problem.

If we obtained only isolated incidents referring to the personal identity of deceased persons we might well admit the possibility and possibly the reality of the process of subconscious transmission of memories from the sitter to medium. But when it comes to the selection of facts with reference to personal identity the case is wholly different. In the first place we have no evidence whatever that one mind can read the memory of another. Telepathy, so far as it may be said to have scientific credentials at all, is limited to the present active states of the agent or person transmitting his thought. Such a thing as telemnnesia is absolutely without any scientific evidence whatever, and that the process must be, even to

suggest an explanation without an appeal to surviving consciousness. Nor does it help to indicate what Dr. Sidis has shown, namely, that there are subconscious images and states active during the simultaneous action of the normal consciousness. That only increases the author's difficulties in the face of this assumed selectiveness. Ordinary telepathy has some mechanical conceivability, owing to the fact that we may easily admit the possibility of dynamo-genic agency in present mental states, that is, dynamic power to produce effects. But we have no guarantee that memory is in any respect active in the normal type. The cases of assumed subconscious images active and not known by the normal consciousness are instances in which the normal activity is proportionately disturbed and are not evidence that the subconsciousness is active in the whole area of its memories. But conceded that all subconscious states are active. Yield all that the sceptic wishes to think possible. The fundamental question is in all instances why the facts impressing minds of mediums are so exclusively related to deceased persons, or so nearly so as to exhibit limitations not naturally attributable to a telepathy, which has to be made practically infinite to satisfy the demands of the facts actually obtained, and amazingly finite to explain its limitations and inabilities.

The author does not face this issue and discuss it. He does not tell the reader that Dr. Hodgson and myself have discussed his theory in full on this point. He takes up other aspects of it and where he alludes to one feature in it, namely, the apparently devilishness of such a process, he neglects to point out that it had been considered in the light of another aspect of the problem. This was that very many of the facts were not known to the sitters and by no possibility could have been known to them, so that telepathy with the subconscious processes of the sitter was impossible. The author's "telepathic suggestion" could not apply, and we indicated that any one still applying telepathy had to extend it to the capacity of mediums to read all living memories and to intelligently select the desired facts from them to represent the personal identity of certain deceased persons. The spiritist need not be troubled by an occasional incident acquired

supernormally and not representative of personal identity, if it be relevant to certain social relations between the living and the deceased, and this is the fact with many of the supernormal facts not strictly proof of personal identity in the first degree. But what the student has to face is the following facts.

(1) Telepathy of the scientifically admissible type does not explain the phenomena, assuming that it explains mental coincidences in the living, which it does not. This admissible form is that of the transmission of present active mental states. (2) The extension of telepathy to the memory or subconscious of the sitter, which we may call telemnasia, does not explain all the facts, as many of the incidents in evidence of supernormal knowledge are not known by the sitter. (3) The only "telepathy" or telemnasia that would apply is that which makes it a process of selecting the proper facts from the memories of any or all living persons. Nothing is clearer from the facts than this necessary extension of the hypothesis. The very selectiveness of this act from the infinite mass of human memories and subconscious states to impersonate a few specific relatives or friends of the sitter has to be conceived as an amazingly intelligent process. This intelligence knows what facts to select to palm off as memories of deceased persons, and yet with all this intelligence it either does not know their real source or it is lying about where it gets them. Its assumed ignorance of the source is incompatible with its necessary knowledge about their pertinence and actual source in the memories of the living, and we cannot but attribute to it a monumental amount of lying about their origin. There can be no doubt that this assumed telepathic process asserts that the facts come from spirits, and its intelligence in selecting the right facts to deceive us must naturally be regarded as fiendish and devilish, as its ignorance in the matter is inconsistent with its selective power, tho our telepathist assumes that he has been acute enough to discover its game, while forced by the argument to assume that his own subliminal is capable of playing any wonderful trick of deception on himself! Why may not this telepathy also be deceiving the sceptic? What immunity has he from

this maze of suggestion and illusion? Why accept and believe without evidence such an enormous telepathic process when a perfectly simple explanation consistent with the principles and facts of science is accessible?

Now in the face of this wonderful process with its selective ingenuity—the talk about “suggestion” from the sitter being about as relevant as gravitation or chemical affinity—the author finds it necessary to introduce a consolatory view to the reader in the assertion that “if it (psychical research) has not proved survival, it has most assuredly given mankind new and forceful reasons for clinging to the ancient faith. This it has done by enlarging and ennobling the conception of personality.” Personality is enlarged and ennobled by assuming that the subconscious which the author makes more fundamental and characteristic than the normal consciousness is engaged in the process of universal telepathy and lying about the source of its facts! If the subconscious in his conception were purely automatic he might escape this accusation, but the author actually regards “the self of which we are normally conscious” as “but a dissociation from the subliminal self”! a view the direct opposite of the psychopathologists generally and even of one to whom he dedicates his book. Abnormal psychology regards secondary personalities as dissociations from the normal self and for that reason abnormal. Here our author makes the normal self the dissociation and hence the abnormal, while the lying subconscious with its infinite resources in telepathy is the normal and the enlarged and ennobled personality which we are entitled to hope will survive death!

If the author had simply possessed the consistency and courage of one critic of my Report on the Piper case he might have avoided this rejoinder. The person in mind insists with Mr. Bruce that the phenomena which Dr. Hodgson and I have adduced are not due to spirits but are explicable by telepathy from the living. But she also insists that the whole process is devilish. She thinks our subconsciousness or secondary personalities can go about the world at will and carry on intelligent intercourse with the subliminals of others as it pleases, and hence that the subconscious minds of mediums

can filch information at pleasure from any and all living persons and that it knows well enough that it is not from spirits, but is deliberately deceiving us about its source. She is under no illusion about the ennobling and enlarging conception of personality involved, but frankly accepts it as devilish. She apparently believes in the existence of spirits, but what evidence she has no one knows. As to the alleged evidence for their existence, she frankly and consistently regards it as the devilish product of secondary personalities, or "facetious kobolds," as she calls them. It is not easy to answer this theory. It is much more consistent than this playing with infinitely deceiving telepathy and talking about ennobled and enlarged conceptions of personality, especially when you still cling to a belief in survival, after admitting that this enlarged and ennobled conception of personality is associated with amazing powers of lying and deception! Why a man can have no sense of humor in this position it is impossible to understand, straining at gnats and swallowing camels!

Another astonishing thing is that the author does not see that the existence of telepathy between the living is so much in favor of the spiritistic hypothesis, and his own assumptions favor this view far more than almost any other critic of spiritism. He expresses the view that all this work sustains the ancient faith which was that we do survive death. How he can take that view of the matter when he is discrediting all the facts and arguments in its support is curious. He ought to see that materialism has the field in all normal and abnormal psychology and that any argument against spiritism is so much negatively in favor of the materialistic theory which makes survival impossible. His faith in such circumstances is belief without evidence; and, without making any remarks about that intellectual condition of men and women, it is certain that we should put any business man or judge of the civil courts in the insane asylum if he had no better criterion for his belief and actions. But the author does admit the right to believe this possibility on the evidence, and he ought to see that (1) if we survive death in incorporeal form; (2) if telepathy between living minds can take place without the intervention of sense perception, and (3) if it is the subcon-

scious personality that is the larger personality that survives, with all its wonderful telepathic powers, it is only a question of the kind of facts obtained in experimental work whether the telepathy is not between the dead and the living. There may be all the secondary personality you please in the living, automatic or intelligent, if the facts are most easily and rationally explained by the hypothesis of a spiritistic source, that is the theory to admit as most possible. The intelligent unity of them and the appalling character of the devilishness involved in any other theory might lead us at least to tolerate that view as one to think about as an escape from a terrible indictment of nature, which is inconsistent with that view of evolution that assumes moral progress in the cosmos. But this aside, the author's telepathy more easily plays into the hands of spiritism than its opposing view, because spiritism makes unnecessary the selective devilishness of the process between the living and fully accounts for many of the limitations of the phenomena.

There is another *ad hominem* argument which can be used quite effectively against the negative tendencies of the author under review. It is that we do not require, as spiritists, to maintain any special theory or conception of the nature of spirit to defend survival. We can place it directly on the assumptions of our author. He brings forward the doctrine of Dr. Sidis and Professor Janet, that the subconscious states of the mind are active and energetic. The older view was that, in memory, our past experiences had perished, so far as active occupation was concerned. But the new view, as suggested by our author, makes them quite as real and existent as any present states. Indeed it gives them a kind of present existence. Now as spirit is nothing but consciousness, and as the author has faith in survival, this being the larger personality of the subliminal, the memories of all of us survive and are still active. It matters not whether we locate those memories in an "astral body," in St. Paul's "spiritual body," in the Leibnitzian and Boscovitchian spaceless centers of force, or in the universal ether, as some do, or as a stream of activity in the Absolute or God. The assumption is that they are there and exist quite as present streams of consciousness.

They are as such personalities as are our present and normal groups of mental states. All that mediums are supposed to do is to get into *rapport* with these memories, and this is the view of the author, so that communication with the "dead" is a necessary conception of his own point of view and not the opposite. The only possible escape for him from the acceptance of the view which he is criticizing and disputing is to boldly affirm the materialistic position which holds that all personality, conscious or subconscious, disappears permanently with that of the body. If he had not expressed a faith in a future life and in the encouragement of that faith by his own wonderful theories he might question this application of his own doctrine. But with telepathy implying the possibility of communication with discarnate consciousness, if it exists; with the assumption that it does exist, and also with the assumption that it is subconscious personality that survives and that it is in its nature active, there is absolutely no escape whatever from the simplicity and rationality of the hypothesis that the communication is with the deceased, except as materialism is assumed, which the author seems not to do consciously. All this will be quite consistent with the Pantheistic, the Pan-Materialistic systems, and the monistic view of Haeckel. There is only one philosophic conception with which this survival will not fit and that is atomic materialism of the Epicurean type as modified by modern science. Every other conception of the cosmos and the relation of consciousness to it makes it possible for personality to survive, and if psychic research facts "encourage the hope" of it as they do according to this author, it can be only because his own conception of personality and subconscious states make communication with the "dead" a perfectly possible thing, and the simplest thing in the light of the facts.

I am not here indicating that I believe in such a theory. We have no evidence that the mental states of living people are stamped on the ether, or that they are mere streams in the life of the Absolute or God, but such a conception of them must carry with it the implication of survival, since they are, on that view of their nature, not functional resultants of composition, which is the view of atomic materialism. That

conception of their nature once set aside, it is only a matter of evidence and simplicity to favor survival. If communication with those subconscious states be possible with the living, it is easy to conceive this communication with the incarnate consciousness, which, according to the author, must exist, and which he puts as a hope, tho his argument makes it a necessity, and then invents an incredible hypothesis to escape admitting the fact.

In conclusion, let me emphasize the fact that I am not unmindful of the great value of this book. It ought to be read most carefully by every one interested in perplexing mental phenomena. I have criticized it at length for the reason that I wish to recognize precisely the difficulties which all explanations have to meet, and especially to suggest to readers facts and doctrines which a work of so small compass could not treat fully. But whatever defects I may see in its theoretical discussions are not to be measured against its merits as a calmer and more rational treatment of them than is usual by two opposing schools of thought, the scientific Philistine and the theosophist. The author criticizes the scientist for ignoring the facts as much as he opposes the spiritist for his explanations. But the standing mystery of the book is its unswerving antagonism to spiritistic theory which is rendered perfectly possible by his own contentions. His admission that we may exist after death makes him disregard the only theory that can really antagonize communication with the dead, and his perfectly enormous telepathy, with apparently infinite powers of selection, with perfect command of all human consciousness for simulating the existence of dead people, cannot read the mind and memory well enough to make money out of the stock market!

To thus come up to the spiritistic hypothesis and display a most marvellous credulity about telepathy is one of the most wonderful illustrations of sceptical bias that we can imagine. We can understand why the materialist would have no sense of humor in such a situation, but for one who thinks his facts support faith to twist and squirm about for more complications and infinities than any one could charge to a spiritist, betrays a curious state of mind, one that a healthy

sense of humor would discover to be rather embarrassing, except for its respectability with the social set.

The man who does his own thinking will find the book a most valuable one. Nothing will give him a clearer idea of what he has to believe, and this without adequate evidence, to escape the spiritistic theory, and anything which shows him so conclusively how much he has to accept as an alternative will induce him to inquire further, unless he has more prejudice than most spiritists. This is precisely what psychical researchers desire, and there is everything to welcome in sceptical works which display more imagination and credulity than believers. But for this tendency it would hardly be subject to criticism at all, and we may well excuse this for the stimulus which it will give to healthy reflection.

A RECORD OF EXPERIMENTS.

By James H. Hyslop.

The following record largely explains itself. The reader will keep in mind that the experiments were with the Ouija board and were the result of personal curiosity mingled with the scientific. There was no special attempt to make them tests of the supernormal at first and only gradually did this demand grow upon the experimenters. It will be observed that the best of them were connected with the presence of entire strangers to Mrs. Quentin. The significance of this fact, in connection with the paucity of the supernormal and of secondary personality where its opportunities were great is commented upon in the notes at the end of the respective sittings. The other matter has a psychological interest as exhibiting the type of phenomena which we may expect in non-evidential inquiries. It is quite possible that, but for the questions pertaining to transcendental conditions of life and religious doctrines, the results might have exhibited much more of the supernormal. As it is, however, they manifest the usual conceptions associated with communications purporting to come from a spiritual world. What their value may be is left to the individual to determine according to his tastes. All that we require to say here is that they are not the work of intended deception on the part of the automatist. Any one is entitled to explain the non-evidential phenomena by fancy or imagination. There is no conclusive way to dispute that view, tho the time may come when psychology may have to give an account of hypotheses like this.

I do not mean to discredit such a theory, but only to indicate that it stands on the same level of all theories in such cases. It may seem to many that the alternative is between accepting them as the product of imagination and as the deliverances of spirits without qualification. But to the present writer neither alternative is compulsory. There

ing opposed to the supposition that both factors might enter into the result, as well as abnormal mental conditions on the part of the communicator. There is no evidence in these records that such an hypothesis is true, but if other records suggest it we may inquire whether its application here might not remove some of the perplexities involved in the kind of messages which represent a supposed spiritual world.

March 2d, 1906.

Present: Mrs. Quentin, Mr. M., Mr. Quentin and Mr. F.
Mrs. Quentin and Mr. M. working glass.

(Who is here?)

Mother. So long, so long.

(You like to talk oftener?)

Yes.

(What have you been doing since last time?)

Work, thought, growth.

(What is your work?)

Helping other souls, children sometimes.

(What do you mean by thought?)

We develop by growth in thought.

(How do you help children's souls?)

Infusing into their minds ideas of spiritual desires.

(Where do we come from?)

You are all portion of the great spirit incarnated at the moment of beginning mortal life.

(Is this great spirit incarnated in anything else except the human body?)

No, not the spirit, but life is.

(What is the difference between life and spirit?)

The greatest difference.

(Can you explain life?)

Li [glass jumped to word] life can be without spirit, spirit is mind.

(Do animals have spirits?)

No.

(Do animals live after death?)

No.

(Are we the only ones that live after death?)

Yes, but in the process of evolution more may develop.

(What do you mean by more?)

Ever living spirits.

(Are there any spirits in the universe outside of this world?)

No, such a chain of coincidences brought life here as can never occur again.

(Can you explain the chain of coincidences?)

Exact atmospheric conditions produced by cooling of the glacier ages, this is only one—the throwing off the moon by more rapid motion of earth is another.

(Do you mean life is only a coincidence?)

Of favorable circumstances foreseen.

(Do you mean the favorable circumstances were prearranged?)

Planned by the great mind.

(What has the throwing off of the moon to do with life?)

Not with life but with atmospheric conditions favorable for its development.

(Was the formation of human life the result of natural development or was it a miracle?)

There are no miracles; everything is the result of perfect laws.

(Did Christ perform miracles or were they myths?) [By Mr. M.]

Boy, they were the perfect understanding of natural laws.

(How do you know these things? You can't see the past.)

The past is present with us as well as the future. This is something you cannot understand.

(Would you care to give us a test?)

If you must.

(Can you tell us now what Mr. B. is doing?) [9:41.]

[9:43.] Reading in the library.

(What is he reading?)

Could see his mind but it is not given me to perceive material things readily. Mind was on psychics.

(Could you see anyone else?)

Did not perceive any other mentality. [The above is correct. Mr. B. was reading a book on psychics in library. Checked by telephone.]

(You said it is not given to your mind to see material things; Can some spirits see them?)

Can read easily closed books, but the condition must be exactly right.

(Can you read closed books?)

No.

(How can we get the right conditions?)

Impossible. Coincidences of many powers.

([Was a question between Impossible and Coincidences which we did not record.]

(Can you make another test?)

Yes, but the conditions were exact for the last and may not be for this.

(Can you see the clock?)

Yes, through your minds.

(Are you there?)

Yes.

(Who is this, Mother?)

Yes.

(Will you go and see what is in Mr. B.'s mind now and try and give us a full description of what he is thinking?) [10:05.]

[10:06¼] This is in his mind. "I hope this will be successful; Can I impress my thought on Edith's mind." Book of poems, I think, but am not quite sure.

(What about the book of poems?)

He opened it.

(How do you know it is a book of poems?)

In his mind.

(Any particular poem in his mind?)

No. [Mr. C. was thinking of golf, but was hoping that Edith would read his thoughts correctly.]

(Who is in this room?) [L. H. F.]

Do you mean of this world of yours?

(Who of your world?)

Only myself.

(Who of our world?)

Three.

(Can you name them?)

Yes, of course. Do you not understand they are all distinctly in your mind?

(Can you see nothing but what is in our minds?)

Not the smallest thing.

(Do you remember French?)

No, that has been tried many times but not successfully. [This seems to be an answer to the next question which we all had in our minds and had discussed.]

(What have you to say about mediums who speak in languages they know nothing of?)

Low order of mind is more easily influenced, less complex.

(Have you forgotten French?)

Not altogether but as neither of you is proficient it would be very difficult for me to do it now.

(What does Homologate mean?)

Man together. [Wrong.]

[Mental by L. B. F.] (Why cannot I work the board?)

Yes.

[Mental by L. B. F.] (Can I work it with Mr. M.?)

Do not think so.

(What don't you think?) [By Mr. M.]

Cannot convey the question from Lewis' mind to Edith's. [Lewis is a deceased cousin of Mrs. Q.]

(Why not?)

There must be some things I cannot make you do.

(Can't you tell us the question Lewis asked?) [By Mr. M.]

No.

(Do you know it?)

Yes.

[Mental by Mr. M.] (Who is sitting at the table writing?)

[Mrs. Q. and L. working the glass.]

Not for a long time.

[Mental by Mr. M.] (What time is it?)

Yes.

(What is Edith thinking of?)

Edith. [Correct.]

(What is V. thinking of?)

Bobs. [Only indirectly.]

(Is Sarah C. here?)

No.

(Can you summon her?)

You can.

(Will Sarah C. come here? Anybody here?)

Sarah says she has none of this power. She cannot perceive your minds.

(Why can't she perceive our minds?)

Not sufficiently developed.

(Ours or hers?)

Hers.

The first interesting incident is the communicator's denial of the persistence of animals after death. This is usually affirmed in alleged communications. But the communicator when living did not believe that animals survive, while Mrs. Q. is sympathetic with the view that they do survive. The use of the word "boy" was very characteristic as she always so addressed the sitter when she was living. The remainder of the record explains itself. The Lewis mentioned was deceased and was Mrs. Q.'s cousin.

March 21st, 1906.

Present: Mrs. Quentin, E. Z. B. and Mr. Q. Mrs. Quentin working glass.

(Is Grandma here?)

What do you want of me?

(Can you go to Niagara and find out what Bessie is doing?)

Try, hate tests. [Time 8:30 P. M.]

(Is my mother there?) [By Mr. Q.]

Yes, dear child, I am near you always.

(Why am I interested in scientific questions?)

Inherited tendency of mind. You know, I loved it and so does your father.

(Can B—— work glass?)

I do not know.

(Is my mother in the spirit world?) [By E. Z. B.]

Yes.

(Is she happy?)

Yes, yes. Much happier than you can know.

(Can she speak to me directly?) [By E. Z. B.]

Very confused. She was confused in her head when she passed out and has not grown clear.

[Memory had very much failed for some time before death.]

Reading some lessons [it] think, Bessie [Time 8:45 P. M.]

(Is my father with you?) [mother] [By E. Z. B.]

Yes, of course just as we were in your life. E. Z., E. Z. You know I did not think just as much of the best things as your mother did.

(Can you identify yourself to me?)

I did not want you to take up your present profession. [Correct.]

(Can you give me another test?)

I see things differently now. I wish I had not been so determined that my way was best.

[E. Z. B. says that if we had known his father we would know this as a characteristic answer.]

(Do you ever visit the old farm?)

Often. I followed your mother about day after day. I was with her when she passed over. [Pause.] Sat in my old chair by the sunny window.

[Used to sit in old chair often, but E. Z. B. does not remember sunny window.]

(What are you doing now?)

I have my work but it would be hard to explain it to you. How you have changed. I can see you well as if through a veil.

(How have I changed?)

Older, stouter, no mustache. [Mrs. Q. did not know E. Z. B. used to wear a mustache.]

(Can you see the other children?)

Yes, one in spirit with us.

(Not that one, the other ones here?)

We see them all and watch them anxiously.

(Are you troubled about any of them?)

Why does he not do it, but we are not as troubled as you because we see the end.

(You answer, one in spirit; Where is the other one?)

I meant one in sympathy of course. We have the two here, sister.

(Can you tell me anything about the end you speak about in the answer you gave before?)

We only get the influence of the final development of character which will go through deep places but which comes clear in the end. You know we cannot see the future but the influence projects itself.

[Last four correct, but perfectly unintelligible to any one but E. Z. B.]

(Can you bring any message to me now from Mrs. B—— as to what she may be doing or thinking now?)

Try. [Time 9:45 P. M.]

[Mental by E. Z. B.] (Can I get any communication from A. B.?)

No.

[Mental by E. Z. B.] (Do you mean that you will not talk to me?)

Long ago.

[Mental by E. Z. B.] (Have you met my Mother?)

Cannot tell, am hazy about it.

(Who is talking?)

Abigail.

[Mental by E. Z. B.] (Mother, can you tell me if A. B. forgives me?)

Yes.

[Continuation of same question. Mental.] (Please write the name.)

Before long.

[Mental by E. Z. B. Not recorded.]

[Time 10:00 P. M.] Not Elizabeth is thinking of you and wishing you would come home—she said she was tired and going to bed.

(Whom do you mean by Elizabeth?)

Name wrong, can't get it.

(Why not. Who is talking?)

Father.

(Don't you know my wife's name?)

Mary.

(Won't you try again?)

Can't get it. Mar.

(Can't Mother help you get her name?)

Fanny.

(Did Mother suggest this to you?)

Can't get it.

(Did Mother suggest the name to you?)

No.

(Ask Mother to get the name for me.)

Ellen.

(Can't you give me a test by writing this name?)

Am trying but can't get it, Jane.

[Note: Father did not know name well and Mother not clear.]

(Is my father here?)

Yes.

(Are you satisfied I have done right in not making any profession of religion?)

Your mother says she sees your mind clear as day and she knows you are well in every sense of the word; that is, mentally and morally.

The sitters present were entire strangers to Mrs. Q. and it will be remarked that the results were entirely evidential. All the facts stated through the Ouija board were declared by them to be correct. This was very reluctantly admitted by them, as they did not like to believe in the apparent interpretation of the phenomena. It is interesting to remark that the success was better than it usually was with her own intimate acquaintances. Where secondary personality had abundant opportunity to simulate well it failed, and when it could do nothing the supernormal appeared.

May 4th, 1906.

Present: Mr. and Mrs. M., Mr. B., Mrs. Quentin working glass.

[No question asked, but thinking whom we should call up and were talking of Julia.] ["Julia" refers to Stead's "Letters of Julia."]

G. P. ["G. P." are the initials of George Pelham, who was the chief communicator in Dr. Hodgson's Report on Mrs. Piper.]

(What have you got to say to G. P.?)

Julia is all right and perfectly possible for Mrs. Q. to do likewise. Oh, if she only would, it is so much easier than this.

(What is Julia's last name?)

Don't know, did not know her on earth.

(How do you know her now?)

Not well. Our ways of knowing are very different from yours.

(You say animals are not in your life and Bishop Wilberforce says they are, who is right?)

Let me explain; I said your animals die, they do, with us the desire for a thing creates it at once.

(Is it any pleasure to you to know that your friends are thinking of you?)

Of course, that is what makes some unhappy, because they cannot get any communications from those they love. Oh, if the world is only ready, it will be such a great thing to do it easily.

(How can we tell when the world is ready?)

None of us can tell, those things are all in God's foreplan of evolution, when the time is ripe it will come about.

(Do you in your world cherish hard feelings against those who have injured you in this life?)

Yes, those things have to be overcome here as well as there.

(Do you still cherish hard feelings against those who have injured you, but now repent?)

No, that is part of our heaven to forgive royally, perfectly. Is it not hell enough for anyone to perceive absolutely a sin and its consequences and heaven enough to feel the well done in the divine smile?

(Do you ever get discouraged?)

Never, never, with our glorious end in view you know it rests with us absolutely whether we shall lose or kill it or whether we shall save it.

(What do you mean by IT?)

Our own souls, read "your own souls in that first answer beginning never."

(Would the encompassing love of the universe allow a soul to lose itself?)

Yes, alas, alas, after all is done some will not be saved, it is the immutable law of nature retrogression.

(What becomes of the souls that are lost?)

Spiritual spark dies. I cannot explain this second death, it is beyond your ken.

(Are you given plenty of opportunity?)

More than plenty, indifference at first is the beginning of the downward road, you who have the desire so strong in life to know and find the truth need have no fear.

(How can we be happy if some are lost?)

When we have done our best and gone down into a veritable hell with a sin sick soul there is comfort in feeling all has been tried, you must not look for happiness except through effort.

(What do you call hell?)

Hell is a condition.

(Does it last forever?)

The condition lasts of course shorter or longer for individual soul.

(Do the souls of dead Catholics need masses said, as per story, to keep them at rest?)

No, no, that was only projected materialization, that thing often happens.

(Is Frances C——'s little Frances there?)

Yes.

(Who is caring for her?)

Her grandmother.

(What is her grandmother's name?)

Mary. The child is very lovely and very fond of the Grandmother, she develops spiritually quickly.

(Do you know her grandmother's last name?)

No.

(Has she anything to say to her mother?)

Tell Mama not to fret. I am glad to be here, it looks so dark and cold down there.

(Do souls lose hereafter by not having a longer material experience here?)

This depends on the individual soul, some are fitted for spiritual development at once, some are not.

(Does a highly developed soul spiritually die more easily than others not so?) [refers to physical death.]

Some souls are held tighter by their material envelope, the soul most in touch with its spiritual environment sheds its material body most easily, don't misunderstand this, it is partly a physical process not a mental attribute.

(Does this tire you?)

It exhausts the light after a time but does not tire in the sense you mean.

(Summon Grandfather Oppenheimer.)

Who? [This not understood at first.]

(W. H. Oppenheimer.)

W. H. O.

(Any message?) [By Mr. M.]

Do not let the boys fool with pistols. [good.]

(Can you identify yourself to us?)

I am glad you buried my old wooden fingers. [good.]

(Give us another identification?)

Do you remember how Harriet used to make me get up to air my bed every morning, strip of carpet. I tell you I toed the line. [good.]

(Do you see the boys?)

Yes, in your mind. I am no good on theology or ethics, you must go to your mother for those things.

(What are you good on?)

Just simple things.

(Summon Mr. Robert B.)

R. B.

(Can you give us some identifications tonight?)

Gave the only one I could think of, that was a good one and ought to suffice.

(Try and give one more?)

So long, started Sam in business much against my will.

The notes in the record make this sitting intelligible without special comment, except the message "Who." The intelligibility of this would have been clearer if it had been written at once as in the second effort. The communicator had always used his initials as making the relative pronoun and often played tricks with it. The names and incident were known to Mrs. Q., so that we can only mention their psychologically characteristic nature.

June 17th, 1906.

Present: Mr. L., Mr. M., Mr. and Mrs. J. W. Mrs. Quentin writing.

(Who is here?)

I am here as ever dear children.

(Summon G. P.)

All right, G. P.

(Give us some quotation from this book and name page.)

"Heaven lies about us in our infancy," beyond the middle about 200. [Not in that book.]

(What book is that quotation in?)

Oxford. Look in the other. "Brides of Mavis Enderly Come Up Lightfoot, Come Up, Whitefoot." About the middle. [Quotation correct, but at *end* of book.]

(Ask for Dr. B———. [By J. W.]

Well, my boy, what can I tell you?

(Who is writing?)

M. B. [Not known.]

(Who gave you the information you wrote me after I came to N. Y.?)

Got it in a very roundabout way from two or three different people.

(Tell me the initial of one of them?)

S. M. [J. W. does not know if this is correct.]

(Give me the last initial of the man named Grant?)

L. [Not correct.]

(Give me the name of one.)

Samuel.

(Can you remember the last name?)



No. John was not there. But I would rather not name them because it seems needless prejudice. The incident is past, why bring it to memory again?

(Where is Harry P——?)

West. [Here J. W. broke in and said he was at West Point and so spoiled the possible ending.]

(Summon my uncle and give us his name.) [By L. W.]

William. [Not correct.] [It is thought that the grandfather's name was William.]

(Who is this?)

Grandfather.

(Whose?)

John. [Correct.]

(Identify yourself.)

Did not come to this country till well on in years. [J. W. does not know where he was born.]

(Where were you born?)

England.

(What part?)

Surrey.

(What town?)

Can't give it. [J. W.'s grandfather was an Englishman but he does not know where he was born.]

(Have you anything to say to J. W.?)

Live straight as we all have done before you.

(Get Uncle Harry.) [By L. W.]

Here.

(Can you identify yourself?)

Do you remember the Christmas trees when you were a tiny girl, at your grandfather's? [Correct.]

(Have you seen Grandma? Tell me something about her.)

She is well now.

(Tell me something for Aunt Louise.)

Do not fret. Time at the longest is short. We shall be together always.

(Ask my Grandmother to identify herself.) [By L. W.]

Dear little girl, how I loved the children. [L. W. says this was just like her and correct.]

(Who writes?)

Louise's Grandmother. I do love your children and watch them constantly.

(What is your name?)

Mary. [Not correct.] Do you remember coming to stay with us alone? [Not known who Mary is.]

(Do not understand.)

When your Mother was sick; when you were small; ask her.

(Where is Carrie?)

With me. [She had a sister Carrie, L. W.'s aunt.]

(Where is my sister Carrie?) [By L. W.]

I do not see her distinctly.

(Ask my Grandmother what she died of?)

Stomach. [The doctors disagreed.]

(Get my Grandmother W——.) [By L. W.]

Go ahead, my boy.

(Identify yourself.)

Horses ran away. [He was very fond of horses but J. W. does not remember this incident.]

(When?)

With your Grandmother and me. (Where?) Baltimore.

(How old was I?) Five. [Baltimore and age are correct. Mrs. Q. knew nothing of them.]

(Tell me more?)

I was interested in your school. [Correct.]

(Tell me something I can remember?)

We went to games together.

(Who is writing?)

Father. Your Grandfather cannot recall life easily because of his illness.

(Whose Father?)

Maternal.

(What is your name?)

Robert. [Correct. This was J. W.'s Great Grandfather on maternal side. Name not known by Mrs. Q.]

(What was your daughter's name?)

Mary. [Incorrect.]

(You have made many mistakes. Will you straighten them out?)

Robert, your grandmother's father.

(You wrote of incidents which occurred when you were dead; how do you account for that?)

I answered for your Grandfather, who could not reply.

(Summon Uncle Harry.) [By L. W.]

Here.

(Who is my guardian angel?)

Her name is Lucia.

(Who is Lucia?)

A Spirit.

(Where is Lucia?)

She inhabits your inner consciousness at times, and is ever near.

(Who are you with?)

All of those who have gone before.

(Who is J. W.'s guardian angel?)

Noel.

(Male or female?)

Male.

(Who is Mr. L.'s?)

Elon-man.

(Did he live long ago?)

I cannot go into those details; you must summon someone else.

(Summon Ralph Johnson.) [By J. W.]

Ralph.

(Identify yourself.)

Fraternity. [No meaning.]

(What do you mean?)

My fraternity. I have it at heart. [J. W. does not know anything about this.]

(How did you die?)

Accident. [Correct.]

(What sort?)

Sudden. I hardly realized I was here. When I awoke I thought I was still alive.

(Where was the accident?)

Train. [Ralph W. was drowned on La Bourgoyne.]

(You were drowned at sea; why did you say train?)

Tried to convey means of transportation to medium.

(Give me another identification.)

Tutored in Latin. [Correct.]

(Have you anything to say to me?)

Do you remember our talks over our smokes? [J. W. does not think they ever smoked.]

(Summon Mother!) [By Mr. M.] (Tell us of guardian angels.)

You have been abusing your light this evening. You must not do this if you wish to continue. Your medium wants to get good results so earnestly that she strains for a point and defeats our object.

(How has she been abusing her light?)

Trying for indefinite results from too many people. Things no mind was sure enough of itself.

(Tell us more of Guardian angels.)

I told you a great deal the last time we talked of them.

[Mr. L. asked.] (Why has my feeling of my angel's influence diminished of late?)

You only think so. In reality you are more used to the voice and further away from the clearer light of childhood.

(When conscience speaks, what is it?) [By J. W.]

That is the voice of your guardian, warning.

(Did Mr. L.'s guardian angel live ages ago?)

As you count time, yes; with us time is not.

(Who are my guardian angels?) [By Mr. M.]

I took the place of the one you were born with, by special permission.

(What was the name of the one I was born with?)

Aloe— A lovely spirit so named because of her earthly experience—of this I must not tell you more.

(Why have you never spoken of Alice to us?) [By Mrs. Q.]

I have been so anxious to use all the time for your enlightenment, there is so much to learn. Alice is a beautiful spirit—she was from the moment she was born—she was ripe for the spiritual atmosphere early.

[Mr. and Mrs. J. W. and all the facts relating to them contained herein were quite unknown to Mrs. Quentin.]

This experiment the reader will observe was a most excellent one. Mrs. Quentin knew absolutely nothing about the two persons who may be called the sitters. The notes in the record sufficiently explain the pertinence and correctness of the messages in many cases. The mention of the names of Guides has the usual characteristics about it. The names are enigmatical, and there is nothing whatever in the past reading or experiences of Mrs. Q. to give an easy explanation of it. If she had been familiar with the literature of Spiritualism, which she is not, having read little or nothing on it, we might understand this coincidence with the ideas of spiritualistic literature in the past. But it is a curious feature of the phenomena that secondary personality should have to bear the responsibility of so common a characteristic the world over.

I repeat to the reader Mrs. Q.'s ignorance of the persons present and of the incidents appearing as messages through her. The success is again in marked contrast with her work when her own relatives are present and when secondary personality might be supposed to have been abundantly qualified for supplying data for simulation of spirits. Just where the sceptic would expect her to show limitations she is successful in producing supernormal information and where she might simulate it in accordance with the sceptic's confidence in the wonderful powers of the subliminal she shows no special evidence of this at all.

May 31, 1906.

Present: Mrs. Quentin, Mr. B. and Mr. M.

[No question was asked but it was suggested that the glass might move by itself. It wrote,—]

Mother, if you did not do this our answer would be confused with the thoughts of your minds.

(Can Mrs. B. give Mr. B. the message she was trying to give through Miss B. the other night?)

I do not think there was any, it was so confused. I think your father meant something else.

[By Mr. B.] (Who is my guardian?)

Azeel. This is a very interesting subject because you all know these guardians as part of yourselves and know them so well.

(Who is talking?)

Marietta.

(How do we know them?) [Referring to guardians.]

I will let Matty answer that because she loves so to go into the depths of your minds and it is her province. [Pause.] They have been a part of our very being since the beginning. You think they are a part of yourselves, but in reality they are constantly talking to you through your sub-conscious minds, and influencing you for good. I have been striving ever since I left you to get your minds in these directions and I am only just succeeding.

(Is it right for us to go to communion in the _____ Church in view of your communications to us covering the divinity of Christ?)

The communion service is not of divine origin at all. It is only in memoriam of the greatest and most nearly divine man that ever lived. If you look upon it in this light it will remove your scruples and you can do as you please. I do not consider it an important point, it has become one of the forms and forms help some people.

(What advice would you give us about church?)

You must uphold some organization. A churchless community would lapse into horrible immorality. Some minds must have it and you must do all in your power to help organization.

(Should we leave the _____ Church and form a new organization or stay in the church, unbelieving the doctrines?)

All religions are but sects of the great religion. If you undertook to form a new sect it might be pure in your lifetime, but would soon degenerate. Better do the best you can with what you have and sow the seeds of truths strong about you as you go, where Christ did not succeed you cannot hope to.

[It was here suggested to try the test of having the spirits tell

us the contents of a closed box. V. M. took a magazine from the table and asked "Hatty" if she could not read, to send someone who could, as G. P.]

[In a short time the glass wrote:] "SCHOOL."

(Who is writing?)

G. P.

(What page is "SCHOOL" on?)

Sixty-eight. [This was correct.]

[V. M. took another box and said, "give us a quotation on p. 70 from book." Book was "A Woman's Hardy Garden."]

[Glass wrote:] "Plant your borders first."

(Not on page 70, what page?)

Ten "O." [Not on page 10 or 100.]

(Quote from this book.) [Foolish Dictionary.]

Appendicitis, a modern pain costing about four hundred dollars more than an old-fashioned stomachache, Page 5 or 6. [Perfectly correct.]

(Please try one more and quote from book M. B. was holding?)

"The Mettle of the Pasture"—Down the garden path in the evening dusk, she was beautiful, first page.

[Book right.] (Quotation not on page one, try again?)

Idea only.

(Please give us some quotations from some book in book case. Tell us book and shelf it is on.)

Sixth book from left, second shelf, "Blow thou winter wind," Page three hundred and sixty-five.

(Which case?)

Third case from left. [Page 44 would have been correct. Book correct.]

[It was noted that the tests were not always right. In the last, the place of the book was right and the quotation, but not the page, the glass then wrote.]

MISTAKE, but I do not promise to succeed every time.

(G. P. was asked to quote from another book telling us place of book, page, etc.)

Fifth on third shelf, second case, left, Dumas' "D'Artignan Excels," page twenty-nine.

[Book in position described was Dumas' "Count of Monte Christo," we could not find the quotation on page twenty-nine.]

[Then the glass began to write without questions being asked.]

"Theology," "Nineteenth Century Questions," "Animals have souls," page two hundred and thirty-five, fourth shelf, about middle second case right.

[Following the directions given, we found "Nineteenth Cen-

ture Questions," by Freeman Clark in the place described, but could not find "Animals have Souls" and asked again what page.]

Middle of pen, put the Book down and let it open.

[This was tried and did not succeed and we asked for further directions.]

Little before middle of book "Have Animals Souls" on top of page. [Correct.]

The notes in the record sufficiently explain the strength and weakness of this sitting. The experiments were those of clairvoyance and have their weight. How much Mrs. Q.'s memory of any special case from casual reading of the book may have affected the result will have to be left to individual judgment. To test her against objections of this kind, books that she never saw would have to be used. This was actually the case in some instances of success, and the errors in others rather favor such limitations for subconscious memory as would make many claims for its powers worthless.

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A COLLECTIVE CASE.

[The following extraordinary set of coincidences connected with the death of a son shows a singular convergence of premonitions and coincidental dreams. The gentleman who reported it wrote me that he was in possession of the facts and that, if I deemed them worth the trouble, he would be glad to write them out for me. My response to him brought the following reply, which I copied and sent to him for corrections. The only changes made in it by him affected a few words and statements which he said made the account more accurate. The gentleman was at great pains to make the story as correct as it was possible to make it. The gentleman is a religious man and occasionally introduces his interpretation of the phenomena into the narrative. This will not injure it for those who wish evidence of sincerity in the story. The important point for us is its corroboration. Other members of the family, some of them living at some distance from Mansfield, supply this confirmation.—Editor.]

Mansfield, Ohio, September 25th, 1907.

Dr. James H. Hyslop,

My Dear Sir:—In many things probably I am a disbeliever of what you teach. But my dear boy was called home about 2 years ago—and if you should hear all the dreams, manifestations and so forth at and before his death—you would declare there were never so many in any 5 cases. Dreams of friends far away—manifestations and things that I would declare were not true if I did not know they were true.

.....

The following is the reply to my request to send me the facts. I give only the initials of names, as publicity is not desired.

Mansfield, Ohio, Sept. 30th, 1907.

James H. Hyslop,

My dear Sir:—In reply to yours—1st for science sake I give you a few brief points in my dear boy's case. When you read and consider I want your written opinion. If ever anything is written about it I want a copy—I see you have one book you publish and I want to know the price. I would be pleased to read it.

I will give a synopsis of the characters in this case.

Geo. W. C——, father of Perl J. C——.

Nettie I. C——, mother of Perl J. C——.

Lola C——, only sister of Perl J. C——.

Fred A. C——, brother of Perl J. C——.

Ella B——, sister of my wife.

Lydia C——, wife of Corydon C. C——, a brother of G.

W. C——.

Belle C——, wife of Wilber C——, a brother of G. W.

C——.

Parkie, a brother of Perl J. C——, and who died 18 years before.

Thomas J. C——, a brother of G. W. C——.

Don C——, a brother of Perl J. C——.

1st. I have heard of dreams, manifestations and presentiments. But was somewhat of a doubter until they came under my own observation. If I did not know they were true, I would not believe them. But I know they are and the only explanations I can give is that they are divine.

Perl J. C—— was killed and cut to pieces by train of cars, Nov. 27, 1905, aged 21 years, 5 mo. and 10 days. He was a great traveler. He had been in nearly every state in the union, over most of Canada, and in every country of South America. He had just been home 10 days after a two years trip in the last named place. He knew no fear. On Sunday evening after his return home and before his death—he pulled up his sleeves and said, "if ever I am killed and you can't identify me, look at this tattoo on my left arm."

For six hours after his death he lay at the morgue—not identified and within only a few feet of his mother and sister. He had been away two years. Scarcely any one knew him. He stopped at a restaurant and got a lunch. Allen Schwab was at the counter and was well acquainted with Perl. When Perl was killed he was cut to pieces only his head and left arm were intact. No one recognized him. But Schwab thought all the time it looked like Perl's hat. He said to himself, "as soon as my dinner is over I will go up and get Thomas J. C—— and take him over to Morgue and see if it is not Perl." He did so and found that it was Perl. I was on the road and away from home. When the news

reached my wife she became frantic, and sent my boy to the grocery and Dr. D—— was there. When told of Mrs. C——'s fears, he said to Don, go home and tell your mother it is not Perl and to dry up her tears. Dr. J. L—— was there also and my wife asked him to go over and look at the boy's left arm and see if such and such a tattoo were on his arm. He reported that there was.

Now why did Perl show it, the tattoo, the night before? Why was it only his left arm was cut off his whole body? All the rest was ground to pieces. Can any man explain this? Another peculiarity on his part was he always carried a bundle of letters from Miss Rose B——, of Menominee, Mich., to whom he was to be wedded in the coming April and he also always carried identification cards. When we asked the Coroner if anything was found that had been on his person he said nothing was found. We wondered, and after his burial I went looking around, found them in the book case. He had always carried these and had carried them all over South America. He was leaving then for a long trip to Marion and then Cincinnati, Ohio.

On Saturday evening Mrs. Ella B——, living at Toledo, Ohio, dreamt she saw my wife all dressed in black and sitting in a corner weeping bitterly. The dream came true to a letter—Toledo is 65 miles from Mansfield.

On Monday morning the day of his death—at 3 a. m. Belle C——, living at Parma, Mich., dreamt she saw Perl all cut to pieces. She was so positive my brother could not console her and she would not go to sleep. Parma is 150 miles away. They knew nothing of his demise until the Saturday following his death. On Sunday night previous to his death—Fred A. C—— was over 1000 miles away—on the ocean, he being in the U. S. Navy. Five times he got up in his sleep and the crew inquired what was wrong. He said, "there is something wrong at home. I know my brother is dead." They talked to him, and he fell asleep at 5 a. m. When he was called, the first thing he thought of was, 'we shall miss him but not forget him, there's a vacant chair at home.' The whole piece he said over and all the whole day he would sing this piece and could not get it off my mind. He never received word of his brother's death until Tuesday 11 a. m. He had written us of his dream. On Tuesday morning at 2 a. m. Lydia C——, 85 miles away, at Portage, Ohio, sprang up in bed and began to cry and my brother said, "Lydia what is wrong?" She said that she saw Perl and he was all cut to pieces. It was so plain. Everything was so real. She would not be comforted. She would not sleep and all day Tuesday her husband and she talked about it. We called them up by long distance phone Tuesday night at 8.30 P. M. to notify them that Perl would be



buried Wednesday at 11 a. m., Fostoria, Ohio. They related the above to us then.

But now comes what I deem the greatest test of all. From the moment my wife heard that Perl was killed her weeping was distressing. She could not be consoled. He was left at the Undertakers until Tuesday. I could not get home until late Monday eve. and my wife would not do a thing until I arrived. Her cries would be "Oh, and endless eternity." She believes in a Hell of fire and brimstone and Perl having been away so long, she did know how he had lived. No one could console her. He was brought home from the undertaker's on Tuesday. The family accompanied by the Rev. R. H. E—— only went in to view all that remained of our loved boy. His face and neck were all that was saved except his left arm. The Rev. R. H. E—— said he would offer a word of prayer ere we left the room. I saw that I had to burst in tears and turned to one side so my wife would not see me cry. I held her with my right arm. While the Rev. E—— was praying, my wife and Lola C—— said they saw the most beautiful light they had ever seen and it shone in his coffin and around his face, more beautiful than the rays of the sun, more bright than the brightest of arc lights. They thought that Perl was going to speak, to laugh. My wife bent over to hear him speak. But he spoke not.

Can any man explain this? It was the glare of the light of heaven. My wife left the room, her tears and sobbing ceased. She said, "I know now my boy is safe in that haven of rest."

We are poor—but all the wealth of the world would not purchase this one omen, if it could be sold. Oh how I imagine my dear boy begging God to send an omen to his mother that he was safe. The surety came. Two hours before his death he clasped his arms around her neck and kissed her good bye and smiled. How well she remembers that. But never will be remembered as this last smile, because it was from above. It was no sun rays, because it was raining and the heavens were blanketed with clouds and not one ray of the sun could be seen. She has told me more than 100 times that if it were not for this token she would be beneath the sod. She never could endure it.

Let us now go over my experience. I, being away, came home at 2 a. m. Tuesday morning. Perl had been away 2 years, and I wished certainly to have a long talk. We talked Thursday. Thursday night I dreamt five times that I should take a paper dollar I had in my pocket and go up and get \$100. insurance. Something would say, 'if anything would happen that day you are poor and it would help you to bury him.' All day Friday the same thought came to me. I disregarded the suggestion. Perl had one fault. I never said a word to him about it before until

the Friday before. What prompted me then, I know not, but I could not get it off my mind. At last I said, "Perl, do you know your one fault is condemned in the bible?" He arose and said, "I know it Papa and henceforth I will be a man."

As I said, when he was killed I was away. My brother, Thomas J. C—— called up the Chief of Police and said he should go to the Hotels and find me and inform me of his death. I was at Marion, Ohio, that Monday. When he informed me—I thought I could not endure it—I went to my room to weep—men came to talk and speak words of comfort. At last I started to go across the street—I will never forget it—His voice as plain as ever came and said, "Papa dry up your tears. I am happier and better off than you are." So plain, so positive, I thought it his voice. I called up by long distance phone and asked if it was true that he was dead. They said it was.

I worried some about his future, I admit. One night he came to my bed and said "Papa to convince you I am safe, I have brought you little Parkie and you know little children always go to heaven." He and Parkie looked natural, only Parkie had grown. I then worried because he was all cut to pieces. One night he came and said "Weep not. What we think brings sorrow and pain brings only joy and happiness." From that time I never worried on the subject.

Jan. 1st, 1906, I was sitting at the hotel, Marion, Ohio, and all at once a voice came and said "Take good care of Mother." It was so shrieking that, even to this day, I can feel it in my left ear. I went to my room and penned a poem, entitled, "Take good care of Mother."

Mrs. Ella B—— died Saturday evening, Feb. 3rd, 1906, at Toledo, Ohio. Sunday night at 15 minutes of 3 a. m. she came to my bed and said "I am now with Perl—he and Parkie are having such a good time." I did not know she was dead. That morning we received a letter that she was dead. I told my dream to my family so they would not say I made it up. She looked as natural as ever. Once Perl came to me and said "We recognize friends over here but how I do not know. I have not been here long enough to find it out. The first I met was grandpa (referring to my father) then others came." We had a long conversation on Friday before his death. He said he did not blame me for my failure financially. He said he was perfectly satisfied about Fred and Lola—never mentioned Don. One night after death he came and said "the last conversation we had I said I was perfectly satisfied about Fred and Lola—but never said a word about Don. Now have Don preach Christ and him crucified as not one half of His love and kindness has been told." He has never come to me since. Now these are dreams and visions of

things I never thought of. Explain to me if these or anything else I can do will help you—you will receive them gladly.

One thing I forgot about Ella B——, I once did her a favor—when all friends seemed to leave her—I always will believe she came to me to repay that kindness. Well, as one writer has said, "If you have had a kindness shown—pass it on, pass it on; until in Heaven the deed appears, pass it on—pass it on—Pass it on." With best wishes to you and all mankind,

I am, respectfully,
G. W. C——.

The following letter was dated September 30th, but it was apparently written on October 1st.

Mansfield, Ohio, September 30th, 1907.

James H. Hyslop,

My dear Sir:—One thing I forgot in yesterday's letter. Where I said I did not believe my boy would ever come to me again you will note where he said in that last return—"Now I have given you sufficient evidence I am safe and I am satisfied; why need I say more." So I think I will never have a dream of him again. Yet I should like to.

Respectfully,
G. W. C——.

I wrote for the corroboration of the experience by the brother who was at sea at the time of Perl's death, and the following is his reply. He was at home when my inquiry was received.

Mansfield, Ohio, Oct. 3, 1907.

To James H. Hyslop,

My dear Sir:—On the Sunday night—Nov. 26, '05 before my brother Perl's death—I was on the U. S. Wilkes—I was restless all night—A ship mate asked what was the matter. I got up 5 times. I told him there was something wrong at home and I will soon find out. When I was called at 5 A. M. Nov. 27th, 1905, the first thought was that old song.

"We shall miss him, but not forget him, There is a vacant chair at home." All day I sang this—and could not eat—walked all the time, crew kept saying, be not so restless you never are. But I could not. Tuesday I received a telegram Perl was dead.

FRED A. C——.

In response to a number of inquiries regarding details that would make the story and its incidents more definite, I

received from Mr. C—— the following information which I formulate from his answers.

His son was killed in Mansfield on the Erie Railway. He was a moulder by profession. He had returned from South America about thirty days before and had been taking his lunch at the restaurant for ten days before his death. He had worked twenty days in Illinois. He was killed about forty feet from the restaurant. He had tried to jump on the train while it was in motion, and tho he was good at this, the attempt on this occasion was fatal. This was about 9.30 P. M. The members of the family and some five hundred persons attest the condition of his body. Mrs. B——'s dream about Mrs. C—— was on the Saturday night before the boy's death. The letter telling of her dream was not preserved. The whole family seem to have known of his habit of carrying identifying cards and love letters. It seems that the dream of insurance was for burial and the dream related to this son. There is a burial association which thus insures enough money for the burial of its members. The talk with the son about his fault was on the Friday just before his death.

The poem to which Mr. C—— alludes as having been written under a sudden impulse was on Monday night, January 1st, 1906. He says:—

“I was sitting in a room at a hotel in Marion, Ohio, and all at once the sharpest voice I ever heard came to me. It was Perl's and as plain as I ever heard it. He said: ‘Take good care of mother.’ I never thought of such a thing as coming from him and arose and looked around to see if any one was near. I found no one. I then went to my room and wrote the poem which I send you.”

The poem consists of seventeen verses and is too lengthy to quote. It is a somewhat rhapsodical in nature, and with defective meter, which Mr. C—— recognizes, but sends it without alteration.

The following statement about his daughter's dream by the husband shows a considerable discrepancy with the account of Mr. C——. But it resembles in that respect similar accounts of other experiences on record.

Albion, Mich., Nov. 3rd, 1907.

Dr. James H. Hyslop, Sec. American Institute for Scientific Research.

Dear Sir:—I reply to your letter. My wife did not really dream of his being killed; but of one of my brothers that was going to be hurt in some way; but it happened to be a brother's son instead. So I cannot give you much information in regard to his death.

Yours Respectfully,
WILBER J. C——.

The lady to whom Perl C—— was engaged, when asked to confirm the premonitory statements made by the boy before his death, writes that she had kept his letters stating these until about a month previous to my inquiries. She had then destroyed them. Mr. C—— had written me the following letter, which mentions the incident and it led to my inquiry.

Mansfield, Ohio, 12, 22, 1907.

Mr. Hyslop,

My dear Sir:—I can't find your letter so I write. I received letter from both my brothers. They confirmed what I said. But did not want to get their name in print. About 2 weeks ago Fred A. C—— rec'd a letter from Miss Rose B——. She said to him that Perl wrote to her he never expected to see him, Fred A. C——. He said he thought one would die. I wrote to her. I enclose her answer—so something must have told Perl he or Fred was going to pass away.

I am,
G. W. C——.

January 1st, 1908.

To whom it may concern:

What George W. C—— wrote of the incident on the night of November 28th, 1905, concerning my dream of Perl J. C—— is true.

LYDIA C——.

The mother, Nettie J. C——, and the sister, Lola C——, write to confirm the occurrence of the vision in the coffin, at the time of the funeral. They state that it has not been half described.

In response to inquiries the wife of the minister men-

tioned in Mr. C.'s letter writes in corroboration of Mrs. C.'s and her daughter's experience.

Feb. 13th, 1908.

Dr. James H. Hyslop,

My dear Sir:—I cannot remember distinctly all that Mrs. C. told me, but will give you what she related to me as nearly as I can. She and her daughter were standing by the coffin when there seemed to come a bright light about the face of the son as he lay there in the coffin. I think she said she had asked the daughter if she saw it and she replied in the affirmative. The mother had been greatly troubled to know whether or not her son's soul was saved and she told me she thought the vision was sent to relieve her mind and assure her of his being safe. She is a very nervous woman and felt if this had not brought her relief she could not have lived with the thought that he was lost.

Respectfully,

MRS. R. H. E.—

The following was dated April 2nd, 1908. It has an interest as a possible effect of grief. The previous narratives have more evidential suggestiveness. But the present one, tho standing alone, suggests the influence of emotional states on the sensory centers, as if the subconscious were trying to console the normal mental states.

April 4th, 1908.

Four weeks ago I had an experience that I never shall forget and one that I wish I had the power to describe. People may say it is imagination. But I had been crying several days about my boy. My wife came out and said I must quit. This was about 2 p. m. I was in the kitchen and she went out. She had no more than gone when my boy came from the northwest corner of the kitchen about four feet from the floor and waved the most beautiful white flag I ever saw. He was all dressed in white. His face looked as natural as ever. I could see him as plainly as day. I was going south in the kitchen.

G. W. C.—

CORRESPONDENCE.

INFLUENCE OF OBJECTS PRESENTED TO THE MEDIUM UPON THE COMMUNICATOR'S MIND.

The Editor of the Journal:

Dear Sir:—As I had hoped would be the case, my letter in the November *Journal*, upon this subject, succeeded in drawing out some responses and expressions of opinion from our readers. I should like, now, to say a few more words upon this interesting point, with the hope that, perhaps, still others may be induced thereby to write to the *Journal*, and express their views on this subject. Allow me first of all to say a few words in regard to the two communications that have already appeared in the *Journal*, in the March and May issues of the present year.

Mrs. Dayton's communication is of great interest and importance, it seems to me, no matter in what light we may choose to look at her facts. Whether we regard them as actualities or as mere empty and meaningless hallucinations, they are *to her* realities, *pro tem.*, and form a part of her visual field. As such, they must be regarded as mental facts, no matter whether there is any objective reality corresponding to them or not. As such, they assume their importance for psychology, which is therefore bound to investigate them, even if it conceives them to be mere abnormalities or hallucinations. But are they such? The fact that Mrs. Dayton has seen such halos or auras from her early childhood would seem to dispose of the ordinary objection, at any rate,—that they were the result of mere "suggestion"—that argument that has been so universally and, to my mind, so ineffectually urged ever since Richenbach's experiments. The fact that rays of some kind issue from the human body, and that they probably resemble more or less the descriptions of clairvoyants, etc., is to me very easy to conceive; in fact it would appear (to my mind) more probable than that they do *not* so emanate! This may appear strange to many; but when we take into account the fact that light is given off by certain organisms (fireflies, etc.); that certain physiological light in plants and in animals is known to exist; when we remember the unknown nature of vitality, of "human magnetism," of the N rays (which might possibly be perceived by clairvoyants, though not by the average man); when we take into account the fact that there may be numbers of other

forces in this universe of which we at present know nothing; when we remember that psychic capacity is almost invariably spoken of as "light" by the *soi-disant* spirits; when we remember that our greatest spiritual teacher was called "the light of the world;" when, in addition to all this, we have a great mass of experimental evidence in modern times, all tending to show that radiations of the kind *do* occur; it is, as I said, far easier—to many of us, at least—to conceive that some emanation or "aura" does exist than that it does not. I am not now arguing for the fact, but for the possibility; and I think that it would be a bold man who would state and defend its impossibility in the present state of our knowledge.

In Mrs. Dayton's letter there is found abundant evidence that emanations of the sort do apparently exist; of course the evidence in and of itself is not conclusive; but, in conjunction with a number of other cases of the same type, I think that we might at least treat the theory as a working hypothesis. Certainly no harm could come thereby; and we might be enabled to obtain much additional light.

Turning now to Mr. G. A. T.'s letter: I must confess that his point of view is not quite clear to me. Mr. T. seems to assume that some such influence as I have supposed does exist in the articles presented to the medium, and suggests that "the medium's apprehension of the object placed him *en rapport* with the communicating intelligence." That is what I supposed; the question was, *how* this rapport was established; what was its nature, and what was the actual *modus operandi* involved? Mr. T. suggests that "when the medium's mind is acting in certain channels, it receives impressions from external intelligences much more easily and completely than when working in other directions. . . . It may be conceived that the object in the medium's possession may induce that *rapport* or mental harmony which so facilitates communication." (p. 194.)

Now, I had always conceived that the communications would be facilitated if the mental impression of the object could be made to reach the mind of the controlling intelligence,—for, the facts apparently prove that to be the case. One can very easily see how the mind would be cleared and communications facilitated, (because of added associations), if the idea could once be conveyed to the communicating mind that such-and-such an object was *there*. The difficult question, and the one which I discussed in my former letter, was: how the idea was conveyed to the communicating intelligence that the object was *there*. Once get the idea of the object into the communicator's mind, and the rest would be more or less plain sailing. The difficulty is,—how does it get into the communicator's mind? If we could conceive that

the communicator actually *saw* the object, at the time, it would be easy to account for much; but there are several objections to this mental-association theory, which I stated in my previous letter. If the communicating intelligence cannot see the object, then how are we to account for the facts? Or again, if the communicating intelligence *can* see the object, and is totally unfamiliar with it, how are we to account for the facts? It seems to me that we are driven to accept some sort of aura-theory, or give up the explanation altogether.

But granting the aura exists, how are we to conceive that it operates? how influence the mind of the communicator? That is the difficulty, which remains as great as ever. I pointed out, in my previous letter, that we might conceive this influence (some vital emanation, perhaps), passing up the nerve-channels of the medium's hand and arm, and causing a certain and peculiar reaction within the medium's brain,—which reaction more closely resembled the reaction of the supposed spirit than the medium; *i. e.*, the functioning of the brain was rendered, *pro tem.*, more like that of the spirit (when alive) than that of the medium, and this would have the effect of clearing the spirit's mind, *pro tem.*—because it would take off a great deal of the strain of communicating,—in controlling the medium's nervous mechanism, so to speak,—and enable the spirit to avail itself of more concentration and energy for the process of thinking. At least, I suggested this as a thinkable hypothesis, and I had hoped that some neurologists might come forward and enter the lists as opposing such a theory; but none have done so! Have they any alternative theory to offer?

It may be contended, of course, that I have approached the problem in far too material a manner; that the perception of the object's influence or aura is not dependent upon the physical sense at all; but upon "psychic" perceptions entirely. I have no objection to such a theory, if anyone can state it in intelligible terms. It would seem incredible to me that the man's *mental* life was stamped upon and in the object; and if it was some vital principle, merely, that was perceived, how did this influence reach the medium's brain or the mind of the controlling intelligence otherwise than through the senses, or some counterpart of these? It is possible to conceive that mind can influence mind at a distance (telepathy), but can we conceive this blind vital influence acting in a similar manner? I hardly think so; and the fact that actual physical contact is needed would seem to indicate that such is not the case. At all events, until such evidence is forthcoming, we must remain sceptical on that point: but of the facts, there can be little doubt; and of their interpretation, it is earnestly hoped that some better explanation than my own will speedily be forthcoming.

HEREWARD CARRINGTON.

THE PERSISTENCE OF AURAS.

In a later letter to Mr. Carrington, Mrs. Dayton states the results of some further observations and experiments of hers, saying, in part,—when speaking of the persistence of the “influence” in objects:—

“As to its persistence, a night shirt of soft flannel, new, and having been worn not more than a week or ten days, unwashed, but belonging to a man cleanly, to daintiness, in his personal habits, showed an aura of peacock blue—characteristic of the owner—and about one and one-half or two inches in height. The garment was washed, scalded, frozen, dried out of doors, and ironed. Examination again showed a slight diminution, scarcely appreciable. (The amount or height, as one would say, has to be guessed at. In making observations alone, I can not measure it accurately, as, if I should get near enough to the article to do this, I could not see the aura, and can not remedy this, as I do not know how or why I see it.)

“I have in my possession an old hotel register, used in Iowa. The latest date in the books is 1884. It was brought to this city over eighteen years ago, and stored in our attic with other old books. It was brought to my home about one year ago. I have every reason to believe the book has never been opened since it was brought to Wisconsin, until a few days ago. In removing some of the blotter pages, I found two wooden toothpicks, pressed down between the leaves. I examined these for aura, and found that one gave off white and the other pinkish emanations. Folding the blotter pages together and examining them, I saw a dull, dirty, impure looking dark blue aura, not very profuse. Paper shows almost no aura. . . .”

ELIZABETH DAYTON.

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EXPERIENCES AT LILY DALE.

By Hereward Carrington.

Introduction.

[The following account was omitted from Mr. Carrington's published Report on the phenomena witnessed at Lily Dale, tho it was a part of it as filed in our office. It was not deemed desirable to publish it in connection with the physical phenomena that had been the subject of investigation. The reason for omitting it there was the simple one that the incidents here recorded are of a wholly different type from those which were commented upon in that Report. It would only have confused the issue in psychic research to have associated them with the subject and phenomena of that Report. Besides, there was another important reason for omitting them at that time. The facts in this account, whatever we may think of them, are not so striking and impressive as those of the physical type which had challenged interest. Those who are expecting physical miracles would not be interested in such tame things as are here recorded, and those who are looking for evidence of the psychical sort would not be convinced, if very sceptical, by incidents that have no better credentials than these. We desire in all cases possible to

phenomena may be suggestive, without accepting the judgment of the audience for their value. The phenomena must be reported by their own credentials under conditions that any one could observe, and that exclude the possibility of trickery, when the possibility of trickery is so fertile and resourceful in means.

Now Mr. Carrington did not pretend that the incidents reported in this paper were scientifically evidential. He was simply desirous of being fair to all aspects of the place and its phenomena. It was his judgment, and, from my general familiarity with these phenomena, I can quite readily agree with him, that the incidents in this account probably contain some supernormal facts. They at least have every appearance of being the right kind of phenomena, and as they are psychical, not physical, they present less objections to their credibility than the latter. They simply happen to have less certification than the scientific sceptic wishes to have before giving in his adhesion to the supernormal. But Mr. Carrington was reporting his findings, and it did not matter whether they gave evidence of the supernormal or not. His belief was that some of the coincidences were very suggestive of the supernormal and that it was only fair to say so. But it would have put them in a wrong light to have associated them with such palpable frauds as he observed in the physical phenomena. Their defective impressiveness, as compared with more evidential phenomena, would have caused misunderstanding as to his position, and of the importance of the incidents concerned.—Editor.]

Sunday evening, August 4th. Early in the evening I wandered over to the Auditorium, in order to hear what was going on. I found the platform was to be occupied by Mrs. A., a well-known platform speaker and test medium, whom I was anxious to hear. I was and am well aware of the methods often employed by such mediums, in order to acquire their information about sitters and persons in the audience, and I was keenly on the look-out for indications that tended to ~~that~~ in that direction, as well as those indications which I tried to point away from it. The report I wrote at the

time was, therefore, interspersed with possible explanations and doubts, and I have somewhat altered the original report in writing this review, because of the further and fuller knowledge I attained later on. This is the only report which I have altered in the least, save for some few verbal corrections.

Let me say, without further ado, that I am fully convinced that Mrs. A. is perfectly honest in her work, both public and private. Whatever the explanation of her power may be, I am convinced, both from a study of her work, and from personal conversation with her, that she is sincere in her belief; and that fraud does not enter into her mediumship in any degree. Let me enumerate some of the many facts that forced me to this conclusion, before proceeding with my report of her "tests," which thus assume a genuine psychological value, from any point of view; or however we may value them as evidence of the supernormal. My chief reasons for thinking this medium honest are these:

I have on several occasions been talking to Mrs. A., when a stranger would walk up, ask for a sitting, book it, and depart. Mrs. A. had no idea who these various persons were,—as I have good cause to know,—at least on a few of these occasions. Mrs. A. would book the hour of her appointment in her book, and the sitter would visit her at the appointed time. Mrs. A. never took the name of the sitter, and hardly ever remembered who her next sitter was to be. I looked in her appointment book, with her permission, and saw that certain *hours* were noted, but no *names* were mentioned anywhere. In view of the fact that a sitting was arranged for nearly every half hour throughout the day, it would have been quite impossible for the medium to have remembered each person, especially as she scarcely glanced at the person making the appointment; and, when she was interested in the conversation going on around her, paid practically no attention to him at all. I have frequently made appointments for strangers under these circumstances. Further, I may say that I managed to obtain a seat next to Mrs. A. at the dining table, and, in the course of ten days, we had got to know one another quite well. I may say that, as a result of

this close personal observation, I became quite convinced that the medium was sincere and honest; and I shall want some very strong evidence to the contrary, before I believe her guilty of any fraud. We talked and joked about the medium's *Blue Book*; discussed the fraud that was prevalent all over the country, and she, in a hundred ways, plainly showed that she was perfectly honest in her beliefs, and in her methods of working. I register this as my opinion, merely; formed as the result of, and warranted by, my close observation and personal acquaintance with this medium. With these facts in mind, then, let us turn to a consideration of the tests I heard on this first Sunday evening.

After some singing, a lecture, and some introductory remarks by the chairman, the medium was introduced. She pronounced a brief benediction, and then retired to a chair at the rear of the platform, and bowed her head on her hands. Two or three other ladies were on the platform, also occupying chairs. I since learned that one, at least, was a friend of the medium; and I obtained a sitting with this medium, the results of which sitting I shall give later on. Who the others were I do not remember. There was silence for a few moments, while the medium sat as I have indicated; then she arose, apparently "controlled" by a childish influence. I afterwards ascertained that this was an Indian girl, and a few words of greeting were extended to the audience. Then came the "tests." I made brief notes of these, as they were in progress, and somewhat expand these as I write. They ran about as follows, omitting all the trivial and unevidential talk, which I did not have time to note.

"In this part of the house" [pointing] "there comes the influence of a lady. She has a very gentle nature, tender, loving and kind. She was a great sufferer. She always remained indoors a great deal, went out very little, and grew thin and weak gradually. She was about as tall as my medium" [i. e., herself, the "control" or "guide" is supposed to be speaking, now] "her hands are white and cold. Do you recognize this description as that of any spirit you know?" [The lady indicated stated that she did recognize it.]

“To you, sir, or to the lady just back of you, comes a spirit. She dies from a disease of the stomach, causing her great pain. It seems to eat away her stomach slowly. At the end she could partake of liquid food only, and very little of that. Ah! It is for the lady. She” [the spirit] “died by inches, so to speak. She coughed a great deal before she passed out, but she did not die from that, but from stomach trouble. Do you recognize this description, madam?” [This was recognized.]

“To the gentleman next the lady, there come spirits of a lady and gentleman, together.” [Here the medium broke off, turned sharply to the right and said, apparently to another spirit, standing beside her, “Don’t try to control here; I can do this work,” etc. It was a very pretty piece of dramatic play, seeming to indicate that there were two spirits trying to control the organism at one time. Of course I indicate what was apparently happening, without in any way asserting that such was actually the case. The medium then resumed]. “They are both large in build and positive. There is also a younger man, a blood tie; he is in the family; a young boy; a brother; he is like you; dark and ‘fresh’ looking; he had a beautiful soul.” [Recognized].

“There comes a lady to you, sir [a gentleman indicated] and she says she is getting in touch with ‘my boy.’ She has controlled your writing. I go over the water, and I see a man and a woman. You’ve seen lots of the world yourself. The love of kin is strong with you all; and that’s what’s brought this spirit back. Do you understand me, sir?” [Apparently recognized, but it will be seen that this message is very general. Taken in conjunction with all the others, however, I do not think that chance guessing can be invoked as an explanation. With these factors eliminated, my reader must form his or her own opinions of the case and its value. Let us return to the tests, however.]

“Charlotte. . . . I hear that name called. . . . But I will go back to that gentleman there. The spirit that comes to me has a very white skin and long, dark hair. She has a classical face, striking. . . . I want to paint. . . . was she an artist? With her comes a beautiful woman. . . .” [Recognized].

"Charlotte. . . . I hear that name again. . . . I want to embrace and console." [The medium turns to a lady sitting on the platform with her, and puts her arms around her.] "I feel like a mother to you, I want to love and care for you, to look after you. . . ." etc. [This lady then announced that her mother's name was Charlotte; that she *willed* her mother to appear to her as a test; that she had then beheld an apparition of her mother, standing close to the medium; that this apparition had spoken, and said to her "you will hear from me before she is through," and vanished. It will be remembered that the medium had heard the name pronounced, apparently in her ear, once before the actual message was given her; and certainly is a most interesting case, if genuine. I have already stated my full conviction that the medium was and is honest; and I may say that I made it a point to cultivate the acquaintance of the lady, sitting on the platform with the medium behind her. She is a trance medium, Mrs. D., who is also, I am quite convinced, honest through and through, and with whom I subsequently had a sitting, which I shall detail later on in this Report. I cannot hope to impart this confidence in her honesty to others, on paper; and in any case we must assume that these facts were known to the medium, Mrs. A., as the two were friends; though I have no evidence that they were actually known, and probably were not. The reader must form his own opinions of the evidential value of the incident.]

"To you," [a lady indicated] "I want to go on my knees, and look up to you—but I am not a child. I am a grown person, a gentleman. I feel that I am throwing off a weight. He says that if he had been more humble here on earth it would have been much better. Try and overlook those things I did that tired you so. . . . I get the influence of a young woman; she loved children, and works with and for them yet. She died of. . . well, it's a delicate subject. Come to me after the tests are over and I will tell you more about it, if you like. . . ."

"I get the influence of an elderly gentleman—a father." [A lady indicated in the audience.] "He is a large man, tall; he did not care for these subjects much—not at all, in fact.

You have *two* fathers over there—a real father and one you called father.” * (Yes.) “And they tell you to build up your health, and everything else will be well. That is the most important thing for you to do now. . . .”

“A man comes to you, sir,” [gentleman indicated] “who seems to want country life all the time; he wants lots of fresh air. He loved animals. I see you selling a horse; you put your hand on its back; it’s a fine horse; did you ever sell one?” (Yes, after the Civil War I did.) (Is it a grey horse?) “No. . . its. . . They bring me the *shape* of a horse . . . and with him comes this large man with dark hair—a father.”

“I get the name Wilbur—Fred Wilbur. He is quiet and drowsy. He seems to have had long spells of sleep. Did he die in that way?” [The lady spoken to replied that she did not know; that he had died in a hospital. She then volunteered the remark that she heard he had taken poison, from the results of which he died. The medium hurriedly replied,] “No. Tell her that is wrong. . . I did not die in that way, so you may rest easy. . .”

“I feel full of medicine; as though I had been taking one drug after another. I feel thirsty and dry too. It is a man and he died of consumption. He is for you [indicating a lady in the audience.] You watched him die; you took the spit—if you will excuse the inelegant expression—on the cloth at the last. It was a blow in the life of a young girl. . .” [General messages of consolation, etc., followed.]

“I get a name; it sounds like. . . *Fifner*.” (Yes.) “There is a lady—you know; don’t get into an argument with her over religion. Talk about every-day things, but not about religion; do you understand me?” (Yes.) [There was a clapping of hands at this, as at several of the best points that were made; and the gentleman seated next to me laughed, and remarked to me that the lady addressed was a Roman Catholic.]

“To you, sir,” [indicating an old gentleman] “comes an influence. I see the letter W. . . . A man comes to you,” (How old?) “About. . . Younger than middle age.” (Yes.) “And he gives the name Will or Wilbur.” [The gentleman

then stated that this was his partner's name, and volunteered other information about him.] "He had a motion that he constantly made with his head—so" [indicating] "before he died." (Yes.) [The medium here stated that she felt there was someone present in the audience who was sceptical, and asked the gentleman just addressed whether she knew him, or had ever seen him before. He stated that she had not.]

"I see a very small woman, very neat; her hair drawn down to the sides of her head. She gives the name Hanna . . . Anna J. . . . Jenkins." [Not recognized.] "Charlie comes to you" [going back to the lady who had received the last test, see above] "and Charlie says it will be all right; and that you are not to worry about the matter that is on your mind. Do you know what that means?" [The lady replied that she did.] [Several minor and unevidential tests were then given, giving advice, consolation, etc. I did not take notes of this material, and so I am unable to give it here. When these were finished, the medium resumed:]

"I get the influence of a lady—Mary . . . Merley . . . (Marion?) [This question was put by a gentleman in the audience. The questioner then stood up, and stating that this must be his wife, addressing him. At this the medium became angry, asserting that he had spoiled whatever test might be coming to him, etc., and ending up with: "Get up on the platform and do the work yourself." At this the man subsided into his chair.]

[A test was then given by the medium to herself; *i. e.*, the *soi-disant* "Nellie," controlling her organism, supposedly, spoke through her, and gave a message to the medium herself. The supposed spirit was Nellie Mosher, a former friend of the medium. The voice was slightly changed, during the delivery of this message, but went back again to normal instantly. It was a very pretty piece of dramatic play, on any theory of the case. The medium then resumed:]

"Kate . . . she died of cancer. I see piles of lumber before me, and I see you" [indicating a lady] "picking up pieces of lumber; and I see an empty house. You are packing up and moving—putting the furniture together, etc. To the gentleman with the skull cap, there comes a lady—a young girl—

and she bends over you. You and she are very much alike across the forehead. There is a blood tie she is a young sister—no, a daughter, and she says that you are to be happy the few years you are to live....”

“Tom... Tom Wilson. He is a painter, a house painter,” (Yes) “and he says he is trying to get the right *shade* of life; and he says he finds it growing lighter....”

* * * * *

The above passages represent the relevant and important tests only—those suggestive of personal identity and the supernormal. The vast bulk, or at least a large proportion of the messages were not of this character, but statements from the spirits, saying that they were happy; that they were glad to be there; to find the person indicated was investigating, and looking into the subject; to say that the future “looked bright” for him or her; that what he or she had in mind would be “all right;” etc., etc. These messages were usually acknowledged as correct, but they were of too general a nature to warrant our assuming that anything supernormal was connected with their acquisition or delivery. It is different with the messages I have given above, where, it would seem to me, chance is excluded, in at least some of the cases, and the choice must rest between fraud and supernormal acquisition of the facts mentioned. And fraud is eliminated. Again, I merely state this as my personal opinion, after knowledge of, and conversation with, the medium. I may be wrong in this, but I register my opinion that the facts given were not secured by fraudulent means.

I subsequently obtained a private sitting with Mrs. A., but with negative results. The medium sat with bowed head for some minutes, then stated that she could obtain nothing for me. I was prepared for this, as the medium had, on several previous occasions, stated that she did not believe she could obtain anything for me, should I insist in having a sitting with her. She had tried to overcome this idea by auto-suggestion, but without success. The medium stated that she always obtained the best results for sitters the very first time she ever saw them; before she had spoken to them, al-

most, and before she knew them personally. The first sitting was always her best. It will be seen that this is diametrically opposed to the evidence obtained in the Piper case, *e. g.*, where the first sitting is very rarely good, and the evidence improves as a rule, *ceteris paribus*, with each additional sitting. Subsequently, I had some very interesting conversations with this medium, the substance of which I hope to give in another place.

* * * * *

Sitting with Mrs. D.

August 13, 1907.

I had had many conversations with this medium before obtaining a sitting, and knew that much would have to be discounted on that account. I sat next the medium at table for several days, and came to the conclusion that she was perfectly honest in her beliefs and in her work. This is the lady who sat upon the platform, during Mrs. A.'s test séance, mentioned above, and who obtained the name Charlotte, and subsequently, the spirit-message. At the time I thought this strongly indicated collusion, and so stated in my original notes; but subsequent investigation, and personal knowledge of, and conversation with, the medium, have caused me to alter that opinion, and to feel certain that I had made a mistake, and that this medium, also, was perfectly honest, and any results obtained through her mediumship were to be relied upon. I am perfectly aware of the fact that I cannot ask my reader to agree with me when I have no stronger and more scientific evidence to offer than my mere impression; but I had no time while at Lily Dale to propose and carry out tests; and I felt confident, further, that, inasmuch as I was there under an assumed name, and as no one knew who I was, in reality, and as I had a fairly good memory-picture of what I had said to each medium, about myself, I felt that it would be no great difficulty to sort out the wheat from the chaff, after the sitting—to pick out what might have been guessed or surmised, in other words, from what might not have been so guessed,—going on the supposition that the medium worked up her material from facts consciously or uncon-

sciously supplied, by myself or others. I only obtained sittings with three trance mediums while at Lily Dale (out of the numbers there) for the reason that these three I felt to be honest; and whatever results might be obtained through them would have a psychological interest, and would not be due to fraud, however little might be obtained. In the present case, then, I felt and feel satisfied that the results obtained were not obtained by fraud; and I consequently give a brief summary of this case (and the next one) for the reason that so little evidencing the supernormal was obtained, that a detailed record was not kept at the time; and I have no notes now, in consequence. In outline, the sitting was something like this:

The medium seated me at the opposite side of a small table, from herself, and held both my hands in hers. She then closed her eyes, and bowed her head. She was soon entranced. She asserted that complete amnesia is present, during this trance state, though not loss of sensibility. She spoke in her normal voice, and several times, during the sitting, the medium opened her eyes, and showed that the iris of the eye was still visible, and was not turned upward. The pupil, apparently, reacted to light in a perfectly normal manner. Her motions were also normal.

The medium outlined my character and surroundings with fair accuracy, and offered some advice which was good, so far as it went. The medium referred to my work, present and future, and predicted great success along certain lines—particularly in the year 1909. It was stated that I should keep myself more open and receptive to direct influences, and be guided more by them. [This was good, but might have been surmised by the medium from conversations with me.]

It is useless for me to give a full account of the sitting, even if I had the full notes, which I have not. There was no trace of any personal identity in any of the messages or communications; which consisted, for the most part, in such advice as one person might give another. The medium certainly showed that she possessed a sound insight into my mental life and viewpoint, but I doubt if this exceeded what might have been obtained by conversation with me, or obser-

variations of my personal appearance. One fact, however, is worthy of notice, and interested me greatly at the time. Several times, while passing into the trance state, the medium brushed her face with her hands as though to remove some sticky substance. She asserted that this "substance" felt like cob-webs. In view of the fact that this "cob-webby" sensation has been experienced and commented upon by several materializing mediums, and, also, by one or two trance mediums with whom I am acquainted, I think this fact has its significance, and is at least worthy of being recorded.

* * * * *

Sitting with Mrs. H.

August 8, 1907.

For reasons I will make too long to detail here, I became convinced of this medium's honesty, and determined to obtain a sitting with her. Mrs. H. is the medium who first introduced me to the "medium's club," mentioned on page 109 of my *Autobiography of Lily Dale* (*Proceedings, A. S. P. R., Vol. 1*, p. 109). Because of her refusal to join that club, she was ostracized by the other mediums, and refused admission to their séances for several years. Before I left New York, I was on quite familiar terms with this medium, and I am sure to be bitterly opposed to fraud. She had, in fact, previously exposed several of the mediums, and related some of her own experiences to me. For the present I must ask the reader to take it for granted that this medium is honest, and to value the sitting for its psychological value and interest,—whatever that may be. The séance presented so little of the supernatural that I shall not waste my time in defending the medium's honesty, however, but will let the reader form whatever opinion he chooses on the results obtained.

Mrs. H. apparently passes into a trance state, her eyes remaining closed throughout the trance. She asserts that complete amnesia is present, which might or might not be the case, to judge from external symptoms. Her voice and actions are normal. The medium held both my hands throughout the séance, which ran about as follows:

You are going to be very successful. I see several great

honors come to you—one in particular will come to you when you are past middle life. I see you going on a long train journey—towards the setting sun. I also see you going a long journey by water. On this journey I see you with many persons travelling, and I see that you are the youngest man among them. All the others are older than you. You are going in the interests of some club or society, and you are to bring back some reports with you. Some of these persons object to your being there; but, when it is all over, and you are returning, they will be the very ones who are most glad that you were there. The reports will be important, and startling in their nature; and, being so contrary to accepted doctrines, will arouse much discussion, and make you two enemies,—who will not seriously harm you, however. You are serious. You are fond of writing. I see you writing much. You are too energetic, and, unless you are careful, your energy will run away with your body. You must be careful about that—very. I see a tall man, large with white hair, brushed back from the forehead. [Unrecognized, but this is the second medium who has described this man in almost identical terms.] He controls your writing. He modifies your sentences. With him there is a very small man, whose hair stands up all over his head; he has a very sweet expression. [Unrecognized.] I see a lady come to you; she wants to kiss you. . . . You will have many ups and downs for the next four years. After that all will be more or less plain sailing. You need not be afraid of dying poor, as, if you're not careful, they'll fight over what you leave. But all you get will be through your own energies. On the trip West, about which I spoke to you, an offer will be made you which will turn out well financially. A few dollars invested by you will bring big results. This will be the result of a chance remark let drop by someone. I see very little home-life for you; much office, but little home. I see you surrounded by books [true] and some pictures, and you are writing. In the office there are two men and soon there will be a third, who has good business management, and will place your work over a wider area than it now covers. You are now limited to the few; then it will reach many. [This is

good and true.] You write much, and what you say will be new to the world. I see very little domestic life for you—though I get the office.

(What about affairs of the heart?)

I see a girl who is very fond of you. You think lots of her too. She admires your brain more than anything else—she always admires people with brains—more than anything else. As I see more of her, I like her better. She is artistic, and right down in your soul you are too, though you don't show it in your writings. You keep to yourself pretty much. [This is very good and for the most part true.]

A few other remarks, personal, and unimportant, were made, and the séance closed. No evidence of personal identity was offered, it will be seen, and no conclusive evidence of the supernormal, such as we are accustomed to demand: but there was, nevertheless, an undercurrent of correct hits and suggestive remarks that seem to indicate that the medium read my character with remarkable accuracy, and the remarks were both interesting and suggestive to me. I regret that I cannot state fully the reasons that make the sitting valuable to me, but these will be apparent to any one reading the sitting, or can readily be imagined by them. Some of the information might have been obtained or conjectured subconsciously by the medium, in the course of her conversations with me, but I have no proof of this. The sitting was the last that I had with trance mediums at L. S. Dale, except that with Miss Gray, the report of which was published in the *Proceedings* (Vol. II., Part I.)

MEDIUMISTIC EXPERIMENT.

November 23rd, 1906.

While performing some experiments in telepathy this evening we decided to rest for a few minutes, and Mrs. B. and Miss M. proposed to try an experiment themselves. They sat down and held hands. The lights were turned down and the following happened, Mrs. B. being the speaker.

"Behind Mr. Carrington is a dignified old gentleman with a high forehead, protruding brow, sharp eyes. In his hand is a roll of manuscripts. He opens them over Mr. C.'s head and scatters them like a pack of cards. I see it so distinctly. A knife [afterward said to be a paper knife] lies there. I see letters, the letter P., no I don't know. They may be Greek letters. I don't know Greek letters. [pause.] wait a moment. [pause.]

Now there is a pet scheme you are not talking about. It seems in connection with a pet scheme you have in mind which he wants to give you some points about. I don't understand the system. He shows a tri-square and a compass. Wait now, it is becoming more clear.

[The following was spoken very slowly a word at a time as if spelled out and read a letter at a time. There was especial deliberation with the longer words, a syllable at a time coming.]

You are quite right in the ideas you hold. Fail not to realize their fulfilment; two years will pass before their accomplishment, but to him that overcometh it is written to him cometh success. Do not consider me. . . . What is it . . . his offer he makes. Crown the hope of your life with the full knowledge of complete success. ['success' repeated twice.] God strengthen your right hand, boy, for the accomplishment and duty of the task. God keep you boy. [pause.]

At this point after the pause, Mrs. B. stretched out her hands and exclaimed: "I want to go. Won't you take me. I want to go, please. Help me. A long time ago. Oh please take me. I want to go."

INCIDENTS.

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MISCELLANEOUS PHENOMENA.

We have published the results of experiment with Mrs. Quentin in the previous numbers of the *Journal*, and wish here to publish other and spontaneous types of experience of which she has been the subject. It is important in the present stage of the work of psychical research that we should begin to show the articulated and organic character of the phenomena which have been under observation for so many years. The reason for this will be apparent from a brief review of the history of the work.

Before the English Society was organized, the phenomena which the spiritualists claimed for their single explanation had not been classified adequately, and hence it was the task of science to insist upon this. The phenomena which we now distinguish into telepathic, clairvoyant, premonitory, mediumistic, dowsing, etc., were all attributed to the same cause and that a spiritistic one. But it was apparent to scientific men that the doubt about the existence of spirits made it imperative to prove their existence before endeavoring to extend their explanatory power over so wide a field. Hence in collecting the incidents which spiritualists had so long claimed to be important facts the first step was to distinguish that type which might reasonably be claimed to be evidential

of a spiritistic source. Those which presented at least superficial credentials of this view had to be supernormal facts representing the personal identity of deceased persons. All others, whatever explanation might apply, could not be adduced as evidence of such a view. Hence telepathic, clairvoyant and premonitory phenomena had to be excluded from a spiritistic explanation until the existence of spirits was proved. The result was the classification of these various phenomena in a manner which appeared to indicate that the explanation in each case had to be distinct from every other explanation. The need of distinguishing between the different types of fact carried with it the apparent assumption that the cause for them was no more connected than was their nature. The evidential problem was confused with the explanatory, by supposing that a distinction of evidence carried with it a distinction of causes. While limiting the spiritualist's right to use all types of phenomena as evidence of his theory the policy carried with it, consciously or unconsciously, the supposition that there was no real organic unity in the phenomena. This was an error, tho a pardonable one, in this early stage of the work. But it is time now to correct it.

I shall not undertake to elaborate any matters of method in suggesting the way of correcting this error, tho insistence on the difference between evidential and explanatory functions would indicate the direction in which reconstructive work would take. But I shall simply call attention to a simple way of regarding it, as based upon that distinction. It is that the evidential problem is analytic: the explanatory is synthetic. By this I mean that the investigation of the spiritistic theory required us to analyze and classify the phenomena with reference to their value in reference to that claim. The analysis involved the discrimination of one type from another according to characteristics that did or did not reflect evidence of the personal identity of deceased persons. It would be clear in this analysis that we should refuse to explain supernormal phenomena that were not evidential of spirits by their agency, tho we should require to know something about the nature of any agency which we did invoke.

But in the adoption of terms for the classification of the phenomena it was natural to make assumptions about some implied process of explanation. But in fact all these terms, telepathy, clairvoyance, and premonition, and perhaps even mediumistic incidents of the other type, were only names of facts, certain types of facts, and there was and has been no right to assume any knowledge of the process affecting them. If we remember, however, that these terms are only classificatory and not explanatory, we shall observe that they have some sort of organic unity in spite of their distinctions in respect of the evidential problem of spirits. They are all supernatural, and what is more, there is no hard and fast line distinguishing one subject of them from another. The phenomena may be distinguished in character clearly enough from each other. But the same person so often exhibits all types of them that we are obliged to take this into account in our explanations of them. They are often so allied in their connections and the physiological and psychological conditions attending them that we cannot be impressed with the hypothesis that the whole mass of them must have some common explanation, one comprehensive enough to include each type mentioned above. That is, telepathy will not be explained by any hypothesis which will not also explain or connect itself with clairvoyance, and so on with the other types. It is clear that telepathy does not cover the whole field, just as it is quite as clear that clairvoyance does not. But the phenomena are so linked together in various cases that we cannot escape the supposition that the explanation must be as comprehensive as the nature of the facts. It makes no difference what explanation we adopt: whatever it is the causal agency must be more than what suffices to cover telepathy, clairvoyance and unintelligent premonition.

It is at this point that the synthetic method of dealing with the phenomena becomes imperative. We have gotten far enough along to study this articulation and organic unity of the facts and to ascertain, if possible, whether there is any comprehensive view which will make all of them intelligible. We need to inquire for the concomitant phenomena which appear with any given type which interests us. The explan-

ation will be found in the conditions affecting the complex whole, and any severance of one type from its concomitants will only lead us astray as to the real causes. We must take the synthetic view of the facts when we come to explanation. We may take the analytic position in the study of evidence, but it will not give us the explanation. In all cases we should ascertain and record all the psychological attendants of any set of experiences. These may suggest the cause when the isolation of our phenomena only creates instead of solving a problem. The real solution may lie right before us in the synthetic method while the analytic procedure only removes it from view.

It will therefore be the policy of our publications to group all types of experiences by the same person together and not to separate them in a way to imply that they have no organic psychological connection. This is the reason for publishing the spontaneous experiences of Mrs. Quentin in connection with the experimental and evidently mediumistic records. The association of the various types with interpenetrating characteristics will have their suggestiveness to the true scientific man. That the explanation of any one type must be connected with that of another is the one important thing to be impressed upon the public, tho we may keep the evidential problem wholly distinct. But we cannot lose sight of the organic unity which makes theoretical simplicity a duty and a necessity.

In illustration of this synthetic character of the phenomena I have only to call attention to the suggestive psychological similarity of the occasional statements of Mrs. Quentin in the trance at the beginning or at the end of sittings regarding her being "far away," and the experiences of being out of the body. Both of them have their distinct resemblances to like statements in the trances of Mrs. Piper and of another case with which I am experimenting, and also occasional subliminal experiences of Mrs. Smead which will be found in the record of her sittings. With Mrs. Quentin the interest lies in the fact that she has more or less of these experiences in connection with different types of phenomena, and she shows, just as in the case of Mrs. Piper, more distinct

sensations of greater separation or distance from the body when the communications purport to come from spirits than when the phenomena appear telepathic or clairvoyant. In the dental operation she did not seem outside the body, but apparently in it, tho' conscious but anaesthetic. Then to find all types of the phenomena closely associated is to recognize that they cannot be isolated in an ultimate explanation. If they are associated in their occurrence they must be associated in an explanation.

I do not propose any detailed theory of them. Only one thing is probable and that is that the possible independence of the soul would lead to a comprehensive explanation. This means that we cannot approach an explanation until we admit that the materialistic theory will not account for the facts. If materialism be abandoned we admit that consciousness is not a function of the brain, and to concede that is to accept the existence of a subject other than the brain to account for consciousness. That view will carry with it the probability of survival after death, or at least the possibility of it. If then phenomena occur which cannot be explained by any of the normal functions of that soul we may suppose them to be functions that are normally latent and lying on the borderland of the transcendental world of reality, with gradations of conditions that lead into *rapport* with it. If we should postulate from the evidence of personal identity in mediumistic cases that the soul survives death we should have a position for unifying all the phenomena, even tho' we did not do this by directly invoking the intervention of the discarnate to explain them. With the supposition that the soul was an independent reality would go latent functions that might account for borderland phenomena while not accounting for those which showed the same connection with the deceased that telepathy is supposed to show between the living. Hence the supposition that there is a soul other than the brain will lie at the basis of the whole group of phenomena, while its borderland functions and occasional *rapport* with an ethereal or spiritual world will explain the extreme type of facts and a connection made that makes the whole set of phenomena intelligible.

July 12th, 1906.

My dear Dr. Hyslop:—

Thank you for your kind letters, both received. Mr. B. is going to send you the rest of our reports and I will try this summer the line of experiments you suggest. Under some conditions I seem to be able to get good results from closed books, and then again fail absolutely, and the failures depress me, as I am so anxious always to succeed. I do not believe secondary personalities or controls come into this, as I am always in an absolutely normal condition during our experiments and have, I think, a perfectly normal mind, except that I am horribly sensitive to people's atmosphere and seem to know just what they are thinking of. I sometimes fear my experiments are not of much value because I have read too much on the subject and am too introspective—not just a plain and placid personality like Mrs. Piper, for instance. Then, too, I cannot accept the spiritistic theory as far as I personally am concerned, and when my friends seem to get help and comfort from messages from their dear ones in the beyond through me it seems to me like a horrible fraud and that, too, depresses me. And yet telepathy cannot account for some of the identifications, which have been extraordinary and not known to anyone in the room—had to be verified afterwards.

Now, you have asked me to write out a few facts about myself. I will proceed to do so, stating first, however, that I never thought of them as out of the ordinary or even interesting until I read your two books, Myers' *Human Personality*, Hudson, etc., etc.

I have always had what Du Maurier described as "the feeling of the North"—very strong as a child—not so strong now—but when I go to a new place I am neither happy nor comfortable, nor do I sleep well until I have found it. I always know what o'clock it is when I awake at night. My husband used to laugh at me until I verified it over and over again. I have gone to bed at night very much troubled over a line in a poem I was writing and have waked up in the morning with it all there, just as I had been unsuccessfully struggling to put it.

When I was about twelve years old I told my grandmother (who has since died) that I had several times had a curious dream about the old homestead where she lived and which we all loved very much. She turned and looked at me exclaiming, "Why! Have you had that old dream? I dream it, too, and my mother did before me." I am sorry she is no longer here to corroborate my statement that I had never heard her mention it before; but what was my own amazement when my own daughter, aged twelve, came to me one morning last winter saying, "Mother, I have had such a funny dream about Great Neck." It

was the same thing, word for word, and I am positive she had never heard either my grandmother or myself speak of it.

On the 27th of last May I went to bed as usual and had a very peculiar dream, which, however, did not at the time seem like an ordinary experience. I think it was about 10 o'clock, as I awoke about 10.30, trembling, and got up to look at the clock. My brother-in-law, Harry Quentin, who died about two years ago, came and sat on the bed by me, and putting his face close to mine, looked into my eyes. That was all, but I was perfectly conscious that he was trying to convey something to my mind about my husband, who was in Mexico and had been ill there. Let me say that this brother, my husband and I have always been congenial in every way. Within a day or so I wrote my husband, telling him about it and asking if he had been trying any experiments with me. In due time he replied, "This is certainly very strange. On the evening of the 27th, about 9.30, I was thinking very hard of Harry, trying to communicate with him and get him to go and tell you that I was all right."

I could give you a hundred trivial instances of telepathy between my children and myself and also with friends, but these are such a matter of course they have ceased to be strange.

Will you tell me seriously whether you consider such experiments as we have indulged in either physically or mentally injurious? They used to tire me very much at first, but only do so now if the other mentalities in the room are unsympathetic and if I have to struggle to get into touch with them. Of course, I understand the law of mental suggestion and know why it is impossible to get results under adverse conditions. But much as I love science I must do nothing to deprive my children of their right to be my first consideration.

Pardon all these personalities from an entire stranger—I am quite ashamed to send them and feel that I have trespassed unduly upon your time with trivialities which are perhaps neither interesting nor useful.

I will send on the other reports as we get them.

Very sincerely yours,

A. B. QUENTIN.

* * * * *

New York, Oct. 16th, 1907.

I asked Mrs. Q. for the letter to which she alludes in her account of the apparition which she describes in the above letter. I received the desired letter this morning and copy from it the statements of Mr. Q. The date and the superscription are wanting, evidently for the reason that it was not

desired that I should see the latter. I quote the relevant part of it as follows:

"You say you wonder if I tried to appear to you on the night of the 26th, as you had a strange dream about Harry and that he looked like me. Well this is certainly strange, for on that evening between 8.30 and 9.00 I was thinking very hard of Harry. I will explain more in detail as there may be something that will coincide with your dream.

"The 27th was the day I rode out to the caves of Cascahuamilpa, returning to the Hacienda at 9 P. M. very tired, after some forty or fifty miles on horseback and hard climbing in the middle of the day. Just before reaching the Hacienda, it being of course dark and I so tired and sleepy. I could only just sit on the horse. As he walked along the trail I began to think of Harry and wonder in my half-sleepy state whether he was near me. In fact I tried to communicate with him and see if I could detect an answer that would in some way be tangible. Nothing, however, occurred except that comfortable feeling which one has in such cases and which may only arise from the fact that one wants things to be so. During this time I thought a great deal of you and wondered if Harry could let you know how and where I was. That night I had a most vivid dream of him myself but can remember no special facts except that he was alive and with us and Lottie was dead. Of course all this may be a coincidence, but it is passing strange."

* * * * *

In response to my request for the further experiences which are alluded to in the above letter came the following account which was not dated, as the letter accompanying them indicated the time of writing it. The dates of the incidents would be the important feature, but they are not recallable now.

"The following experiences occur so frequently that I have ceased to consider them out of the ordinary and put them down only because requested to do so by Prof. Hyslop.

"The other day I went to the telephone to speak to a friend in New York. The maid said she was out but would ring me up when she returned. I went on about my ordinary morning duties for about two hours, when suddenly something within said: 'There she is,' and the impulse was so strong that I went down the hall to the telephone. Just as I reached it the bell rang and my friend was at the other end.

"My room is at the back of the house and I cannot possibly

see out of one of the front windows, yet so frequently as to be ridiculous, when I am sitting sewing, something says within: 'There is so and so coming in the gate and a moment after the bell rings and in comes he or she. This happens almost every day and sometimes they are people I have not been thinking of for weeks.

"Four or five times in my life, I have had on lying down, the indescribable sensation of apparently separating myself from my body. I seem to hang poised above my body in the air, looking down at it, and perfectly conscious of all my surroundings. It is a delicious feeling of perfect freedom, but seems to require some sort of an effort on my part to be prolonged. After a few moments there will come a curious something, pulling me back and I will think, 'Oh, must I go back?' Some mental exertion seems to make the period of freedom capable of being prolonged, but only for a short time and at last I allow myself gradually to sink back. I find of late that I can cultivate the feeling of going away from my body, tho not quite in the same way as the above definite experiences. I come back greatly rested and refreshed.

"Last winter on two or three occasions I cured my children (apparently) once of a bad earache and once of a violent attack of fever by mental suggestion. Let me say that the two children I was successful with are very susceptible. I have another that I can do nothing with at all. I had tried every known remedy for the boy's earache and could not get the doctor. He was in agony and had been so for hours. I sat down beside him and asking him to be quiet for a moment, took his hand and speaking mentally to him, commanded him with a great mental effort of will to be well. He turned over and looking up in great surprise, exclaimed 'Why it is all gone, mother. What did you do?' The doctor came in at that moment and I told him what I had done. He looked at the ear, said the drum was very much inflamed and swollen, and feared the pain would return, but it did not.

"With the other child, she awoke about three in the morning, temperature 104, great difficulty in breathing, and pain in her chest. I would not send for the doctor at that hour and there was no hot water for a poultice, so I determined to try mental suggestion. All the hour became decent enough to send for the doctor. I spoke to her mentally at intervals of about half an hour. At each command she went to sleep and at each waking seemed better. By seven o'clock she was sleeping peacefully and naturally and when she woke at eight her temperature was normal and she had no sign of any disturbance. When I told the doctor about it, he said 3 A. M. was an excellent time to try men-

uggestion

"One day last August (1906) the boy who had the earache was told not to go into the ocean that morning. About one o'clock I was sitting sewing when I heard him come in as usual and go to his room to wash his hands. I did not see his face at all, but something said loud and clear: 'He has disobeyed and been in bathing.' When he came down to me, I immediately proceeded to make it easy for him to confess, which he did. This sort of mental telepathy has happened often with this child, under similar circumstances, in fact all the time I am conscious of being *en rapport* with him. He is usually very obedient and amenable.

"The mother of a great friend was to have a serious operation. I knew the operation was to be, but did not know the day or week. Last Saturday morning (October 20th) something within kept saying: 'The operation is going on now,' and at eleven o'clock I felt quite relieved, feeling sure it was over. On Monday I got a letter from my friend telling me the operation had been at eleven Saturday.

"Last Thursday (October 18th) I said to the children's governess: 'I am perfectly sure that Mary (the cook) is going to leave me.' She laughed at me and said: 'Why should you think so?' I replied that I did not know, but thought her children were sick. On Friday she got a telegram summoning her at once—all five children were ill with scarlet fever. I may add that the woman is very valuable and has been with me a long time."

* * * * *

The following verification of this is signed by the governess.

"I write to verify Mrs. Quentin's statement, as on Thursday, October 18th, she told me of her presentiment that Mary, the cook, would have to leave, as her sister's children were ill.

J——, D.——"

* * * * *

The next experience by Mrs. Quentin to be recorded was one which occurred while she was under the influence of an anaesthetic during a dental operation. It was put on record soon after its occurrence, as the account itself shows.

February 26th, 1907.

On the 29th of January, 1907, I went to Dr. H——, of New York, to have two wisdom teeth taken out. I had never taken gas before, and do not remember ever hearing any one describe having done so. As the anaesthetic began to take effect, I closed my eyes, and it seemed to me my body and outward sensations

became completely dulled, while the thinking *me* inside became doubly alert. I seemed to be shut into a little dark room, and I thought "how strange; I am able to see *through* my eyelids." I watched the entire performance in this same extraordinary way, seeing Dr. H—— turn around and take up his forceps, seeing the window just in front of me and out into the back yard of the neighbors. I remember wondering if they could see into the room, and all the while I kept thinking, "how strange that I can see all this; they can evidently render the outside of me unconscious, but cannot touch the part that thinks."

The whole operation only lasted a moment or two and I came to in quite the ordinary way exclaiming, to Dr. H——, as I did so, "Why how strange! I saw everything you did through my closed eyes."

A. B. QUENTIN.

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The reader will remark some similiarity between this experience and those narrated above in which Mrs. Q. seemed spontaneously to have left the body. There is a decided difference in some respects, but the general clairvoyant condition of both is the same, if I may use a term that is perhaps still under adjudication for the right to employ it in a supernormal sense. In this instance it is possible that the whole scene as pictured may have had the same origin as hypnagogic illusions which so often occur in the borderland of sleep. There is no proof of the supernormal acquisition of knowledge in this instance, and also no corroborative testimony of the condition, and of course there can be none of it. But the experience is all that we are recording and whatever value it may have will be determined by the place it occupies in a collective mass of like experiences by many persons.

The following dream by Mrs. Quentin explains itself. It was written out at my request. It relates to incidents mentioned in the letter of July 12th, 1906, and reiterates a statement made then:

January 25th, 1907.

I dreamed last night that I was going to ——, the home of my ancestors, for some sort of a festival. The time seemed to be about 150 years from the present, and I was strangely conscious of being in the body and yet in the spirit. As I came down the lane I found that the bay had encroached so far on the land

in 150 years that the shore line was quite changed. (This would seem to be a remnant of my constant dream of the old place, where the water comes up and covers the lawn. I am the fourth generation that has had this water dream and my daughter has also had it.)

The house was quite changed—neither as it is now nor as it used to be. There was a great number of people, not one of whom I had ever seen before, and mingled with the strange guests, were the spirits of all the dear ones who have ever lived in the old house. They all looked young and happy—my grandmother particularly. I seemed to be the only one who could see the spirits and I walked and talked with them, holding their hands and embracing them without fear. My grandmother told me immediately that she no longer cared about having the old home altered and the furniture divided and taken out.

(To explain this, let me say that she died in December, 1904, having lived in the old house for eighty years and being very unusually attached to it. After her death the home had to be broken up and the things divided and I dreamed *every* single night for one year that she came and wanted the things put back. In a hundred forms this dream occurred *every* night, just as regularly as going to bed, so that I grew quite unhappy over an unavoidable thing.)

To continue—at last one said to me: "Do you see how strangely every one looks at you when you talk to us—they think you are insane."

I wept in my dreams with anger and indignation and said: "Isn't that just like the world. They can't see any further than their noses and because I can they think I am insane."

After a time some one (not a spirit) asked me to sing. I instantly became two people. I could distinctly see my body and my spirit standing side by side, the one reluctant to sing, the other commanding. Some one handed me a zither (an instrument I have no knowledge of) and I sang a song I had never seen before, words or music. I remember thinking that the reason I could sing this something I did not know was because my spirit was really doing it all. Just as I finished the voice of an aunt now living called very loud and clear from the next room and this awakened me. I seemed to come up out of the depths like a person coming to the surface after a dive, and I spoke to myself and said, "Now I know two things, grandmother has forgiven us for disturbing the old home and I shall be able to sing on the other side." I kept repeating this joyfully, as I love to sing more than anything. When I awoke I was able to recall all the words—two verses—of the song and the music, neither of which were in the least familiar. I thought I ought to get up

and write it down, but it was bitter cold and I just getting over *la grippe*, so I did not do it, and in the morning I could only recall one line of the chorus:

“Barmaville, Barmaville: mature eyes, mature eyes.”

What Barmaville is I cannot imagine. The strangest thing about it all was the sense of real presence, which I have had once before, and which makes it quite unlike an ordinary dream, and is perfectly indescribable. I cannot put it into words.

A——. B——. Q——.

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The reader will remark the resemblance of this experience to that in the dental chair, at least in respect of its sensations representing independence of the body. The general character of it coincides also with the dramatic form of the automatic writing.

EDITORIAL.

We announce in this issue the retirement of Mr. Hereward Carrington from official connection with the American Society for Psychical Research. Mr. Carrington, it will be remembered, is the author of the Reports on the Novia Scotia Case and Lily Dale, and various articles published in the *Proceedings* and *Journal*.

It is with much regret that we announce the recent death of Mr. A. Van Deusen, who was a Founder of the American Institute for Scientific Research. He was one of the six persons who contributed the original \$25,000 which was necessary to insure the organization of psychic research in this country, and with the others gave permission to use the principal for the necessary work. Mr. Van Deusen did not wish his name to be used in connection with the gift, but death has removed the obligation of secrecy, and we are glad to pay him this honor for his faith in the needs of the Institute and its work.

PHYSIOLOGY AND PSYCHICAL RESEARCH.

An interesting article in *Everybody's Magazine* for May deserves some attention for general readers because of its relation to the problems of psychic research. It is by Dr. William Hanna Thomson, Physician to the Roosevelt Hospital and Consulting Physician to New York State Manhattan Hospital for the Insane. He is also author of *Brain and Personality*, a work of some interest in that it defends the independence of mind on the ground of the conclusions suggested by aphasia. The primary interest in the essay in *Everybody's* is

its support or assertion of the same claim upon the basis of facts in insanity and the use of narcotics and drugs generally. To the present writer this contention on the part of Dr. Thomson is not so assured as he thinks in so far as the conclusions of physiology are concerned. The doctrine which he advances may still have to be more fully supported by fact and experiment, but there is no gainsaying the right of the psychologist to remark the dispute still going on in the camp of the materialists where it has so long been supposed that they were agreed as to the fundamental postulates and results of physiology.

The first contention of Dr. Thomson is that drugs do not affect the brain, but that it is the mind which they influence, and also the remarkable statement that insanity does not affect the brain. He does not make this depend upon his own experiments and authority, but upon that of other investigators. Dr. Thomson quotes the published statements of Dr. A. W. Campbell "that he was convinced from a lengthy experience in the pathological laboratory attached to the Rainhill Asylum, that in such lunatics all the microscopic methods at our disposal will fail to disclose changes either in the nerve cells or fibers, which we can refer to their altered mental condition." In other words, says Dr. Thomson, insanity neither affects nor deranges the brain structurally. He then proceeds to assert that alcohol is the only drug that affects or injures the brain among those used as narcotics. As a consequence he continues with the statement that "the brain no more thinks than a man's pen thinks."

The object of these statements is to enforce Dr. Thomson's view that the brain is an instrument and not the agent in consciousness. This view was advocated in his book on "Brain and Personality" as indicated, as he thought, by the phenomena of aphasia. The doctrine is here reiterated and presented with some detail of illustration.

If Dr. Thomson's view be correct there can be no doubt that a soul exists, regardless of what you may consider it, and no one need trouble himself about the question of its nature at present. To say that the mind uses the brain as an instrument is to dislodge materialism, and to claim that there is

physiological evidence for this view is to challenge materialism in its own stronghold. The independent existence of mind, however closely associated with the body, is a step toward the claims of psychical research, and we must not be blamed if we call attention to this division in the ranks of the physiologists and to the bold assertion of Dr. Thomson that science can sustain the instrumentality of the brain as against its primary agency in the production of consciousness. If the mind exists independently and acts on the brain instead of being its function, it is only a question of evidence, the kind of evidence, whether it does not act occasionally in the physical universe, through other organisms or media, when dissociated from the living organism. Its possibility has to be admitted as a consequence of its independence of the organism in the living. Materialism would make it impossible, because it does not concede its existence as an agent other than through the brain. That is, materialism does not grant any mind accompanying the brain in any sense but as a function of it like molecular action. There is on this assumption no possibility of consciousness apart from the brain. But concede that the mind is not the brain, that it can function, without itself being a function of the brain, and it is possible that it may exist when the brain is dissolved, and that existence once conceded it is equally possible that communication between it and the living may be established, after telepathy as a process between these living minds has once been obtained as a fact. It will thus be apparent what consequence follows from Dr. Thomson's position, and if physiology has come to this conclusion we may well call attention to the breaking up of the opposition to the claims of the psychic researchers.

But I fear that we cannot rejoice so much as we might desire over the view of Dr. Thomson. Physiology is not yet so agreed in these matters as to justify any confident use of either its division or its conclusions in one wing to enforce an interest in psychic research. I think the ablest physiologists will dispute, with a great show of facts, any such radical view as is defended by Dr. Thomson.

The first weakness exhibited by the author is his naive statement that "a man's mind is not himself, but his," and a

little later that "the real self is the will." Now if anything is decided in philosophy and science it is that the "self" and the "mind" are one and the same thing. Dr. Thomson may set up another doctrine if he prefers, but he must prove his right to the distinction which he advances, and he does not produce any evidence for it whatever. In fact, once admitted it simply reduces reflective thinking to chaos. It represents one of those old distinctions of function that had no relation to reality and has never been recognized in serious or intelligent philosophy. The identification of the "self" with the will is the old doctrine of Carpenter which never had any standing in his time and has had none since. This also would make thinking on these questions absurd, and it is not intelligent in any respect.

The absurdity of Dr. Thomson's view at these fundamental points throws serious doubts on his right to speak on the physiological question. It certainly removes his right to authority, especially when the leading physiologists would dispute his whole theory of the relation between narcotics and the brain and also that of insanity and the brain. There are well settled conceptions on this matter, and tho they may be revisable, they cannot be dislodged in this *ad captandum* manner.

The theory of materialism is stronger than some men are willing to admit and it is no refutation of it to find discrepancies not easily explained in the field of physiology. We may well point to these and to the division of sentiment among the authorities for restraining dogmatism, but the mass of facts in the possession of the ablest men tending to show the relation between the brain and consciousness is not easily to be set aside by one who has a pet theory to defend. No doubt there are perplexities in the doctrine of materialism which insists so strenuously upon the physical basis of consciousness, but with all these there is such a well defined mass of evidence for the uniformity of the relation between the manifestation of consciousness and the functional integrity of the nervous system that the facts discrediting the generalization of physiological science must be both well supported by systematic experiments and protected by an immense

quantity of evidence before we can lightly ignore the results of the past three centuries of work. I certainly respect the orthodox physiologists in their cautious and painstaking experiments and their many facts and should desire better authority and facts than Dr. Thomson adduces before risking my defense of a soul on so flimsy a basis as he does. All that his article can do is to justify the layman's suspense of judgment until he reads other authorities. The misfortune of Dr. Thomson's article is that many will suppose, in their interest to question a materialistic view, that the case is really stronger for his claims than is the fact, and will ignore the immense body of facts which make a really scientific man cautious about deserting a materialistic theory, especially when the desertion has to rest, for defence, on the disputable results of drugs and aphasia.

There is no use in making a bugbear of materialism. It has been the natural reaction against the old supernaturalism, which tended to assign too large a place to capricious action in the cosmos. Whatever feelings we may have against the theory we shall some day recognize that it has contributed to human knowledge one of the most important convictions which it will be the lot of man to admit, namely, the uniformity of nature and the existence of fixed conditions in the laws of nature which it is not the interest of man to ignore in any development that he seeks or can realize. It is the obverse side of the order which men desire to be spiritual and is not to be disregarded in the interest of the side which may quite as much exaggerate lawlessness as the opposing view may overestimate the fatality of things.

* * * * *

A propos of this discussion of the divisions in the ranks of physiologists it may be well to remark the position of modern physics regarding the old doctrine of the stability of matter. Christianity maintained that matter was ephemeral and transient, that it was created and would be destroyed at some time agreeable to the will of the Creator. When science advanced the doctrine of the indestructibility of matter and the conservation of energy, the fact was taken as confirming the

speculation of the ancient atomists who had asserted the indestructibility of matter and against which Christian speculations were a protest and a denial. But recent physical speculations about the relation between ether and matter have tended to regard matter as resolvable into ether in some way; at least to regard it as not the ultimate form of reality. Now the discoveries associated with radio-active substances have suggested, apparently in an experimental way, the transmutation of the elements and with it the idea of the destructibility of matter. Professor Kennedy Duncan in *Harper's Monthly Magazine* for May has called attention to some facts which will appear remarkable and revolutionary to all who have been accustomed to certain conceptions of the fixity of the atoms and the elements. He notes that radium breaks down into helium and further investigation discovered that radium, if placed in water, broke down, not into helium, but into *neon*. If copper sulphate be placed in the water with the helium, it breaks down into *argon*. Here the transmutation of the elements depends on the environing substances, and we either have no elements at all, or the transmutations which experiment shows represents the dissolvability of matter. Professor Duncan maintains this destructibility and even goes so far as to assert the original Christian conception, without giving it this name.

We do not here indorse any statements or conclusions which Professor Duncan may assert. It may not be representative of the general convictions of scientists that his doctrine should be stated as he does. And it may not be correct to indicate that this older theory is being demonstrated by physical science, or that the well established views of science are being revolutionized thereby. But one thing is certain. Science has modified some of the conceptions long entertained regarding the intransmutability of the elements, whatever that view was at one time. Any revision of long established scientific conceptions has its value for all persons who are discovering new facts in the psychological field, not as proving anything in that field, but as showing the necessity for open-mindedness and readiness to investigate. Moreover any doctrine like that which questions or denies the ultimate-

ness of matter as it has been known to physical science since the time of the Greek atomists raises the question, whether the materialistic theory can even sustain itself within the territory which it has always claimed for itself. If you assume, as Professor Duncan seems to do, that matter is phenomenal, that is, perishable, capable of being dissolved into something else which we have not known as matter at all, we may raise the question whether it is not spirit that is the only permanent and imperishable thing in the universe. Of course, you may insist that all things are transient and perishable, matter and mind together. But assuming, as physical science does, that something has to be eternal to make science possible, and then holding that matter "decays," vanishes into something else, we should be forced by the logic of the case to admit that possibly we should have to accept spirit as permanent and the existing physical view of the world sacrificed to the point of view advanced by those who believe in the existence of spirit. It is at least legitimate to call attention to the tendencies of physical science to approach the position which seems to be supported by psychic research. The least that this tendency should do would be to rebuke dogmatic scepticism and denial.

We do not quote such tendencies as proving anything for the psychic researcher: for they certainly do not prove any of his claims. But the physicist cannot assume a monopoly of confidence when he starts to revise his science in favor of a larger supersensible cosmos than he had before admitted and which opens untold vistas to investigation and reflection.

CORRESPONDENCE.

LILY DALE AS SEEN BY FRIENDLY EYES.

As an individual Spiritualist, and again as an officer of Lily Dale Assembly, I have only words of appreciation for the motives which prompted Mr. Carrington's investigation of Physical Phenomena at that center during August of 1907, while the spirit which dominates his report thereon is certainly commendable.

I wish that Prof. Hyslop's preface to the latter might have most careful reading by thoughtful Spiritualists everywhere.

In spite, however, of the painstaking methods of the inquiry and the evident endeavor for fairness manifested in the conclusions therefrom, the Report has caused no little misunderstanding and serious misrepresentation of the real character of Lily Dale. Upon my desk at this moment lie mute, but powerful witnesses to the truthfulness of this statement. A column article from the *Toronto Mail and Empire* of March 8th proclaims with gloating glee "this famous stronghold of Spiritualism to be permeated with frauds and swindles"; that "the proprietors of the resort have made possibly hundreds of thousands of dollars out of their enterprise;" "that the next issue of the American Society for Psychical Research publication will put the whole community under the ban."

The *New York Times* of the same date, as true to newspaper craving for sensationalism as a vulture to the drawing of carrion, throws into a display headline of half-inch black-faced type, extending across the entire page of seven columns, these words: "Ingenious Frauds at Lily Dale Séances," and indulges in the following very complimentary statement: "After an exhaustive investigation of the alleged Spiritualistic phenomena at Lily Dale it was concluded that they (the "ardent folk" in attendance there) are simply dupes, unsophisticated, impressionable, credulous dupes, nothing more or less."

Ten thousand individuals visit Lily Dale during an ordinary summer season of seven weeks. They will compare favorably in appearance, conduct and average intelligence with a like number of visitors at the famous Chautauqua Assembly, their more

pretentious neighbor, while in general astuteness they are not one whit inferior to any bigoted Canadian editor, nor to any concealed personality who for the moment rattles around in a small portion of the editorial chair which the gifted Henry J. Raymond once filled so completely and gloriously. Mr. Carrington set the seal of his disapproval upon eight individuals, therefore the "whole community," which includes the other ninety-nine hundred and ninety-two (9992) "are to be put under the ban," in other words they are all tricksters because eight of the total number may be.

Lily Dale is above all things else a place for summer outings and educational opportunities, instead of merely a financial harvesting time for fakirs. The large majority of people are drawn there for renewal of old and the formation of new friendships; to enjoy both in and out-of-door amusements; for the instruction of Special Classes conducted by those of acknowledged competency on Psychic questions; to profit by the daily platform lectures; to strengthen conviction and find comfort in listening to messages given in the auditorium by worthy mediums. Physical phenomena are, for the mass of visitors, merely incidents among many and varied features of the season's menu, instead of being the whole bill of fare. A small number of the entire attendants, perhaps less than one in twenty, are lovers and constant patrons of the work by mediums for physical manifestations, while the multitude seek enjoyment in other channels. So the superheated zeal of a small minority makes it compulsory to class everybody there as "credulous dupes, nothing more or less."

The Assembly is not incorporated for financial profit. Under the statutes of New York its stockholders cannot secure gain from their corporate holdings therein. Instead of making hundreds of thousands of dollars out of their enterprise, its management and friends have had two years of heroic, but successful, struggle to raise by subscriptions from individuals \$10,000 of the corporation's unsecured indebtedness. There is always rejoicing when the current expenses are fully covered by each season's receipts.

A casual reader would draw the conclusion that sending farming implements to the inhabitants of Jupiter by a "wealthy sucker" happened at Lily Dale, which is absolutely untrue. Turning back to page 99 of the Report shows that Mr. Carrington must have intended the incident as a good story of a happening at a Materializing séance *somewhere*. Inexactness in statement, probably unintentional, leads to special ridicule therefore being wrongly directed to this camp.

The public is entitled to know that once before this investigation, and again after it was known to have ended in unfavorable conclusions, Prof. Hyslop was invited to appear in the summer

lecture course at Lily Dale, without the least hint of any restriction upon his utterances. This indicates appreciation of his efforts for Truth and a genuine desire to profit by his experience.

Mr. Carrington's scant mention of the discovery there of genuine mental phenomena leaves the impression upon the popular mind that nothing but trickery in mediumship is prevalent on the shores of the Cassadaga Lakes. The dominant sentiment of the Camp towards proven dishonesty could have been emphasized by stating that not only Hugh Moore and Mabel Aber Jackman had been driven from the Assembly grounds for holding tricky Materializing séances, but W. O. Knowles' 1906 engagement was cancelled before completion because of the Board's belief from evidence in its possession that he was using information from mortal sources for spirit messages.

Many will wish that Mr. Carrington had filed charges with the Assembly officers and thereby given the accused mediums an opportunity of defending themselves. Had they refused to hold séances under strict test conditions his verdict would have been absolutely unassailable. This failure, and neglect to give the public the benefit of the more prominent experiences of long time patrons of some of those condemned, such as the sincere and intelligent patriarchs of Lily Dale's Philosophers' Corner, leaves the verdict of guilty resting wholly upon the infallibility of Mr. C.'s observations and judgment. He becomes at once detective, sole witness, Attorney, Jury, Judge, and Executioner. At the same time I incline to regard him as a worthy successor in patience and keenness of observation to his fellow countryman, the lamented Richard Hodgson, and can but hope that he will before long be overwhelmed with the latter's certainty of the survival of the individual after death.

Does the investigation prove that each one of these mediums never does, or can, give genuine demonstrations?

While Camille Flammarion recently said, "one may lay it down as a principle that all professional mediums cheat," yet he added "but they do not always cheat, and they possess real, undeniable, psychic powers." None are more concerned than Spiritualists in knowing why it is necessary for a genuine medium to ever cheat. The Frenchman just named tells us: "Sometimes the mediums deceive purposely, knowing well what they are doing and enjoying the fun. But oftener they unconsciously deceive impelled by the desire to produce the phenomena that people are expecting."

If Mr. Carrington is not mistaken in classing the work investigated under intended deception, then the mediums therefore cannot be too completely exposed for acts proven, even though they may at times do honest work. Deliberate trickery halts

confidence, handicaps conviction, hampers acceptance of truth. We can all agree with Sir Oliver Lodge: "Besides this liability to unconscious, or semi-conscious, fraud, there is another more diabolical danger, viz: the presence of impostors; they have a most deadly effect all round and it seems to me that at any cost an effort should be made to root them out."

I cannot speak from personal experience of the work of any of the mediums denounced. This fact is due to pressing official duties, to preference for more public entertainments that yield a financial return to the Assembly, and to an utter lack of interest in making life a perpetual study of legerdemain and kindred bald deceptions in order to guard myself against sacrilegious imposition.

I ask with the eldest of the Fox Sisters, "Why should there be any need of so conducting circles for manifestations as to cause suspicion, or leave the minds of investigators in doubt?" One's orthodoxy ought not to be questioned who agrees with the same High Priestess in saying: "I think that the cause of Spiritualism would be at this day further advanced in general acceptance if cabinets and with them the phenomena called materialization and transfiguration had never been introduced."

At infrequent intervals cabinets may be aids in the production of genuine phenomena but they shelter continual temptations to dishonesty. If magicians under the brightest glare of electric lights and in front of scores of watching eyes can for a time successfully mystify all of us, how much easier it is done under favoring darkness! Physical manifestations are only genuine when they happen spontaneously. D. D. Home said of the phenomena through himself: "they will not happen when I wish and my will has nothing to do with them. I have no control over them whatever—they occur irregularly and even when I am asleep. Sometimes I am many months and once I have been a year without them."

Hosts of Spiritualists are grateful to Prof. Hyslop for results already attained and for achievements bound to be established by the present trend of his efforts in the field of Psychics. Godspeeds for the success of his labors go up from many sincere souls, who are too modest to intrude themselves upon his fully occupied moments. They will join most heartily with him in demanding more accurate preliminary knowledge of the methods of tricksters, better trained powers of observation and greater discrimination of judgment in dealing with the problems of mediumship.

They will not agree with his insistence that all manifestations through mediums be relegated to scientific laboratories for final acceptance or rejection. Men of science are only mortals and

seldom gifted with inerrancy. Mistakes and failures have been as characteristic of them as of Spiritualists; their pathway through the centuries has been a zig-zag course; many of their theories will-o-the-wisps; some of their blunders stupendous; not a few of their methods faulty and conclusions superficial and arrogant. Excellent illustrations of the last specification may be found in the late Lord Kelvin's impatient dismissal of hypnosis as "mostly fraud and the remainder malobservation," or in the attitude of Agassiz, Huxley, Sir William Ramsay and other illustrious minds towards Psychic science. If still in the primary school in their own domain why accept them as experts above all others in things spiritual, a kingdom of whose existence many of them are skeptical? Again, skilled tricksters hail them as "dead easies" because of their mental posderosity and often self-sufficiency. Listen again to Flammarion: "the conditions of experimenting are in general so crooked that it is easy to be duped, and scientists and scholars are perhaps most easily duped of all men."

The unswerving loyalty of Spiritualists to some invulnerable evidence is the primary reason for the existence of Psychic Research Societies in the world to-day. This fact is a forcible answer to Mr. Carrington's claim on another occasion: "we know that the crowd is always behind the times in its knowledge and beliefs; what the masses think in these matters is of no consequence." Living truth is indivisible and in its entirety is the rightful heritage of every hungering human soul. Only cadavers may be dismembered and their different organs assigned to separate anatomists.

Finally, the intelligences of the higher spheres did not see fit to first reveal proofs of individual existence beyond the grave to men of science, but chose rather those in the humbler walks of earthly life. Just so in one of the World's older religious systems unpretentious fishermen, the Peters and Johns, preceding the Pauls, and when the latter came each class still had its special work to do.

Spiritualists and Progressive Scientists seek a common goal. Mutual toleration, fraternal appreciation and intelligent co-operation will enable each to find the supplement and complement of his own endeavors in the work of the other, and both together shall lead the multitude to more perfect methods of investigation, saner understandings and more satisfying conclusions upon the question of the ages: "If a man die, shall he live again?"

GEORGE B. WARNE,
Treasurer Lily Dale Assembly.

We are very glad to publish Dr. Warne's letter as representing a side to Lily Dale which it was impossible to take

up and discuss in connection with the phenomena that were primarily the object of Mr. Carrington's visit. It was quite natural that the public which does not read carefully would suppose the exposure applied to the whole affair, but careful reading even of that report would show a brief recognition of some honest people and phenomena there. The facts could not be published in that connection, but are published in this number of the *Journal*.

I think probably that Dr. Warne should not have spoken so harshly of the "Canadian editor" as bigoted. For myself I think that the craft is not, generally, sincere or intelligent enough to be bigoted. Their business is to make money and to fool the public while they cultivate ridicule of everything as a mark of intelligence. Some of them, of course, are intelligent enough, but as a rule they are not to be either feared or respected. Their criticism of anything and everything is usually a stimulus to intelligent people to ascertain the truth elsewhere, which is generally quite different from their representations, so I think there is no need of abusing them for bigotry when we know the real influences that dominate their calling. None are more conscious of these than the editors themselves and they no doubt laugh with each other at their clubs about the way they fool the public in taking them seriously.

My difference with Dr. Warne regarding the duty of putting the investigation under scientific method is perhaps much less than appears. I usually say "scientific method" and not "scientists." I was not always so careful in the introduction to the article on which Dr. Warne is animadverting. I did once say "scientist" in that connection and once I guarded it by saying "qualified scientist," which expresses my position only less exactly than the usual manner of expression. I did emphasize that it was *scientific method* which was needed and I do not care who does it provided it is done. I think I can quite agree with Dr. Warne's remarks about many "scientists." It is true that this class of people so called have not shown themselves fit in many cases to deal with the problem at all. If I had been as careful as I usually try to be I would have said that the problem should be left in

the hands of "scientific method" and carefully eschewed any mention of "scientists;" for I fully realize that too many of that profession know nothing whatever of scientific method when it comes to weighing evidence. I believe it was Prof. S. P. Langley who said that, out of every five thousand men who claimed to be scientific, not more than one was really scientific. This is a fearful verdict to pass, but when we look at the scientific judgments that have been passed on the subject of psychic phenomena by men who ought to have had some humility according to their own habits in other matters, we may well understand why Spiritualists have distrusted the whole tribe. Men are to be distrusted, but not methods, and it was the main object of my introduction to emphasize the need of scientific method in obtaining progress in this subject.

JAMES H. HYSLOP.

EXPERIMENT WITH KEELER.

[The following letter was elicited, as the reader will observe, by Mr. Carrington's Report on Lily Dale, published in the first number of Vol. II. of the *Proceedings*. The confirmation of Mr. Carrington's findings will be remarked.—Editor.]

Philadelphia, March 28th, 1908.

My dear Dr. Hyslop:—

I read with much interest, in the current *Proceedings*, Mr. Carrington's account of his séances with P. L. O. A. Keeler, at Lily Dale.

After Mr. Carrington's detection of Keeler's method of writing his message, I thought it would be of considerable interest to the Society to know that Keeler has actually been *seen* writing, in the audacious manner thought probable in the article referred to.

The detection of the fraud was brought about by a lucky combination of circumstances, as follows:

In the summer of 1905, having become interested in mediumistic phenomena, I went to Lily Dale to make some first-hand investigations.

While there, I met two men whom I will call Messrs. Y. and Z., who were spending their vacations near the Assembly grounds, with their wives and children. They were attractive,

educated people of about my own age, and during my stay we saw a good deal of each other. We were all completely skeptical in regard to spiritistic phenomena of any kind.

I obtained two sittings with Keeler, with results very similar to Mr. Carrington's, and like him, I was refused a third sitting. I talked the matter over with Messrs. Y. and Z., and as we had probably been seen walking about the grounds together, we decided that the best way of continuing investigations, without exciting Keeler's suspicions, was for the two ladies to obtain sittings.

To satisfactorily explain matters, I insert here a sketch, showing the interesting parts of the plan view of the first floor of the cottage occupied by Keeler that summer:

C.—Chairs on porch.

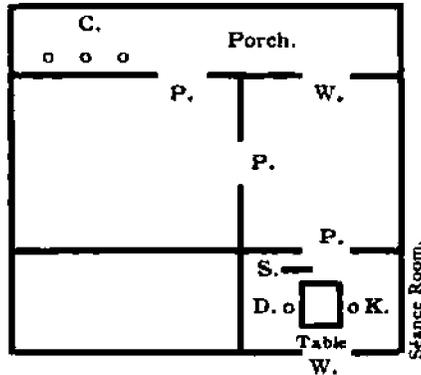
P. P.—Doors.

W. W.—Windows.

S.—Screen.

K.—Keeler.

D.—Dupe.



Mrs. Y. and Mrs. Z., accordingly, went to Keeler's cottage to arrange for sittings. They were told at the door that Mr. Keeler was busy, at the time. The ladies then said they would wait until he could see them, and they seated themselves in chairs, at the end of the porch, marked "C."

After a time, Mrs. Y. strolled over to the other end of the porch, and glancing through the window W., and door P., she could see past the screen "S," which had been carelessly left to one side, possibly by the person who had announced their coming to Keeler. Keeler and his dupe, a typical spiritualist of the long-bearded credulous type, were sitting in full view, at "K" and "D" respectively.

Mrs. Y. was surprised beyond measure at what she saw, which was nothing less than Keeler deliberately writing on a slate, held on his knees—the individual on the other side of the little table meanwhile waiting with rapt and expectant expression. Mrs. Y. succeeded in attracting Mrs. Z.'s attention, who

came over to the window—and they both watched Keeler at his nefarious work for some seconds.

Keeler then looked up and saw the ladies.

It is needless to say that they did not get a sitting. Keeler also omitted the materialization séance, which was scheduled to appear on that night, or the night following, and to which I think Mr. Y. had a ticket.

After this, it was also very difficult for any of the party to get any kind of sitting whatever, in Lily Dale, although, on one occasion, we offered a "medium" \$10 apiece for our party of five.

Very truly,

A. B. C——.

A CORRECTION.

In the great posthumous book of the lamented Frederic W. H. Myers, entitled "Human Personality, and Its Survival of Bodily Death," Longmans, Green and Company, 1903; and on page 137 of the second volume of that epoch stirring book may be found the following passage. The name Mr. Le Baron being my own *nom de guerre*. Mr. F. W. H. Myers says, "The outbursts of this Martian speech are noticeable as a parallel to the 'deific verbiage' which used to throng through the lips of Mr. Le Baron (*Proceedings*, S. P. R., Vol. XII, p. 277) and for a long time impressed itself upon him as having some reality in it somewhere. The most interesting peculiarity indeed in the Martian tongue is its exclusively French formation; which would seem to argue its elaboration in a mind familiar with French alone."

The word "seem" saves the opinion from the stamp of dogmatism. For, the truth is, I scarcely know anything of French: am criminally ignorant of the structure of the French language: in fact, the only languages with which I had dabbled, prior to this spiritualistic experience, was English, some college Greek, a little Latin, and a Sioux dialect. I am not a linguist. My parents were not. The only scientific calling which I pursue with zeal, and delight, is that of psychological philosophy. I have never given a séance in my life. Being filled with a sense of false shame in matters of this kind, I have most carefully avoided psychical publicity. But the demands of Truth, for the good of others, and the advancement of Science, demand that I crucify my feelings. I learned then, whilst perusing the second volume of Frederic W. H. Myers' book "Human Personality," page 130, that there appeared in Paris and Geneva, in 1900, Professor Flournoy's book entitled "*Des Indes à la planète Mars: Etude sur un cas de Somnambulisme avec Glossalalie.*" Professor Flournoy asserts

that a Mlle. Smith, not a paid medium, but a lady occupying a leading post on the staff of "a large *maison de commerce* at Geneva" had an assumed spirit control from the planet Mars. "Its reality," says Mr. Myers, "was supported by a Martian language, written in a Martian alphabet." Professor Flournoy, according to Mr. Myers, believes that this Martian language of Mlle. Smith, instead of being in any way a proof of her previous incarnation on the planet Mars, was, after all a mental phenomenon; resulting from submerged memory, and subliminal inventiveness, viz., cryptomnesia. It is a little singular, that, in both Mlle. Smith's case, and my own, this assumed Martian language should have been used, by "demons" in us, to prove the theory of reincarnation. But the bullet flew wide of the mark. On her side this Martian language was used to prove that she had previously been incarnated in the planet Mars. On my side, the "demon" (?) used it, to prove that I had once been incarnated as Ramases II or Sesastris. Assuming this identity of the language of Mars, with that of Egypt; either the Egyptians got their language from Mars, or Mars from Egypt. Now, if this sort of thing came from our Subliminal Selves; how utterly worthless are our Subliminal Selves as scientific teachers of philology! If it came from Demons, what liars the Demons are! What time and means, I spent, to be sure, trying to ascertain whether the language I spoke was that of Ramases, i. e., ancient Egyptian. Professor James assisted me. But, we could not find a learned philologist on Earth, who could substantiate the "demons" (?) claim to this language, as being the language of Sesastris, or Ramases II. And nothing earthly could have been gained by the "demons," either in Mlle. Smith's case or my own, by making such a ridiculously lying claim. Nothing but their notoriety; or the gratification of a momentary megalomania; or malignity. In the year 1903, came the statement of Frederic W. H. Myers, who asserted that "the most interesting peculiarity indeed in the Martian tongue is its exclusively French formation; which would seem to argue its elaboration in a mind familiar with French alone." As I have observed, my own mind is in no sense familiar with French. Hence the Martian language could not have been elaborated—in my case—from what never existed. I do not pretend to say that the mystery is solved.

ALBERT LE BARON.

Mr. Le Baron's correction of some impressions entertained by Mr. Myers is an important one, not because there is any evidence that the superficial interpretation of the phenomena under review is the right one, but because it is time

to be honest with ourselves and to admit some measure of ignorance regarding such facts. Mr. Myers and Prof. Flournoy were supported by good evidence in the view that the language of Mlle. Helene Smith in her alleged communication with the planet Mars was not a spiritistic product. Its structure after the model of French betrayed its origin beyond question in the subconscious action of her mind. But this fact did not explain its variation from the French. The unverifiable feature of this variation makes it impossible to assume scientifically that it is what it claims to be.

There are two assumptions often made regarding the source of such phenomena which need examination. The first is that, because we do not consciously do certain things, they are not done by ourselves, that is, by the same subject which does act consciously in its normal capacity. The second is that the honesty of the subject is a sufficient reason to accept the superficial interpretation of the facts. Both assumptions are false. The limits of our personality are not found in our normal consciousness and the honesty of our normal nature has nothing to do with the character of the phenomena exhibited by our subconscious activities.

But the most important thing to remember is that we cannot attribute demoniac lying to the subconscious action of the mind. What it says may be false, but we have no evidence that it is designedly and maliciously false. The automatic action of the mind must be adjudged by the assumptions at the base of such action, and these are that the mind is not normally conditioned or responsible. If there be any intelligence at all in its behavior, it is not related to the same facts as the normal consciousness and we cannot ascribe lying to it or any malign purposes. It may, as a fact, be guilty of them, but we have as yet no criterion for distinguishing, in subliminal action, between mechanically automatic and purposive action. This is to say, that we are not reduced to the alternatives of supposing that a phenomenon is consciously produced and that it is demoniac if unconsciously produced. The phenomena may be like our dreams and somnambulant states, namely, mental but not designedly deceptive.

JAMES H. HYSLOP.

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APPARITIONS AND OTHER EXPERIENCES.

[The following letter brought me an article which had been published in one of the leading newspapers of this country, representing the personal experience of the writer. The letters which followed showed the author's right to be taken seriously and the reproduction of the experiences for record worth while. The experiences do not have any evidential importance for proving the supernormal, but they illustrate the kind of phenomena which should interest the psychologist in the subjective explanation of such things. Not the least incident of interest in the experiences is the movements represented in the apparitions, which show us an important feature of the hallucination and suggests the study of such phenomena for deeper central causes. One does not require to interest himself in any supposed veridical aspect of such experiences, but only in their peculiarly systematic character and in their relation to hypotheses which are based upon supernormal facts. The matter of primary interest is the association of the phenomena with other psychological liabilities and experiences which were not at first indicated or suspected as related to the incidents narrated and which help to show how systematic the hallucinations were.—Editor.]

January 3, 1907.

Prof. James H. Hyslop,

Dear Sir:—I have just finished reading the "Borderland," and take the liberty to forward an account of some experiences of my own. If you have the time I should be very glad to have you interpret them scientifically, but I do not want my name used. I am so situated that a claim of that sort would probably deprive me of my present employment and cost rather dear in other ways. I have never known any other "psychic" and have always been reticent about my experiences, because the good people with whom my lot is cast have a way of making the lives of "peculiar" persons interesting.

Kindly return the clippings as I did not save but the one copy. The visits from a malign region was interesting to me because *afterwards* I read a novel wherein the same sort of thing *exactly* seemed to have happened to the writer. He embroidered the account and used it for all it was worth, but the actual nucleus and framework of it had too close a resemblance to my experience to admit of the idea of a chance coincidence.

Perhaps in my isolation I have failed to hear of similar things and this stuff may be very trite and common place. If so excuse me for troubling you.

Sincerely yours,
J——— B———

The articles referred to are as follows, and are here printed as one. The writer has her own interpretation.

There is so much blind groping for the truth in regard to thought transmission and kindred phenomena that one more guess may be pardoned. If the guess proves unreasonable, the facts of personal experience here submitted, will, perhaps, add a straw to the materials for a final explanation which are accumulating. The marvellous always possessed a strong fascination for me. I say always, for when I was less than ten years old the prospect of seeing and speaking to a person who was dead and buried, was so alluring that I shut myself in a farm house cellar where a ghost had been seen and waited many hours, sitting watchfully quiet on the stairs to see the returned spirit. If such a visitor might be expected I wondered how any one could neglect the opportunity to welcome him. I had the ghost story from two nurses, who whispered it fearfully to each other at my bedside. I was very sick and they watched with me, expecting that I would not live. I found that out by their talk, too, and it filled me with a quiet, concentrated fury of anger such as I never have experienced since. That, and the intense interest in the ghost, who

haunted the cellar of a neighbor's house, so stimulated me that I rapidly recovered. The outside door of that haunted cellar was open all summer long and I had the freedom of the place with other children. It was easy enough to make appointments with the supposed uneasy spirit, but it never rewarded me. After long vigils it came to me that perhaps I would have to feel frightened and dread the apparition in order to see it; which might not have been far wrong.

The first immaterial persons that I ever saw, were two young women of the immediate neighborhood, both living and in excellent health and spirits. I saw them cross a field by a foot-path, open a gate and pass under the low branches of an orchard, putting up their hands to push the lower limbs out of the way in one or two places. Then they opened another gate, entered the yard, slowly crossed it toward the house where I awaited them, apparently engaged in pleasant conversation as they advanced, turned sharply aside from the path when near the steps, and went around the house, so near that their lace scarfs blew against the side window of the room where I sat. One followed the other here, but until that time they had walked side by side excepting through the gates. Thinking that my callers were going to the side door, for some unexplained reason, I went there to meet them, hastily, a little offended, it must be confessed, because they had walked directly across a large flower bed under the side windows of the sitting room, and I intended to remonstrate mildly; but when I opened the door, there was no one in sight. Neither would answer, when I called aloud to them, as I did after a hasty search. Then it occurred to me to examine the flower bed, and see what damage had been wrought. I thought my friends were hiding, but the prank seemed too childish, and the places of concealment that would serve them were few and soon explored. I took them [in] on my way around the flower bed. But I stopped searching after examining it. Not a leaf was disturbed, not a track visible. A cat or a hen could not have walked across that ten feet of mold without leaving its tracks as plainly as though walking in snow.

After waiting so many years and chasing so many false ghosts, I confess I was not a little disappointed. But I must prove the vision absolutely, so I went at once to the home of one of my shadowy callers and found both of them there, playing croquet; and I also ascertained that they had been there all afternoon and that neither had been in the least indisposed. Having collected these important facts I went back to my own place to think.

Hallucination, pure and simple—the vision had given me no information. It was made out of the materials in my own mind. Even the clothes worn by the shadows were familiar to me. No, I was no nearer to my long desired interview with a bona fide

ghost; but there was a good deal of suppressed exultation in my mind for all that. Had I not proved myself capable of seeing things that never were on sea and land? Then a new fear fell upon me. Perhaps I was not in good health. Maybe I was coming down with the fever that I had had two bouts with, and barely escaped alive. I resumed my hat and umbrella and went directly to the family doctor's office.

"Can doctors tell whether people are sick who feel perfectly well but fear that something may ail them?" I questioned, a little out of breath.

"They can try," he answered, smiling at my earnestness, "and if the subject is fairly intelligent there is a chance for them to succeed."

In a short time he pronounced me perfectly normal in health.

"Mind, now," I said, "you are an expert called in by the court to decide whether the prisoner is to be hanged or sent to the lunatic asylum."

The doctor looked grave, but proceeded to the further examination, and I pity real lunatics that fall into such hands; but he pronounced me sane.

"Now, what have you been doing?" he asked, the anxiety showing again in his eyes and voice.

"As I intend to make a profession of my accidental crime, you must excuse me," I said and returned home to finish thinking out the strange occurrence. When I had threshed the material completely out I came to the conclusion that it was nothing more nor less than a dream. The whole series of events would have called for no remark if I had been asleep; and probably the part of my mind that produces dreams was for that time active in conjunction with my ordinary waking consciousness. I was wide awake, undoubtedly, because I was sewing and tossed the work on the floor as I arose to go to the door. A flat enough ending to an interesting wonder, but I could make nothing more of it and consoled myself with the only usual thing about it—the proof of the strength of sub-conscious mental processes. Clearly the young women were not at all concerned in the affair, and it would be senseless to look to them for any fresh material. Nothing ever happened to either of them, that was at all unusual.

About two years later, I had another shadow visitor. This one came many times, always noiselessly, always when I was not in the least expecting him. A man, dark, thin, rather tall, with a full beard, nearly black, threaded lightly with gray. He visited me many times before I saw him. I would suddenly know that he was standing just behind me at the left. I knew how he looked, but could not turn quickly enough to see him. Several times when I made desperate haste to get a look at him people in the same room were so surprised by my swift facing about and

eager look that I gave it up and waited for more favorable opportunities. I had no mind to attract attention by eccentricities like that, but it was extremely trying to know that he stood there, and that when I had executed a decorous change of position, he would have vanished. All these visits were within doors, and I never thought of looking for my ghost on the street, but one bright, warm, cloudless noon, as I was crossing a bridge, he suddenly appeared, walking about three rods ahead of me on the same footway.

I counted the posts that supported the railing and ascertaining the distance to be approximately as stated. He kept the same distance whether I hurried to overtake him or slackened my pace when I found that it was no use to try. There were no other foot-passengers except a policeman, sauntering along at about the same pace on the opposite side of the bridge. Now for the first time I noticed the clothes of the figure before me. They were of good material, and noticeably well fitting, but somewhat out of fashion. The hat and shoes, the coat collar—several little things reminded me of gentlemen who frequented the house when I was a child. I grew so anxious to see him nearer, that I made a last effort, and walked as fast as I could. Near the end of the bridge, I almost overtook him, and had planned to pass him close enough to examine his appearance thoroughly, and then—he was not there. This so disconcerted me, that I stopped still, and leaned on the railing. The policeman jumped over the divisions between the carriage way and footway, and offered to call a carriage, but I was not faint, though I allowed him to think so, in order to find out from him whether he had seen my ghost. He had seen nothing of it, I assured myself of that and then went my way.

I saw him many times after that in all sorts of places, in the vestibule of a church, in my own home, in other houses, in a crowd at a fair, once on the shore, where he kept out of the froth of the waves and went about intelligently enough. It was a long time before I could ascertain whether he left any footprints; but I caught him crossing a smooth expanse of damp sand at the shore, and settled that point. I could see the springing action of his feet, but they left no impressions on the sand. I was keenly sorry when the visits ceased about fifteen months after they began, for I was always hoping to get a word of speech from my curious friend; but he never seemed to desire it, and gave me no opportunity to satisfy my curiosity. I have never seen him since his final disappearance from the shore. Perhaps he disapproved of my looking for his tracks in the sand. He always appeared in the daytime, and I never saw him when there was not some one present, or within easy call. A very decorous ghost. Now I had grown mentally to an appreciably higher plane since the first

vision, and I was not so absolutely certain about these several appearances of the same figure as I was about the character and meaning of the one appearance of the two young women. I felt distinctly that there was an intelligence in my last apparition. The clothing and general bearing linked him in my mind with former generations. If he had kept on living, he must have been sixty or sixty-five instead of forty-five or thereabouts—therefore I was inclined to the belief that he was no longer pursuing the concerns of this life. His amplitude of leisure, the negation of all such ideas as business or occupation, was apparent from the first, but I could gain no positive information from him. I am by no means certain, however, that these several appearances were not memories of some person seen in childhood and projected among the living people around me by the same process as that which had produced the likeness of the two young women—a sort of erratic dream mixed with the impressions received by my senses in my ordinary waking hours. I have nothing to set against that explanation except the feeling that I always had of the intelligence and personal interest, so to speak, of the apparition. I felt that he knew me, and that his visits were for me, and not intended for any other consciousness. But it was merely a feeling. I could collect no proof that I would accept myself or ask any other student to accept. Another period of several years passed during which nothing remarkable occurred in the way of immaterial visitations. I had vivid dreams occasionally, but they were in no way prophetic, as I could discover. Occasionally I walked in my sleep, several times getting into dangerous situations, and I was troubled with insomnia.

I consulted a doctor about wakefulness, which was so pronounced that I got only three or four hours sleep for several nights, then perhaps two hours, for a night or two, then a whole night would pass without sleep; and after that the cycle would begin again at the maximum of perhaps four hours. The doctor gave me no medicine but advised me as to what to eat, when and how long to exercise, etc.: in short, regulated my life to its minutest details. I am particular about stating these circumstances, because it may help to explain my third immaterial visitor, who introduced her charming self during this period of insomnia. I might say here, that I never have slept as much as seems to be required for perfect rest. As far back as my memory extends I enjoyed long hours of alert wakefulness, in the night, amusing myself with fancies in cold weather, and getting acquainted with the night world, as far as possible, in summer; but it was not until I began to occupy myself with responsible work, that it became troublesome.

My third apparition was a little child. I lay awake one night, listening to the usual interesting night sounds, and looking idly

out of the open windows of a large upper corner room of a pleasant country house, at a bank of forest at a little distance, which was sufficiently lighted by the moon to show individual trees and wind-swayed branches plainly. The clashing whisper of oak foliage pervaded the air. Sombre shadows from passing clouds slowly darkened the prospect and gradually gave place to the clear moonlight. It was the time when the katydids rasp and creek their fiddles so maddeningly in the corn, and crickets innumerable add their mellow notes to the tree toads perpetually recurring tremulo. Heat lightning flickered on the horizon, at intervals followed by lagging reverberations of distant thunder, as if the grand organist now and then reinforced his theme with a diapason swell—a July midnight in rural New England. I enjoyed it all thoroughly and my mind was wholly occupied with what I saw and heard.

Suddenly, my attention was claimed by the noiseless opening of the chamber door, communicating with the upper central hall of the house. The room was just then in full moonlight, and I could plainly see a curly-haired, large-eyed, wonderfully beautiful little child standing with one hand pushing back the door and the other prettily outstretched toward me, as if offering some gift of flower, or pebble or shell. I had always admired flaxen-haired children; but this one, with wilfully tangled, dark, natural ringlets and waves of short hair about its dimpled face was incomparably more beautiful than any golden-locked darling that I had ever seen.

My first thought was that I should probably frighten it by the harshness of my voice if I tried to speak at all, even ever so gently; and, turning slowly and guardedly toward my little visitor, I held out both arms, and looked and smiled the invitation that I dared not speak. Leaving the door readily after the first pause, the child advanced toward me. In passing a sofa, it was concealed, all but the head, and came again into full view. The little feet were bare. A garment something like a child's night-dress, but yet unlike it, because it suggested ordinary habitual dress, rather than undress, hung in soft folds and films from the neck to feet, covering the arms to the wrists, though the outline of sleeves and shoulders was not clearly and sharply drawn. The vision paused about four feet from the bed and seemed to challenge minutest examination. After a little it moved nearer, and I became aware that it was afraid of alarming me.

A flood of joyful welcome swept over me at this discovery, and I leaned forward to clasp and draw the child or angel close in my arms.

"You lovely baby," I thought, "who have you been visiting? What senseless creatures they must have been! I was afraid to speak, thinking my harsh earthly speech would terrify you."

This seemed to afford the child, who was unchildlike in thoughtfulness and self-confidence, an unexpected pleasure. Eluding the touch of my hands, it sat on the foot of the bed, just out of reach, and looked at me with its wonderful dark eyes, widened with a sort of frank astonishment, and animated with a lively curiosity. The baby was no baby in mind, and evidently meant to get as accurate a picture of me as I was trying to secure of my unexpected visitor. At the door it had seemed exactly like a baby, or a little child not yet emerged from babyhood in looks and ways, perhaps three years old. But now I saw that it was four years old at least, and that in mind and character it was immeasurably different from any child that ever could have lived on earth. Here let me call attention to certain facts.

I was answered in a wordless thought language perfectly intelligible to both of us. Only the thoughts that would have been spoken in conversation were mutually understood. My idea that I should frighten the child visitor and her similar thought that she would frighten me, were not mutually understood till they arose to the surface of our minds and pressed for utterance. When I first saw the child visitor from another place, or when she became visible from her different state, I was governed by experience and imagined that I must speak such thoughts as could not be broadly indicated by looks and gestures; but when she had approached quite near I knew without previous conscious experience, that thoughts could be communicated directly to another intelligence without the intermediary use of language. This, I think, was an unforeknowable fact, a true revelation of an unrecognized capacity in my own mind, because, granted that my vision of the child was analogous to those produced by long vigils and fastings by religious devotees, I could not have shaped anything new, could not have done anything but recombine by imagination materials collected by experience.

"Why are you not afraid of me?"

There was no attempt at speaking, but I understood that my visitor had encountered other beings like myself and reasoned from their results that I should be afraid of her; but the impossibility of explaining to such a baby the difference between the student mind and that in bonds to superstition, was apparent.

"I am just as glad to see you and you may come at any time." I answered, "but never mind me. Tell me all about yourself, where you live, and whom you live with, and everything. Oh! I do so want to know all about you."

It was a bad beginning. The little creature conveyed to me the impression that she was astonished that such elementary facts could be unknown to any one. I must be fearfully ignorant—something abnormal in the way of foolish, unthinking, grown-up stupidity. It was done in a flash, and resembled the instant re-

adjustment that takes place when one who has passed for a gentleman commits some unconscious, damning gauchery. I began to feel a sinking of the heart and kept breathlessly still, fearing to open wider gulfs between us. It was plain that I was a disappointing specimen of humanity. Would my one merit of not being afraid of her compensate for my other shortcomings? Curiosity, childishly frank and direct, but unchildlike in its scope, seemed to be the keynote of her interest in me. How much was she reading? How deep could she see with those dark, brilliant, inscrutable eyes? I felt as if this smallest of other-worldlings had weighed me in some infallible balance and found me slight and worthless. Would she ever care to repeat the visit? Even as I shaped the thought she had withdrawn from her place and drifted toward the door, passing out, and closing it after her with no perceptible touch. Real tears sprang to my eyes. I think I must have sobbed, for the door opened and she appeared again for an instant, with an indescribable lightening of the whole face. I was comforted strangely, for I knew that she would come again.

In this I was not mistaken. Her visits continued at various intervals for nearly five years. Sometimes months would pass without my seeing her. She preferred the warm weather, decidedly; for in all that time, I was only favored with a call from her twice in cold weather. That looks as if the visions were referable to my insomnia, which was more troublesome in hot weather. But did I construct the delusion out of my own head by reason of the disturbed balance of faculties, caused by lack of sufficient sleep, or by reason of the acute nervous tension caused by lack of sleep, was I able to see real existences not apparent in the comparative dullness of ordinary health.

That was the question that I set myself patiently and exhaustively to answer and I may say here that the evidence which I collected convinced me that the latter hypothesis is the true one. It explains all the facts; while the former leaves many unaccountable circumstances to be disposed of.

These unembodied intelligences are not necessarily the spirits of individuals who have died. Many of them may be of that order of existences, but I am rather inclined to the belief that if such shadow people are seen they are merely shadows, memories projected from our own minds; and that the dead have no desire, perhaps no ability, to return among us. On this point my evidence is not conclusive one way or the other. But the great majority of them, the immaterial population generally, never have inhabited and never will be condemned to inhabit human bodies.

After so intelligent a suggestion of hallucination as the writer indulges it is curious to observe a serious view of the

reality of the apparitions, especially as it would be harder for the scientific man to believe in "shadows" of our memories or selves left in places and on objects for the future casual observation of persons liable to such things. But the view shows the tenacity of the idea of reality in experiences of the kind which seem so much more distinct than those which we are accustomed to regard as illusory and deceptive.

When I began these studies I was actuated by a desire to obtain positive proof of a future life by which to reinforce a waning and expiring faith in personal immortality. It was a question too painfully and intimately personal to admit of discussion. I knew the ways of professional religionists and self-preservation warned me to conceal my growing scepticism. The dread of being discussed as an interesting case; the unwillingness to submit to the judgment of mental inferiors—always the most ignorant and lax will howl "heresy" and "infidelity" the loudest—a natural shrinking from what may be called a soul-clinic of indefinite duration (for they had taught me all that they could long ago, and now could only pull off the bandages from my wound and torture me by probing it with coarse exploring fingers) was strong upon me. No. I must keep my doubts to myself and try to find my own way out of the darkness.

The shadows that haunted me seemed to offer a clear, indisputable proof of the possibility of conscious life without bodily organization; but I was compelled jealously to guard my experience with them and was pampered in the effort to collect evidence in regard to their real nature. I dreaded the spiritualists. Our contingent was small, but amazingly alert and active. They frequently procured alleged mediums from large centres and their performances were not of a character to render the prospect of being claimed by them and classed with them very inviting, but I kept informed of their work and tested everything that they put forward as evidence of the truth of their assumptions. It would have afforded me much relief and would have been a source of intense mental enjoyment to have talked both subjects over freely with some unprejudiced person; but this relief and the accompanying mental pleasure could not be purchased at the price set upon unreserved conversation. No. I must work both problems out alone; and more and more it became evident that when I had answered one, the other would disappear. I had arrived at this conclusion during the time in which the gentleman of the early 70's was haunting me, and as may be supposed, I exerted every faculty of my mind to understand the meaning and gather the necessary implications of his several appearances. But I

could not regard the evidence thus collected, as conclusive of what I wanted to believe. My inability to believe in the possibility of the existence of intelligences who were independent of a material organization was as great as ever. That state of mind lasted until after the appearance of the little child. When it left me, I do not know. I only know that after I had seen and communicated with her it was impossible to put myself back in the anxious state of search for evidence of the possibility of unembodied existences. A tree that has shed its lower branches could as readily recede from its attained stature and reclothe itself in the discarded boughs and vanished foliage of bygone years. My mind had made the synthesis of all that it learned from her appearance exactly as growth is accomplished, in silence, unconsciously, with finality of separation between the old and the new. The doubts vanished. I could not say that I had recovered the anthropomorphous conception of God that I lost almost before emerging from childhood; but I believed in God. I could not say that I had recovered a clear and lively anticipation of life after death, but the grief and bitter desolation of spirit that I had endured because the anticipation of personal immortality had seemed groundless, suddenly disappeared. I could not worry about such a question any more than I could go back to childhood and shed tears over a broken doll. Cornered now, and compelled to answer categorically whether I expected to enjoy a conscious endless existence, I should be compelled to answer, "I do not know;" but the question seems absolutely irrelevant. It strikes no jarring chord of apprehension. I have outgrown it. It cannot disturb me, because what God wills will be; and I am safe in His keeping. It seems not at all necessary to pry into His business. "Let God do His work, we will see to ours." The whole, vast, soul-racking investigation is a useless piece of impertinence, which becomes an infinite insult of irreverence when directed against the inscrutable councils of The Most High. The question has disappeared, and the vision of the little child was the herald that brought the message of spiritual peace.

After the great peace was proclaimed my mind became concentrated on the many facts that go to prove the existence of marvellous talent powers in the ordinary human brain, particularly the embryo faculty of communicating and receiving ideas without the aid of language. I sometimes know what people are going to say, word for word, before hand. Sometimes on hearing a summons to the door, I know who is there, and the errand that brings the caller, but a reciprocal exercise of the imperfect faculty has never been possible with any human intelligence that I have ever met.

The child came back twice, later in the season, after so long an interval that I had ceased to expect her. The mental attitude

of watchful expectation seemed particularly unfavorable, for the visits always occurred when I was intently observing something that interested me, or thinking closely and consecutively on some subject far removed from them. One night in September I was listening to the apples falling in the orchard, on account of a sudden windstorm, and occupied with a prosaic feeling of apprehension that the fruit on a certain tree, which, if left to mature perfectly, would keep sound till the following June, would all be sacrificed.

No other scrap of an idea was in my mind, till, with an absolutely natural transition, the room became perfectly and evenly illuminated. This caused me so little surprise that I kept on thinking about the apples; for a little space, before I comprehended that it was no longer dark. Then, of course, the phenomena occupied my mind exclusively.

The source of the light puzzled me; for there were no shadows. It was just as light behind the tilted picture frames and in the corner behind the wardrobe as anywhere else. I minutely examined every piece of furniture and every article in the room, noted the pattern of the paper, the shape of the door, even the reflections in the mirrors. Not a sign of a shadow anywhere. There was no light. I was seeing without it. This interesting discovery of a latent power was sufficient to hold my attention pretty firmly. I wanted to see my little visitor again, and thought her a pressing invitation every night on retiring, but much as I longed for another interview with her, this sudden ability to see in the dark was enough to banish all thought of her completely from even my underthought currents. While I was thus intensely occupied with myself and this peculiar freak of vision, behold, she stood in the door, holding out her lovely hand, and, yes, she was smiling.

As before she came across the floor to the bedside, and sat facing me just beyond the reach of my hands; and warned by the first mistake, I waited for her to communicate with me. This she seemed in no haste to do, and I began a swift accurate inspection of the details of her appearance.

The first thing that attracted my attention, was the exquisite finish of the modelling of her features and form; it was so different from the appearance of young childhood, that I began to revise my estimate of her age. Lips, nostrils, the sweep of the delicate eye-brows, the slightly hollow temples, the firm roundness of the cheeks and chin, the beautiful throat, lifting the head easily and confidently, instead of the mere disappearance of the shoulder curve, and the outswelling of the lines of the large head of childhood, all pointed to greater maturity. This being was small certainly, but was she so young? There was a change of the dress. This time I observed a distinct definition of the waist

and a more voluminous drapery below. It fluffed out on the bed around her like white silk without a sheen. I have always been a little vain of certain niceties of housekeeping, but the whiteness of that little billow made my spotless bed covering like a dull, yellowish-gray floorcloth. If I could only touch that full, fine whiteness. Was it woven of threads like cloth? Was the fibre spun by insects or gathered from plants? In what loom was it woven? Who guided the flying shuttles? How was it fashioned, and where stored for this dainty creature's selection; and did she pay for it in coin of the realm?

A sudden ripple of laughter shook the air like music too fine and subtle to be rendered by any sound audible to human ears, and my little visitor moved forward quite within reach of my arms. There was an expression of archness on the fearless child face with its mature intelligence. I could not doubt but that my whole train of thought had been as plain to her as if I had spoken it aloud.

I laid my arms about her so gently, and they were half buried in the yielding whiteness. It felt like swansdown, but it had a certain elastic resistance, pressing up and sustaining my arms so that I did not feel the limbs across which my right arm extended. I felt that this was a volition, and when I slowly and cautiously tried to join my hands to clasp the figure and ascertain if it had substance, I was sure of it. The small being drew back, and a shade of coldness set a further seal of disapproval on the attempted familiarity. "Touch me not," came to my mind, and I separated my hands, letting my arms rest across the drapery, as at first. But I was no nearer to finding out what it consisted of, unless the vital upward pressure of it was an answer to the question.

This interview was a great advance on the first one. If my little visitor's favor continued what might I not learn from her? The desire to know swept over me, and would not be denied. I had to question her.

"Tell me now," I pleaded, "where you live, and what name your own people call you by. Tell me who they are and all about your home. Can you not bring some one else with you when you come again?"

I settled comfortably among my pillows and waited for news from the other world that I felt sure was within my reach. But a blank stare quenched the glowing dusky splendor of the eyes, and an expression of coldness and suspicion succeeded it. The thought returned, that these things seemed to her so much the commonest stock of every day knowledge and experience, that to betray ignorance of them argued a monstrosity of stupidity. In an instant she was half way to the door, and only seemed to hesitate because she was unwilling to believe me totally senseless and

unworthy. I had evidently interested her at first; and her visits were entirely selfish. She had no message for me. I amused her and now I had again disgusted her, and probably should never see her again. A thought of possible influence over her erratic fancy occurred to me.

"You know I am not ever the least bit afraid of you. Have you ever met any one else that doesn't scream and faint at the first sight of you? Please come back just for a little while." She was wavering toward me when one of the members of my family approached the door of the room. The wind had loosened a blind in the upper hall, and he came to fasten it. There was a curious intent look on the small face, which relaxed as the footsteps passed away down stairs. Then she went out and did not return to smile a farewell in the door, as I had expected her to do. I forgot all about the peculiar lightness of the room, after she was gone, and lighting my lamp, I pulled a blanket around me and wrote down every detail of the interview, as I was in the habit of doing when I saw any of my shadow visitors. Then I slept soundly until morning. Now, I do not in the least insist in the verity of these several appearances of bodiless intelligences. They may all be of such stuff as dreams are made of. The visions may very well be something in the nature of semi-epileptic seizures. For all I know they may indicate incipient insanity. Let each reader account for them in the manner that seems most reasonable to the bias of his own mind. I have my own opinion of the child phantom and of the unfriendly spirit whose attentions I have not described, because they would add nothing new to the record and would take me too far afield for the limits of a paper like this; but I do not expect them to be accepted by others. What I do regard as important, is the naturalness, the facility, the delicacy and accuracy of the wordless language that came to me in my communication with these supposed spirits. An idea must have an origin. A notion like that is no more original than a brick is. It must be made out of pre-existing materials gathered by experience either that of the individual or the accumulated experiences of the race. Some time we shall communicate our thoughts in that way again.

My idea is that all human beings are born with that faculty, but lose it in early childhood, after it has helped them to learn the infinitely clumsy and inadequate word language of their parents. If they could be protected from the violent assaults of harsh tones, unkind looks and the deadly enfolding pressure of a mental atmosphere charged with selfish determination, the perpetual trituration of minatory thoughts and all the clamor of our striving, discordant lives, who knows but the wonderful power might keep its place among the senses, grow with the child's growth.

and strength with his strength, and become the crowning glory of a perfect human intelligence?

One does not require to trouble himself with the theoretical explanations which writers are always obliged to supply the public. The writer's general attitude exhibits evidence of a desire to evade that duty or expectation. But inasmuch as the narrative of facts is the interesting aspect of the paper we may disregard explanations that may not appeal to the scientific mind and recognize in the facts material for use in the study of systematically unreal phenomena, or at least such as may not satisfy the standards of science in that respect.

Understanding the way in which the public looks at stories of this kind, that are printed avowedly as bread winners, I thought it necessary to inquire regarding the proportion of truth and imagination in the articles. The following was the reply. The letter was not dated.

Prof. James H. Hyslop,

Dear Sir:—It had occurred to me that your scientific intelligence may be dissatisfied with my "literary" statement of the entire truth of the narrative in your possession entitled "The Sixth Sense," and "More about the Sixth Sense." And that a categorical statement was what you asked for. As far as I am able to make an exact report of what happened that story is absolutely and unqualifiedly true. The mere fact that I was searching for proof for my own sole use ought to preclude the suspicion that it is dressed up for publication. I am glad that it interests you. I may have given the impression of invalidism, but I am as well as ever, as full of energy, and horribly bored, because I have to lie flat on my back or acquire "cricks" and "stitches," of a quite ferocious intensity, after the usual manner of lumbago symptoms. If this kind of scribbling is of any use, and you care to write further it will not only give me great mental pleasure to assist you in investigating the phenomena but be a welcome diversion as well.

Sincerely yours,

J——. B——.

I had to make some further inquiries about minor points in the account and its incidents and publication, and the fol-

lowing reply explains itself. It illustrates how little freedom there is to tell the truth.

Professor James Hyslop, S. P. C.

Dear Sir:—You are most kind to reply so soon. I fancy your correspondents must be a bizarre lot. Perhaps that is what makes us interesting. The "second article" is the last part of the story chopped off by the editor and entitled "More about the Sixth Sense." I sent it all. I have never written about the "malignant spirit," and do not intend to. The _____ printed it. Have forgotten the date, but think it was during the "coal famine." It was written under economic duress, and I can't remember any time since then when my necessities have been great enough to make me willing to write about myself. Just now I am attended by a friend called Lumbago. As soon as it departs I will look over the files and send you the exact date. Should you write to the _____ *do not tell them that the author of that piece sent it to you.* I am a space writer—subordinate of Mr. E. _____ F. _____ of the literary department. The story went in through the mail, as if from outside. Mr. C. _____, editor of the _____, accepted it. So far as I know it has not been laid to me by anybody, though Mr. C. _____ knows, because I was paid for it, and he must have O. K'd the slip.

Is there any general list of good works on the Farthest North of Psychology?

Most respectfully,

J. _____ B. _____.

I made special inquiries about the alleged "malignant spirit" to ascertain what the facts were which gave rise to such an interpretation of them, as so much exists in the literature of Spiritualism on this subject. The following was the reply:

January 11, 1907.

Professor James H. Hyslop,

Dear Sir:—It is really fortunate that you are able to give attention to my queer experiences so promptly, for naturally, as soon as I can stand the bumping and mauling of street cars, I shall have an accumulation of work to do. I really do not know how I could prune the account that you have except in mere description of scenes, etc. That devil came near getting me (speaking naively) on both occasions and I remember it in my bones. That was all the reason I had for saying I did not want to talk or write about it. When I can do so with any degree of comfort I

will write it out. Apropos of the second bout with him I have a bit of *knowledge* to set over against a glib, not to say chipper, assertion made in an article in the current Journal of Ethics to the effect that "Certain it is that a soul would become a nonentity if bereft of all environment." I'm sorry I can't write more at length to-day, but I feel quite sure I can answer questions if you will excuse a pencil.

Sincerely yours,

J——. B——.

I asked a series of questions whose answers were intended to throw light upon certain incidents of the first narrative and the letter containing the questions was lost. The writer had to depend on her memory, as indicated in her reply, for responding to the inquiries.

January 1, 1907.

Prof. James H. Hyslop,

Dear Sir:—I shall have to answer your questions from memory; and if anything is omitted, you must write again. I am not used to having a personal attendant, and did not oversee the woman's work as I should have done. But that any intelligent human being would "tidy" a newspaper worker's desk and cast as rubbish to the void all opened letters did not enter my imagination. She was responsible for my going back to the cave dweller's status for a few minutes, for "language" was quite inadequate to the occasion.

As for the insomnia, I described that in the written account. It was pretty severe all through the period during which the phantoms appeared, but never acute enough to interfere with my regular occupations. I walked in my sleep some, but one night I got such a scare by waking up at the top of the ladder leading to the scuttle in the roof, where I should have dropped twenty feet to the bottom of the stairs on the story below if I had lost my hold, that it cured me. At least I never caught myself in any somnambulistic performances after that. No, I did not connect the idea of the little child with any human being alive or dead. If you had seen her you would have *known* that she was altogether unique, individual, and dominated by an imperious self-confidence that had in it no hint of egotism, any more than the natural use by a lion of his enormous muscular strength is evidence of an overweening self-approval. Do you remember a picture by one of the royal academicians called "A Dangerous Playmate?" Well, the cupid in the young girl's lap has *something* of her appearance. I am persuaded that she belonged to another order of

creation. Try to think what kind of people we should be if we had always obeyed the laws of our being, had followed the lines of our pattern as the oak or the elm takes orders from nature and follows the plan enfolded in the seed, instead of trying to flare into gorgeous bloom and swell into conspicuous fruit according to the pumpkin vines that overshadow infant trees. That child was unscarred, unstunted, unwarped by the blight of unkindness in any shape or degree; so much I know, without being told, because I *saw* her. But if I were an artist I should have to invent some such trick of flaring nostril and elongated eye and tilted eyebrow as the painter of the "Dangerous Playmate" employed to indicate a certain *play of feature* that was uncanny, but altogether charming. And the device would be misleading, for her features were not really shaped that way. Of course this isn't scientific, bare-bones description. I am trying to make you *see* her and to give you the exact impression that I received in the form of expression natural to me.

I did not have any chance to address the gentleman of the early seventies: I set down everything concerning him in the story. When I would see him in a crowd, as, for instance, in the vestibule of the church, of course I would instantly try to join him, but naturally, in moving among people in such a place, one's eyes will have to be used, and whenever I glanced back he would not be there. The only time I ever saw him "go out," was on the bridge, as I described, and there. I was not making my way among the trains of women's dresses, or dodging crowds in the street and trying not to act peculiar. There is one circumstance that may mean something to you though I can make nothing of it. Whenever I recall him to mind and try to place him I always see the sideboard in the dining-room of the old colonial house that used to be my home. The place belonged to a retired sea-captain, and that sideboard was well appointed, and stocked. I can recall numberless times when I have seen the captain and his guests in the dining-room, but when it comes to mind simultaneously with my ghost I do not see the table, nor the hearth with its great easy chairs each side, nor the front windows, and window seat, I see just the sideboard and a yard or so of carpet, and it must be about the middle of the afternoon, because the light is very strong, *i. e.*, the light has the same quality as it had in that room at mid-afternoon in late summer. But nobody is there. The sideboard and a little space in front of it comes to mind *every* time I try to think who or what the man was. I do not and am not hysterical, am not even nervous. It is frequently said of me that I do not know enough to be afraid. Fear, timidity, the expectation of being hurt or injured by anybody or anything does not come to me except as a lesson learned, and *then* I forget it. For instance, should it become necessary for me to leave the house at midnight

and cross the city I should think of the trouble and fatigue and grumble more or less, but I should go, and strike a bee-line through the Italian quarter and the Ghetto, as naturally as I should choose the shortest way across an empty field of the same size. I think I am fairly well balanced and normal. This is all I can remember of your enquiries.

Sincerely yours,

J——. B——.

On learning that my first set of questions had been lost I formulated the following, and the reply follows:

Questions in Letter to J—— B——.

1. Did the apparition of that man in any way resemble the retired sea-captain? Or was it the sea-captain you saw?
2. When you say you saw the captain and his friends do you mean when living or in apparition?
3. If the apparition is not that of the sea-captain do you recall any one associated with the sideboard?
4. Have you been able to communicate with the apparition of the man as you did with the child?
5. How account for temporary disappearance of the child?
6. Did the child ever appear in your dreams or sleep?
7. Do you read drama much?
8. Do you have nightmare?
9. Are you delirious when ill?
10. Are apparitions more frequent or more persistent at one time than another? Or in one physical condition than another?

The reply to these questions appears to indicate some interesting psychological phenomena, no matter what explanation we give them.

February 22, 1907.

Prof. James H. Hyslop.

Dear Sir:—I have always delayed answering your list of questions in order to find time to go through the files and get you the exact date of the —— Sunday Journal in which the story was printed. And as it is evidently going to be something of a job, and I am behind with my work will you kindly excuse that question till later?

I think I had better locate myself for you, since your questions in regard to the captain show how all at sea you (naturally) are in trying to get at the facts. I was born in the South during the unpleasantness of Reconstruction days; was brought to Massa-

chusetts by a vigorous old Mammy in company with parents whom I do not remember—both dying before my third year. "The Captain" was my mother's brother. He was a retired sea-captain, had been in the India and China trade for half a lifetime. If you care to take the trouble to order the book entitled "The Adventures of Dorothy" from the McMillian company, you will get the whole thing, heredity, environment, child-mother-to-the-woman, etc., etc., for that book is a bit of straight reporting. It is slightly compressed in point of time, but otherwise unvarnished memories. Perhaps I should say that as it was originally written for the Youth's Companion, several adventures of a distinctly mischievous, but not malicious, character were edited out. I would send you a copy but the last one of the ten presented to me has disappeared, though "author's copy" and my address is carefully written on a fly leaf with a request to return it.

As for the questions. When I said I had frequently seen the captain and his friends standing by that sideboard, I meant that he had a habit of dispensing choice imported refreshments to such of his callers as were sufficiently cosmopolitan to appreciate good things. It is possible that I saw my "ghost" among those friends of the captain. I ran in and out, curled up in window seats, rocked my dolls by the fireside, while they told sea yarns or talked men's talk. As long as I appeared to be entirely absorbed in my own small concerns nobody noticed me; but I understood about everything, and could describe them to their eyelashes. You know that trick by which nature teaches the young how to get into relations of tolerable familiarity with the strange new world in spite of the stupid restrictions conventionally imposed. My ghost might have been such a caller. That is how I have come to account for the silent gentleman who haunted me for so long. I did not speak to him—got no chance. I put every fact concerning him into the story.

(4) The child was no earthly human being, living or dead. She was from some outland, different, but natural. Her sort of people would be more natural than ourselves.

(5) I cannot account for her coming or staying away. Except, perhaps, that her curiosity was satisfied—that I contributed what I was capable of to her store of knowledge, or towards her mental entertainment, and when nothing new was to be acquired from me there was no reason for her to continue her visits. She was quite positively guiltless of such a banality as seeking me for *my* improvement.

(6) I never dreamed of her.

(7) I do not dream; but once in a great while I have nightmares. These take the usual form of inability to move but just barely the strength to cry out, when my voice is weak and labored and I try and try to call for help but can only make a weak, in-

effectual sound. The horror is either a big black dog on the foot of the bed, or an inchoate monster, struggling and heaving under the bed, finally to up-coil in serpent folds, and loops (neither head nor tail is ever in sight) the size of stovepipes. There are two or three years sometimes between these attacks, but I do not remember one that did not take the form of the black dog or the boa constrictor. I always lay it to some dietary indiscretion. When I dream there is no observable recurrence, and I do not remember them.

(7) I think I read less of drama than of any other kind of literature, but—I read Shakespeare a good deal almost at the beginning of my conscious intelligent life. I found the book in an old sea-chest in the attic, annexed it, and read it through, at the time when my guardians were buying Jack-and-the-Beanstalk stuff for me. But I have never read the plays much since those book-hungry years on the farm. It isn't necessary. And early familiarity with the master probably extinguished the notion that I could write drama before it was born. Certainly I have never tried even to write one. Your question struck me by surprise, it was so new to my thoughts of myself.

(8) I walked in my sleep at one time, in fact it was during the time covered by these experiences, but I woke up once in a position of extreme danger and the scare seemed to cure me. I have never walked in my sleep since, to my knowledge, at least, and I think I should be told of it if I did.

(9) As for being delirious when ill, I am never ill. That is, not really sick. I have colds sometimes, not more than one or two for the winter, but nothing serious, nothing that hot lemonade and a day in bed will not cure. I have not consulted a doctor nor taken ten cents worth of drugs for twenty-five years. Not that I am a Christian Scientist, or any other kind of a crank. If I needed a doctor I should summon one instantly. Will send that date soon.

Sincerely yours,

J——— B———.

The explanation which would suggest itself to the ordinary student of psychology, whether normal or abnormal, would be secondary personality, or subliminal action intruding itself into the stream of the normal consciousness. There are not sufficient reasons in the narrative itself to sustain any supernormal point of view, tho the dramatic features of the apparitions would naturally suggest such a view, especially to those who are not familiar with the phenomena of secondary personality. But whatever claims subliminal intrusion upon the normal may have it is not a familiar phe-

nomenon, and perhaps has as little evidence in its support as any more unlikely theory. We are not required, however, to have an explanation for every individual fact that comes in our way. It is sufficient in the present state of the investigation to ascertain what the facts are and the future can take care of the explanation.

APPARENT HALLUCINATION.

[The following incidents were written out by Mr. Carington in February, 1906, and they illustrate phenomena so like the previous case that they deserve record beside them.—Editor.]

The following is, I think, an extremely interesting case of hallucination, in which unconscious auto-suggestion and association play a most important part. On one occasion, also, there seems to be very fair evidence for telepathy, the "agent" appearing in clothes which the "percipient" had never seen, but which he (the agent) was actually wearing at that time. Moreover, his phantasm or "double" represented him as wearing a beard, which, in fact, he was actually growing at the time, though this too was unknown to the percipient. This is the kind of evidence we require more of. In the following report, I have used the terms "agent" and "percipient" in their general relation, though, as will be seen, there may have been no telepathy at all (hence no agency and no percipience strictly speaking.) The terms, however, are convenient, and are used, consequently, quite irrespective of theory in this case. I obtained the following account, verbally, as will be seen; and know Miss Spink to be a young lady of accurate observation and certainly not given to hoaxing. I have not her own written account, unfortunately, and I have been unable to obtain further information in this case, having written for further particulars, but receiving no reply. I had two long conversations with Miss Spink, however, some six months apart—and on each occasion the facts were stated in almost identical language. The weak point in this case, is, of course, the lack of corroboration; but

if the percipient's good faith be granted—which I have no reason to doubt—the case, as it stands, is of considerable interest.

In brief, the case is as follows:

Miss Louise Spink, of Minneapolis, Minnesota, experienced a severe mental and physical shock in the summer of 1897, due to her being capsized and almost drowned, when at Lake Minnetonka, Minn. Thenceforward she experienced many apparently supernormal phenomena principally correct subjective impressions of the thoughts in the minds of those about her—particularly of those persons with whom she was conversing at the time. This, however, is but dubious evidence. More definite statements were obtained with regard to her apparently suddenly developed "faculty" for precognition. At one period Miss Spink informed me, she "almost invariably" knew when a certain girl friend was about to write to her, also what the exact contents of the letters were to be. This knowledge would come in the form of dreams; she clearly seeing the letter, and reading its contents (in the dream). At the breakfast table, she would tell her mother of the occurrence; adding that she felt sure a letter would soon arrive from this friend, and that it would state so and so. That same morning the expected letter would "almost invariably" arrive and contain the identical news seen (apparently) clairvoyantly. This may be, for aught I can tell, a genuine series of supernormal phenomena; since there can be no question of the percipient's good faith; but I am inclined to largely discount the value of the evidence for the following reasons:

(1) No notes or record of any kind were kept at the time of the occurrence; the percipient having to depend almost entirely upon her own memory for the facts.

(2) Her mother, upon my asking for her corroboration, declined to make any definite statement; merely remarking that she remembered her daughter telling her of her dreams, and that, in many cases, there seemed to be quite a close connection between them and the letters which followed. She evidently took no interest in the subject.

(3) I have not been able to obtain her friend's corroboration.

(4) Miss Spink was in exceedingly poor health at the time; rendering her, perhaps more than usually liable to illusions of memory; and

(5) Some two years had elapsed between the events themselves and the date of their being recorded. On the other hand, I must say (1) that the percipient was very positive and emphatic in her statements that the coincidences between letters and dreams were close and exact. (2) That in two conversations with me,—purposely separated by some months—the subject related the same facts to me almost *verbatim*, and stuck to the same details under cross-examination; (3) The occurrences seemed to have deeply impressed her. (4) The subject seemed to possess a good memory for details; and is a careful observer of facts in general. (5) This "faculty" was *suddenly* lost; which would have been most unlikely had there been mere guess work and chance involved.

Under these circumstances then, the most we are entitled to say is that there *may* have been supernormal phenomena; but the evidence is not strong enough to *prove* that there was. It is interesting to note, in this connection, that if the above events really happened, as stated, and were not due to chance, precognition of some sort must be invoked as an explanation, since these dreams would sometimes take place as long as ten days before the expected letter would arrive; which consequently had not yet been written. I was careful to inquire whether any of the events contained in the letters had happened before the dreams occurred. The answer was in the affirmative, so that we should have to assume precognition were the evidence more circumstantial. As it stands, however, the evidence, while interesting and suggestive, has but little evidential value.

The interest in the case, however, does not lie in these dubious and badly attested facts; but in the later, well-evidenced—(though less striking) cases. These were in the forms of four visual hallucinations, all of the same person; and all occurring within six months. *viz.* From December

1st, 1898, to May, 1899. The agent in these cases was Miss Spink's cousin—whose name I am not at liberty to mention—but who enlisted in the U. S. Army at the time of the Spanish-American war, and left for the front on the 13th or 14th of May, 1898. When last seen by Miss Spink, he was clean shaven, and wearing blue clothes. Between this date and the middle of December, 1898, when his apparition was first seen, two letters * had been received from him, but in neither of them was there mention of any change of uniform nor alteration of personal experience. The hallucinatory experience occurred in December, 1898, (the exact date not recorded—"about the middle") while Miss Spink was reading "The Castle Inn," by S. Weyman. She had not thought of her cousin for several days, and had no ground for uneasiness.

The figure appeared to be seated on a couch, about three feet distant from the percipient, his elbows on his knees, his chin in his hands, and appeared to be regarding her intently. The interesting part of the experience, however, is in the fact that the presumed "agent" was represented as having grown a beard, and to be in light brown clothes with brass buttons. As a matter of fact, the agent *had* grown a beard in the meantime, and was wearing the regulation Khaki uniform. Miss Spink is emphatic in declaring that she had never seen this uniform until that minute—did not know it existed, in fact, and that she did not know about the beard. Certainly the letters contained no mention of either. This is an interesting case; since I cannot doubt, judging from the percipient's manner, that every detail was most vividly remembered by her. The interesting detail in the case is the apparently vericidal character of the hallucination. This seemed to be particularly well remembered, striking her as remarkable at the time. Miss Spink declared that on seeing the figure, she "skipped" so quickly that she did not see whether the figure vanished or not; or any of the minor details, her object being to escape from that room as quickly as

* At my earnest request, Miss Spink unearthed these two letters, at considerable trouble to herself, and verified, from them, the statement that no allusion had been made in either, to any alteration of dress. I did not myself see these letters.

possible. The wall paper was dull blue. The occurrence took place in full daylight, or rather sunlight.

The *second* experience occurred when the percipient was ill. She had been thinking of this cousin, as well as several other friends just previous to the hallucination. The effect produced in the percipient by this experience was extreme fright.

In the *third* case the hallucination was partially induced; the percipient intently fixing her thoughts upon the agent; a hallucinatory figure was thus "conjured up"—lasting but a few seconds; but distinct and vivid while "there."

The *fourth* and most interesting experience was on May 23rd, 1899, about 2 P. M., out of doors; in the broad daylight; the "percipient" then being in perfect health and had not been thinking of her cousin for some time. This experience was, moreover, noted in her diary at the time. The facts of the case were these:

Miss Spink was sitting on the steps of their cottage (at L, S) reading and waiting for some friends with whom she had promised to go sailing, that afternoon. Just as the yacht, containing these friends, rounded the point, and she was about to rise and walk down to the dock to board the yacht, *steps* were heard to the left coming up the board walk! Turning her head in that direction, she beheld—her cousin! He was walking leisurely towards her, and she had ample opportunity to observe him closely—since she was not at all frightened on this occasion; merely "fascinated," *i. e.*, she could not remove her eyes from the figure, nor rise from her seat. He appeared natural, life-like and life-size; perfectly opaque, and in fact, exactly as he would look were he there in the flesh. On arriving at the point B, he left the board walk and struck off a short cut across the grass to C, when he again took the walk, following the latter round the curve, and up to the very steps whereon Miss Spink was sitting, vanishing at D, not more than three feet from her. Now the interesting feature is this: That when the phantasm left the board walk and stepped on to the grass, the sound of his footsteps immediately ceased, only commencing again when "he" stepped on to the walk again at D. Thenceforward

they were perfectly distinct and realistic. Another point is this: That it was the sound of the footsteps that caused the "percipient" to turn her head in that direction, *i. e.*, the footsteps were heard *before* the figure was seen. If the figure had been seen *first*, we might readily suppose that the footsteps were the result of mere "expectancy" or "suggestion;" but, while the reverse may be true, and the hallucinatory footsteps have suggested a hallucinatory figure—why should the figure represent this particular person? The phantasm had appeared to take about a minute in walking the two hundred yards from A to D; and, indeed, a considerable time must have elapsed, for on the "spell" being "broken," and the percipient finding herself able to turn, once more, towards the water, her friends were in the act of landing—having sailed some eighty or ninety feet. None of the occupants in the boat had seen anyone, or noticed anything unusual, save that Miss Spink had appeared to stare rather vacantly into space for a considerable period of time, and that she had paid no attention to their repeated "hailing." The phantasm wore the same Khaki uniform as when first seen; but the percipient was, by this time aware of the change in the soldiers' uniform; having written to her cousin to inquire about it after the first experience—proving, by the way, un-informed as to this uniform in the first instance. (I have been unable, however, either to see any of these letters, or to interview Miss Spink's cousin; but I have no doubt that the principal events occurred substantially as narrated.) One point yet remains for consideration. Was the agent in these cases, in any especially abnormal condition, or passing through any particular crisis, or, in short, doing anything which would lead us to assume, with any show of reason, that he might be the telepathic "agent" in these cases. On this point I can say with certainty: It is very certainly true that on various occasions, the assumed agent had passed through various trying ordeals, and mental crises; moreover, he very frequently thought of his friends and old associations (he told Miss Spink) when on picket duty, etc. This, too, would be only natural. As, however, no notes were kept at the time, I cannot regard these coincidences as in any way

proved; and merely contribute the case as one which (while containing many possible supernormal phenomena) yet is of interest primarily as illustrating the power of expectancy and suggestion in the causation and completion of hallucinations. From a purely psychological standpoint, therefore, the case has considerable interest and may be ranked with the cases published in the *Census of Hallucinations*, Vol. X. As to its supernormal possibilities, it has not a few but, alas, they cannot be *proved* as such. I may conclude, however, by quoting a remark made by Edward Gurney on such cases as this. He says (*Phantasms of the Living*, II., p. 77), "Evidence that certain hallucinations are telepathic, and not purely subjective, in origin, may be afforded by coincidences of a different sort. Thus, a person may have a hallucination representing a friend in some costume in which he has never seen him, or imagined him, but which proves to have been actually worn by him at the time." For a possible interpretation to be drawn from this repeated appearance of one person to the same percipient, see the same reference, and page, also the footnote (p. 77.)

HEREWARD CARRINGTON.

After the story was told to him Mr. Carrington wrote Miss Spink the following inquiries and she wrote her replies on the same sheets and sent with them a further explanatory letter published below. I put Mr. Carrington's questions in parentheses and Miss Spink's replies are not enclosed.

(What was the date of your "shock" from falling into Lake Minnehaha?)

July 21st, 1891.

(Can I get your friends' or your mother's corroboration of your impressions as to letters that were once written to you?)

No. My friends never knew of them. My mother's memory is not good.

(Can I get the details of these cases?)

No.

(Did you keep any record of these cases at the time?)

No.

(After your cousin left the country and before you saw his apparition the *first* time, you say you received two letters. Also you say there is no mention in these either of his growing beard

or his change of uniform. Could you turn up these letters and verify those statements?)

The letters are packed somewhere in the warehouse.

(Are you sure you did not know about the khaki uniform?)

Absolutely sure.

(Can I get the cousin's statement as to anything he knows?)

No.

(In the fourth case did you hear the steps first, or see the figure at Minnetonka?)

Heard the steps.

(Can any of your friends in the boat at the time corroborate it?)

They have forgotten.

In a separate letter Miss Spink says, explaining the replies to the questions:

" Guess you think I have fallen off the earth, but I am still here and have tried to answer your questions. However it is a vain effort on my part as I did not keep any account of my visitations. And the other people who knew of it at the time have since forgotten every word about it. I remember at the time you last called, you took down some notes of the affair, but since then I have not thought a word about it. I have sounded the persons whom I might have spoken to on the subject and can get no definite information."

It is not necessary to enter into any theoretical explanations of this incident, as we are concerned more with the question of its occurrence than its meaning. Whether it is a subjective or a veridical hallucination cannot now be determined. There is no absolute proof of anything supernormal in it, perhaps no indications of it at all, unless we accept without question the memory of the informant. But it is not less interesting and important merely as a casual hallucination, which it does not seem to be as it is sufficiently like a proved type to be tolerantly considered.

MEDIUMISTIC PHENOMENA.

[The following narrative was transmitted to me a few days before the date of my own report on it mentioned below. The document was not dated. The gentleman had written me a short time before about the facts, having been incited thereto by something that was said in the newspapers about the plans of the Institute. It is apparent that the facts depend on memory entirely for their validity, but as remarked in my report, I found both the gentleman and the lady good witnesses and very cautious and sceptical about accepting any conclusions regarding their experience. If the incidents cannot be used as proof of the supernormal they can be used to show the extent to which it occurs, after it has been proved. The story will be left to tell its own meaning.—Editor.]

[March, 1905.]

In 1887, my sister, Mrs. Anna A. Lambert, of Eureka, Nevada, had an extended opportunity of observing a psychical case which I believe to be unusual.

Mrs. Lambert was not a spiritualist, but believed that all so-called spirit phenomena had a material explanation. In that year she employed a servant girl named Otelia Anderson, Swedish, ignorant, and of rather low order of intellect. Mrs. L. was a very kindly woman, and taught the girl English, to read and write, sew, etc., and the girl naturally became much attached to her; and after a few months told her of a curious tendency to go into trances and "talk like dead people," to which she was subject, and which her minister had assured her was the work of the devil and to be avoided. Mrs. L. persuaded her to show her all about it, and the girl complied. The two had experiments for some months, during which Mrs. L. tried to find an explanation. The girl would go into a deep trance for a few moments and then begin to talk, first giving the name of the person whose spirit she was supposed to be representing. Then she would indicate the manner of death.

The following is an instance:

A man named Robert Young, of whom the girl had never

heard, had been killed by a snowslide sweeping his cabin away while he was on the roof fixing the stovepipe. He was supposed to have been killed by the impact and his body was recovered two days later. The girl went into a trance, then began to fumble about the chimney-piece, fell over as if struck, then became blue so as to alarm both Mr. and Mrs. Lambert. Then she said she was Robert Young.

Mrs. L.—You cannot be Robert Young. He was not frozen, but killed.

Otelia—No, Mrs. Lambert, I was frozen. I lived in the snow for twelve hours, and the rescue party was headed by my enemy, ————, who came near enough to save me, saw me, then led the men in another direction, and left me to freeze.

Mrs. L.—I do not believe you are Robert Young. If you are, tell me something this girl could not possibly know.

Otelia (after a pause)—Do you remember, ten years ago, when Lambert, Gary and I owned the Ozark mine, there was a dispute about a bill of goods which we had from Laubert, and it was never paid. The amount was \$46.75.

Neither Mr. or Mrs. Lambert recalled the incident, but a search of Mr. L.'s old ledger verified the amount of the unpaid bill. The name, "Gary," used by the girl was a contraction of "Gearhart," and he remembered the whole affair, and said also that Young was the only person who ever called him Gary, and inquiry showed that the rescue party was led by the man named, and was within a few feet of Young when led away in another direction.

Otelia frequently wrote her answers, although normally at that time she could only write her own name; and in at least two cases the writing was shown to be like that of the deceased person she represented. One instance was that of my father. He wrote a round hand, but after a stroke of paralysis his hand trembled and the writing was broken. The signature the girl wrote was similar to letters in our hands. The other instance was more remarkable.

Mrs. Lambert had a next door neighbor, a family by the name of Creek, the wife being a sister of Mr. Creek's first wife, and mother of the youngest child only, though Mrs.

Lambert did not know. They came in one day just as Otelia was going into a trance, and soon she announced that she was the first Mrs. Creek. Mrs. Lambert told her she did not believe it, gave her a paper and pencil and said if she had anything to communicate she must write it. She seized the paper in an irritable way, and wrote, rapidly and without hesitation, two large pages, bitterly upbraiding Mr. and Mrs. Creek for their treatment of her children, recalling their promise to her at her death-bed, and signing herself, "Minna, Mrs. C. Y. Creek." They brought all her letters to Mrs. Lambert, and a comparison showed that the way the dead woman had dotted her i's and crossed her t's, misspelled certain words, the signature, characteristics of composition and writing had been duplicated by the girl.

Now both these instances could have been explained by mental telepathy, but the next cannot.

A man named Harris, who had lived there for many years, went to California, and married a widow, bringing her to Eureka; and although he had always been respected, he soon began to ill-treat his wife, until finally he struck her at a time when she was expecting a child, and she died as a result. Now in Eureka it was impossible to obtain nurses, so the neighbors cared for her, and in this way Mrs. Lambert was with her when she died. Afterward Otelia often represented her in her trances, and told Mrs. L. the following as an explanation of her husband's ill-treatment.

She said that when her first husband died he left to her and their two little sons twenty-six thousand dollars, and that a few days before her marriage she had placed the money in trust for the little ones, making her mother guardian in a trust company in Sacramento, and that when Mr. Harris found out that she had disposed of the money he seemed to hate her. Mr. Lambert, through a banker friend in Sacramento, was able to verify this, though absolutely nothing of it had ever been known by anyone in Eureka except Harris.

The girl gave the date of the deed of trust and the name of the mother. When questioned as to conditions after death, she said they were not allowed to communicate, but that prayers were useless, that religions made no difference, but

if you had a religion it was well to live up to it, as it made people better.

The girl while in the trance seemed utterly inert, her hands feeling heavy and leaden.

The above are a selection from a large number of curious instances brought out; and Mrs. Lambert always felt that the girl possessed a latent sense to which all her natural mental development had gone.

EMMA MORRIS.

The following letter is a reply to inquiries regarding certain points in the account which had escaped the attention of the narrator. As feared at the time no information could be obtained regarding the Otelia Anderson mentioned.

March 27th, [1905.]

Dr. James H. Hyslop,

My dear Sir:—Allow me to answer your questions as follows:

(1) The name Ada was given to Mrs. Lambert's child at birth, and had been intended for her.

(2) The child was born about twelve years previous to the sittings.

I have written to Nevada to-day to try to find where Otelia Anderson is.

Very respectfully,

EMMA MORRIS.

The following is my own report on the story after receiving the above account and it shows how much may have been missed in not having a record of the phenomena contemporaneous with their occurrence.

519 West 149th St., New York.

March 25th, 1905.

I had an interview last night with Mrs. Morris in regard to the narrative which makes a part of this report. Mr. Morris had no personal knowledge of the facts involved and is concerned only as a witness to the trustworthiness of his wife's statements, of which, in fact, I made almost verbatim notes, so that my own memory does not figure in the modification of the incidents as recorded. Mrs. Morris' statements were mainly in response to questions, but some of the most

important and interesting incidents came spontaneously and without any clue in the original narrative to suggest questions.

Mrs. Lambert was Mrs. Morris' sister. She died nine years ago in May. Mr. Lambert died about five years ago. The incidents were not personally witnessed by Mrs. Morris. They thus come as second hand statements. Mrs. Morris, however, I find, has a good memory and is careful in her statements. In fact she had studied the facts with reference to possible explanation by telepathy, as later statements will indicate, and thus had her memory sharpened by the incidents that bore upon one side or the other of the problem. I found her a good witness, especially because of the fact that she was a fairly intelligent woman with that kind of modesty in her sentiments and opinions that tends to truthfulness and prevents embellishment of stories. Whatever faults of memory will attach to her statements must apply to the unconscious influences and not to any introspective habits and analyses of the case. There was none of the desire to conceal features of the incident which might reflect the commonplace or vulgar, but the frank wish to tell the whole truth. So far as I can see only natural defects of memory can be considered in the impeachment of the story.

In regard to the Robert Young incident I ascertained in reply to questions that he had lived in Eureka, Nevada, the place where all the events occurred. Mr. and Mrs. Lambert lived in this place and Otelia Anderson was their servant maid. She was a native of Sweden and had come to this country only about six months before these experiments. She had come direct from Sweden to this locality and soon took service in the family of Mr. and Mrs. Lambert. Mr. Young, however, was killed in the manner described three years before this time and two miles from Eureka in the mountains. His death was thus before the maid came from Sweden. Mr. Young was not a relative of the Lamberts, but had been a partner of Mr. Lambert in business.

Mrs. Morris spontaneously remarked that there was one circumstance in the incident which seemed inexplicable by telepathy, and that this was the statement about the leader of

the party. No one present knew whether the man leading the rescuing party was the deceased's enemy or not, and inquiry had to be instituted to determine the fact. It was found that the man was Mr. Young's personal enemy and that he had diverted the rescuing party when they were on the point of discovering Mr. Young, and it was said that he had actually gotten near enough to see him and then turned the party in another direction to avoid the discovery.

But in favor of telepathy, Mrs. Morris thought that the statements of the "control" were not natural on the spiritistic hypothesis. The "control" claimed to be a deceased child of Mrs. Lambert, and had been a still-born child. Some incidents in this child's "control" and communications made Mrs. Lambert and Mrs. Morris think that the facts were explicable by telepathy. These I shall indicate at the close of the report.

Inquiry into the "Gearhart" or "Gary" incident showed the following facts. Mr. Gearhart was generally called Taylor by his friends, this being his Christian name. But Mr. Young always called him "Gary," and was the only person who did so, and used this as an abbreviation. The incidents about him were correct, as inquiry proved. Mr. Gearhart was not in town at the time of the message and had to be looked up after his return.

The Creek incident is especially interesting. Mr. and Mrs. Creek were next door neighbors. The maid knew them but slightly. This evening they came in after the maid had gone into the trance and left before she came out. When the message about the ill-treatment of two of the children came they were shocked and embarrassed. Part of the message came in writing, but the medium once broke out in speech and upbraided Mr. and Mrs. Creek for ill-treatment of the children, there being four of them. Mrs. C. Y. Creek living was the mother of one of them. When the writing of the name came Mrs. Lambert exclaimed, "You are not Mrs. C. Y. Creek," and the girl exclaimed, "I do not know you. This man was my husband." Mrs. C. Y. Creek's sister was named Minna, and it appears that Mrs. C. Y. Creek had promised to take good care of the children before the sister's death. Otelia

said that one of them had already left home on account of bad treatment and that a second was preparing to do so. Otelia did not know that they were step-children. Inquiry showed that the statements about ill-treatment were well-founded, that one had left home on account of it, and that the second was actually intending to do so. Apparently they received better treatment after this experience.

Mrs. Morris states that the girl in the trance often seemed to reproduce the condition of the communicator when he died, and wondered why this was the fact. In the case of Mr. Young she chattered and shivered and seemed blue in the face as one freezing. From this Mrs. Lambert inferred that Mr. Young had frozen to death, and hence corrected the apparent message in the manner indicated in the record.

Mrs. Morris narrates one experience of her own when on a visit to the sister. Mrs. Lambert, herself, and the girl sat down to a table to try moving it. After awhile Mrs. Morris felt something like a cold garment moving down over her body from the shoulders, and when it seemed to reach her breast she was violently convulsed, and finally resolved to leave the table, as she was afraid she would go into a trance. The girl, who had not shown any symptoms of going into the trance on this occasion, said to her that if she did not sit still and let things take their course she would be sick the next day. But Mrs. Morris would not continue the experiment and left the table. The next day she had a splitting headache and was badly nauseated.

One incident Mrs. Morris narrated as puzzling to her. A friend of Mrs. Lambert's had promised her before death that he would return to her if he could. As he was dying he said to his physician, "Tell Mrs. Lambert to remember." The physician did not know what this meant, but reported it. Often at the sittings with the girl Mrs. Lambert wished this man to communicate and thought of him intently to help bring about this result. But not one word ever came from him. He had died some eight years before. Mrs. Lambert and Mrs. Morris both thought that the incident hardly consisted with the telepathy which they had tried to apply to other incidents.

The girl had been taught to read and write by Mrs. Lambert, and she could do both about as well as a child of seven or eight years. Mrs. Morris once saw her write her own name in an autograph album, and she did it with great difficulty, screwing up her face and twisting her arm and wrists to effect it. But in her automatic writing during the trance she wrote very rapidly and apparently with the utmost ease. She had been a peasant in Sweden and lived on a farm. She was about eighteen years of age, very stupid and not able to do neat housekeeping, tho she could do the rough work of the house satisfactorily. She was not kept as a servant for the reason that she could not do the nicer work well. She had no schooling whatever in Sweden.

The little girl who acted as the "control" claimed the name Ada. This was the name of the still-born child of Mrs. Lambert. On one occasion she was asked to spell her name and it was spelled "Eda." When she was told that this was wrong, the reply was, "Mama I never learned to spell and would have to spell it as this girl would spell it."

In response to further inquiries regarding the child "control" Mrs. Morris writes: "The name Ada was given to Mrs. Lambert's child at birth and had been intended for her. The child was born about twelve years previous to the sittings."

JAMES H. HYSLOP.

EXPERIENCES OF CARL SCHURZ.

[The following narrative is reprinted by permission from McClure's Magazine for April, 1908. It is quoted from the Memoirs of Carl Schurz, written by himself. Inquiry of his daughter for corroborative evidence results in the statement by her in a letter to us that none of the parties mentioned are living and that she, the daughter, knows the incidents only from the statements of her father.

It is reprinted here for the sake of a permanent record in connection with the literature of psychic research. Besides the eminent source from which the facts come makes them valuable as an important human experience.—Editor.]

A PSYCHOLOGICAL ADVENTURE.

On the way to Washington, something strange happened to me which may be of interest to the speculative psychologist. In Philadelphia I had supper at the house of my intimate friend, Mr. Tiedemann, son of the eminent professor of medicine at the University of Heidelberg, and brother of Colonel Tiedemann, one of whose aides-de-camp I had been during the siege of the Fortress of Rastatt in 1849. Mrs. Tiedemann was a sister of Friedrich Hecker, the famous revolutionary leader in Germany, who in this country did distinguished service as a Union officer. The Tiedemanns had lost two sons in our army, one in Kansas, and the other, a darling boy, in the Shenandoah Valley. The mother, a lady of bright mind and a lively imagination, happened to become acquainted with a circle of spiritualists, and received "messages" from her two sons, which were of the ordinary sort, but which moved her so much that she became a believer. The Doctor too, although belonging to a school of philosophy which looked down upon such things with a certain disdain, could not restrain a sentimental interest in the pretended communication from her lost boys, and permitted spiritualistic experiment to be made in his family. This was done with much zest. On the evening of which I speak it was resolved to have a séance. One of the daughters, an uncommonly beautiful, intelligent, and high-spirited girl of about fifteen, had shown remarkable qualities as a "writing medium." When the circle was formed around the table, hands touching, a shiver seemed to pass over her, her fingers began to twitch, she grasped a pencil held out to her, and, as if obeying an irresistible impulse, she wrote in a jerking way upon a piece of paper placed before her the "messages" given her by the "spirits" who were present. So it happened that evening. The names of various deceased persons known to the family were announced, but they had nothing to say except that they "lived in a higher sphere," and were "happy," were "often with us," and "wished us all to be happy," etc.

Finally I was asked by one of the family if I could not take part in the proceeding by calling for some spirit in whom I took an interest. I consented, and called for the spirit of Schiller. For a minute or two the hand of the girl remained quiet; then she wrote that the spirit of Schiller had come and asked what I wished of him. I answered that I wished him by way of identification, to quote a verse or two from one of his works. Then the girl wrote in German the following:

Ich höre rauschende Music, Das Schloss ist
Van Lichtern Hell. Wer sind die Fröhlichen?

We were all struck with astonishment; the sound of the language was much like Schiller's works but none of us remembered for a moment in which of Schiller's works the lines might be found. At last it occurred to me that they might be in the last act of "Wallenstein's Tod." The volume was brought out, and, true enough there they were. I asked myself, "Can it be that this girl, who, although very intelligent, has ever been given to much reading, should have read so serious a work as Wallenstein's Death; and, if she has, that those verses did have meaning only in connection with what precedes and follows them, should have stuck in her memory?" I asked her, when the séance was over, what she knew about the Wallenstein tragedy, and she, an entirely truthful child, answered that she had never read a line of it.

But something still stranger was in store for me. Schiller's spirit would say no more, and I called for the spirit of Abraham Lincoln. After several minutes had elapsed, the girl wrote that Abraham Lincoln's spirit was present. I asked whether he knew for what purpose President Johnson had summoned me to Washington. The answer came: "He wants you to make an important journey for him." I asked where that journey would take me. Answer: "He will tell you to-morrow." I asked, further, whether I should undertake that journey. Answer: "Yes, do not fail." (I may add, by the way, that at the time I had not the slightest anticipation as to what President Johnson's intention with regard to me was: the most plausible supposition I entertained was that he wished to discuss with me the points urged in my letter.)

Having disposed of this matter, I asked whether the spirit of Lincoln had anything more to say to me. The answer came: "Yes, you will be a senator of the United States." This struck me as so fanciful that I could hardly suppress a laugh; but I asked further: "From what State?" Answer: "From Missouri." This was more provokingly mysterious still; but there the conversation ceased. Hardly anything could have been more improbable at that time than that I should be a Senator of the United States from the State of Missouri. My domicile was in Wisconsin, and I was then thinking of returning there. I had never thought of removing from Wisconsin to Missouri, and there was not the slightest prospect of my ever doing so. But—to forestall my narrative—two years later I was surprised by an entirely unsought and unexpected business proposition which took me to St. Louis, and in January, 1869, the Legislature of Missouri elected me a Senator of the United States. I then remembered the prophecy made to me at the spirit-séance in the house of my friend Tiedemann in Philadelphia which, during the intervening years, I had never thought of. I should hardly have

trusted my memory with regard to it, had it not been verified by friends who witnessed the occurrence.

On seeing the above incidents in the *Memoirs* of Carl Schurz, as published by McClure, Dr. Weston D. Bayley wrote me that he knew Dr. Tiedemann and put me in the way of inquiring regarding him. The following is quoted from a letter of Dr. T. E. Conrad, a neighbor of Dr. Tiedemann:

"I knew him to speak to as a neighbor, but had no intimate acquaintance with him. I never saw, heard, or knew anything against him as to character and standing. I should judge from all I could see that he was a man of intelligence, of learning, and of good character and standing. He was not a sociable man, and seemed rather morose and stern and quick tempered. His daughter lived with him and seemed devoted to him and he to her."

I have not been able to obtain any further information regarding Dr. Tiedemann, whether favorable or unfavorable. Such as is accessible seems as favorable as that of Mr. Schurz.

EDITORIAL.

It is desired to impress upon members the need of endowment for prosecuting the investigations of the Society. No doubt many of the members are making sacrifices in paying their membership fees, but they may be able to aid in making known the needs of the work, and no doubt some members might be able to institute inquiries regarding the work and its wants. The public must learn that scientific investigations of all kinds are very expensive and in no field more than that of psychic research. There has been little opportunity to do any investigating outside of the year's mediumistic experiments. There are other fields that need careful attention. But it will not be possible to do anything with them until proper assistance can be obtained for it.

The correspondence and reporting of experiences are now becoming so burdensome that they suffice to consume the whole time of the Secretary, and yet he has to supervise all the publications and actually supply most of the material for them. The lack of funds has obliged him to give up the services of Mr. Carrington, simply that the publications and office work of the Society may go on. But unless the material demanding attention decreases in the future very little scientific attention can be given to it. The accumulated mediumistic records of the year require attention in order to preserve their value, and to enable this attention to be given them we should have an assistant with scientific training to take charge of the office. This will require an endowment sufficient to offer a career to the proper person for such work. Unless it is secured the work cannot be done properly. There is not money to do even the clerical work of the office, as the material on hand cannot be classified and filed in the proper way for lack of such assistance. Men of leisure do not offer their services for this, as in England, and hence the work must be paid for or neglected.

We repeat the need of an office, as the capacity of the Secretary's house will not long suffice to contain the material

accumulating, to say nothing of filing it for use. Our records must remain in chaos until room has been obtained for treating it rightly. A fund of \$25,000 would supply an income sufficient to pay the rent of an office and so insure the permanence of the work which is so desirable. Members should remember that we already have a permanent fund of nearly \$4,000 which will not be used. It guarantees the permanence of the Institute, even if it should obtain nothing else. But it is absurd to have only \$200 a year for work of this kind and no office in which to do it. If there is not sufficient money at the end of this year to conduct the work on the same scale as the past two years the remaining sum will be added to the permanent fund and only the publications continued on the membership fees until adequate endowment has been obtained. We therefore present the case to the members as an encouragement to prosecute the work of endowment which is so necessary with the growing interest and responsibility.

TREASURER'S REPORT.

The following is the Report of the Secretary and Treasurer of the Society for the quarter beginning March 29th and ending June 23rd, 1908:

Receipts.	
Membership Fees.....	\$625.00
Donations for Experiments.....	286.00
Sale of Books.....	7.00
Total	\$915.00
Subsidy from Am. I. S. R.....	\$3,000.00
Expenditures.	
Publications	\$536.00
Investigations	756.77
Salaries	895.00
Publication Office.....	270.00
Supplies	112.61
Stamps	70.00
Sundries	122.73
Total	\$2,763.11

JAMES H. HYSLOP, Treasurer.

The receipts of membership fees are turned over to the Treasurer of the Institute and the work of the Society is paid for from the grants given by the Trustees of the Institute. Consequently the above membership fees are no part of the funds expended except as a part of the grant given the Society. This grant has to be made from the general fund of the Institute. It will be apparent, therefore, that the actual receipts are \$1,848.00 less than the cost of the work. Hence the general fund of the Society had to be drawn upon to sustain the work. During the next quarter the expenses will be less than previously, owing to the diminution of the help which the Society has previously employed. It will be apparent to readers what must be done in order to keep up the work in the same manner as the past.

BOOK REVIEW.

On the Threshold of a New World of Thought. By W. F. BARRETT, F. R. S., Etc. Publishers: Messrs. Kegan Paul, French, Trubner & Co. 2,6 net.

This book is written in the clear easy style which is characteristic of Prof. Barrett's literary work, and will be attractive both to inquirers into psychical sciences and to more advanced students; for whilst it is more particularly intended for the former, the latter class will find in its pages many illuminating suggestions in relation to some of the problems which surround this difficult study.

The book is the expansion of an address delivered upwards of twelve years ago before members of the "London Spiritualist Alliance." "Although not a member of their body," writes the Professor, "I to some extent differing from their opinions, I feel that all engaged in psychical research should gratefully recognize the work done by these and other seekers of truth, who, in spite of frequent contumely, have been the courageous pioneers in this difficult field of inquiry" (p. xiii.) As the result of his own researches the spirit hypothesis commends itself to him as the most satisfactory in relation, at least, to some of the phenomena claimed as spiritistic. He discusses other theories, and shows due appreciation of their copency and weight, but none of these appear to him adequately to account for all the facts. "All, however,

that I am prepared to assert from my own experience," he says, "is that neither hallucination, imposture, mal-observation, mis-description, nor any other well recognized cause can account for the phenomena I witnessed, and that the simplest explanation is the spirit hypothesis" (p. 20.) Elsewhere he says, (p. 17), "It is hardly possible to convey to others, who have never witnessed any of the spiritualistic phenomena, an adequate idea of the strength and cumulative force of the evidence that has compelled one's own belief."

This is a very true and important observation; unfortunately quite a large number of serious students seem to lack the capacity for estimating the cumulative effect of evidence even when they are capable of bringing much critical acumen to bear on each individual piece of testimony.

With regard to the physical phenomena of spiritualism, Prof. Barrett is convinced that he has himself witnessed some of these, such as "the unexpected movement of a small table *without the contact of any person*, a curious swaying and singularly life-like movement, the table advancing until it ultimately imprisoned me in the armchair in which I was sitting." "This," he says, "took place in gaslight sufficient to enable him to read in any part of the room," and he adds, "I could plainly see the table was untouched by any one." "The impressive fact in all these phenomena is the *intelligence behind them* and the evidence of an unseen individuality as distinct as our own. Lively repartee, a pleased assent, or a vigorous and often angry dissent, were exhibited; the characteristics of each influence were preserved, and you felt it in the presence of a living, but unseen person."

Although he took no part in any investigation with the Italian medium, Eusapia Paladino, he is of opinion that there is sufficient testimony of a reliable and weighty kind to show that physical phenomena of a very extraordinary nature occur in her presence. An appendix, to which special attention is drawn in the preface, summarizes the result of recent investigation in Italy with this medium. This appendix is dated, March, 1908,—the publication of the volume was delayed solely on account of the doubts thrown on the genuineness of Mme. Paladino's mediumship by the Cambridge sittings. "I felt," writes the Professor, "that if Eusapia were really nothing but a clever and systematic impostor, able to deceive such trained, scientific investigators as Lody, Richet, Schiaparelli and others, this would certainly shake the value of all testimony to the supernatural and undermine the stability of many of the conclusions reached in this little volume. Hence I decided not to publish this address if Eusapia were further discredited and meanwhile suspended my judgment on the whole matter." (Preface, p. vii.)

The cautious reticence thus displayed adds not a little to the claim which the book has on the serious attention of its readers. "The conclusions reached are the outcome of reflection upon thirty years' experience and study as a psychological researcher." "Upon reading it through, after lapse of nearly thirteen years, I have no wish," he says, "to recall the opinions expressed, nor the conclusions to which I had been led." (p. viii.)

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EUSAPIA PALADINO AND THE NEWER RESEARCHES INTO THE PHYSICAL PHENOMENA OF SPIRITUALISM.*

By Hereward Carrington.

It would be hard to conceive a more interesting volume than the one that lies before me. From cover to cover it is packed with material which must prove of great interest to everyone who thinks at all, and no matter in what way he may look at the evidence presented. M. Flammarion's style is easy and fluent; his Reports remarkable: in addition to which there are, in the present volume, numerous accounts, by other observers, full of interest also, and containing statements of facts which, if they ultimately prove to *be* facts, must cause a profound revolution in scientific thought,—no matter what their explanation may ultimately prove to be. Many of the facts are so incredible, indeed, that it can hardly be wondered at if the scientific sceptic, who has himself never seen anything to warrant his belief in the supernormal, should hesitate before accepting even their *a priori* possibility, or before even deigning to consider the facts in the case at all. Since that is a position which is entirely unwarranted, how-

* *Mysterious Psychic Forces. An Account of the Author's Investigations in Psychical Research, Together with those of Other European Savants.* By Camille Flammarion. Boston. Small, Maynard & Co. 1907.

ever, we must set it aside and consider the facts on their face value. This cannot fail to be instructive, whatever the outcome.

Roughly, the book is divided into two portions—original reports and investigations, and the work and investigations of others, which M. Flammarion has quoted as being confirmatory of the results obtained by himself and the other scientific men engaged in the work in Europe. I shall first consider the quoted portions of the book, considering these somewhat briefly, reserving a discussion of the original material for later and more detailed consideration. I shall consider the Chapter on Eusapia Paladino as a part of this new material, in spite of the fact that it is largely quotation, for the reason that it is new to English-speaking readers,—being published for the first time in M. Flammarion's book.

Chapter VI. is the first of these chapters composed of the work of other workers, and consists in reprints from Gasparin's *Des Tables Tournantes, du Supernaturel en general, et des Esprits*, published first in 1854. These were experiments in table-turning and table-tipping, and the original reports of these experiments fill two large volumes. M. Flammarion has made a good selection from this extensive work, which are certainly impressive, and are to my mind, (as they were to Mrs. Sidgwick and Prof. Flournoy), some of the most interesting and most conclusive experiments that have been conducted in the whole history of spiritualism. M. Gasparin obtained movements of a heavy table, both with and without contact, and finally obtained complete levitations of the table without contact. These last experiments are most interesting. A chain of hands was formed above the table, and the members of the circle (none of whom were professional mediums) would walk round the table, their hands being some two or three or more inches above the table top. In this manner the table soon began to revolve, following the hands around as though attracted to them by some magnetic force. In order to prove that none of the hands were touching the table at any time during these movements, M. Gasparin powdered the top of the table with a fine layer of flour, just as the table began to revolve, and the hands were withdrawn

from it. (It was found necessary to rest them on the surface of the table for a few minutes at the commencement of the séance, until the table began to move.) After the table had revolved some time, and generally after it had ceased of its own accord, the top of the table would be examined, and it would be found that not a mark had been made upon the surface of the table by any fingers or instrument, and that the flour was not disturbed in any place. Evidently the table had not been made to revolve by any pressure upon the table from the top. Was it then made to revolve by any pressure exerted from beneath? Unfortunately, M. Gasparin is not so detailed in his reports as to warrant our positive conviction that the results were not obtained in that manner; but he says enough to render the hypothesis highly improbable, to say the least. Mr. Podmore, in criticizing these experiments, suggested that the table might have been moved by the hands and knees or by some other parts of the person of one or more of the chain of sitters,—in their walk round the table. At least he protests that the evidence does not prove its impossibility.* I think that Mr. Podmore is quite right in saying that the evidence did not prove the impossibility of such contact, but I must say that I disagree with Mr. Podmore when it comes to asserting that this is the means that was doubtless, actually employed. This is a fine distinction which I hope to make clear before this paper is finished; but, from the care that was exercised in observing and recording the experiments; from the fact that no professional medium was at any time engaged; from the fact that it would have been almost an impossibility to move a table of the character described by furtive kicks and pushes (as I have since discovered by direct experiment), and from numerous other reasons it would take too long to detail here, I think that this hypothesis may be entirely discredited—though, as previously stated, Mr. Podmore is quite right in saying that the records do not prove that touches, pushes and kicks of the kind proposed were rendered impossible. It must be stated, however, that M. Gasparin also obtained actual levitations of the table, un-

* *Modern Spiritualism.* Vol. II. p. 188.

der exceptionally good conditions, and these can not be disposed of so easily by the theory advanced. All this is not saying that the phenomena were genuine beyond a doubt; but I think the record, as it stands, is sufficiently good and convincing to make us chary in advancing explanatory hypotheses. This is not the place to consider Gasparin's experiments in detail, however, and this fuller discussion must be left for some other time.

Following the chapter just described there is a very interesting résumé of the researches of Prof. Thury, of the same general character as Gasparin's experiments, and confirmatory of them. There is very little that is new in this chapter,—the chief value of the quotations lying in the fact that Gasparin's experiments should receive confirmation from a recognized man of science—who also indulges in some theoretical speculations as to the possible nature of the forces operative and producing the phenomena. Some of these will doubtless prove highly interesting to the reader, especially to one who is convinced of the reality of the phenomena. Since we cannot discuss explanatory theories for facts which are themselves doubted and questioned by the scientific world, however, I leave that part of the discussion, and pass on to the next chapter, which consists of extracts from the *Report of the Dialectical Society*. (London, 1871.) This, and the next chapter (extracts from Sir William Crookes' *Researches in Spiritualism*) are probably too well known to all students of psychical research to need citation here. This also applies to Chapter X., "Sundry Experiments and Observations," which is composed largely of quotations from the writings of Alfred Russel Wallace and Dr. J. Maxwell. This chapter records experiments in obtaining raps, movements of objects without contact, independent writing, etc. There is also a lengthy quotation from Count Petrovsky Petrovo Solovovo's Report of séances with the Russian medium Sambor,—the type of séance greatly resembling that of D. D. Home. I shall not criticize or even summarize this portion of M. Flammarion's book, for the reason that, to criticize it would be to criticize, not the book itself, but these other books that have been quoted—an endless and a thankless task. All that has

been said of these books before, both *pro* and *con*, may be referred to in this connection; as before said, they cannot be criticized here and now.

Turning, then, to the larger and newer portion of M. Flammarion's book, which deals almost entirely with the Eusapia Paladino experiments, we encounter a mass of material which is striking and exceedingly suggestive, if not, to all minds, convincing. In subjects such as this, each man must speak for himself, and a critic must state merely his own opinions—which, be it remembered, do not alter the value of the experiments, or the book, for others. Real students of the problems involved will, of course, turn to the pages of the book for the detail of the material itself; all I shall attempt to do in this place, is (1) to summarize the contents, quoting occasionally *verbatim*; (2) offer some possible explanations, in certain places, by which the experiments recorded might have been done by trickery; (3) criticize the general results and methods of the book, and (4) to draw my own conclusions as the result of the above discussion. It may be that, in this manner, some good may arise, by throwing fresh light upon the experiments.

The book opens with a chapter "On Certain Unknown Natural Forces;" and anyone who has read M. Flammarion's earlier work, *The Unknown*, will readily guess the tenor of this chapter. M. Flammarion laughs at the arrant scepticism that rejects *a priori* and without examination, facts, well-attested, that relate to supernormal happenings; and points out, with some bitterness, that this very attitude has, in the past, blocked all true progress, as much as the bigotry of the church. Both have combatted (on very different grounds, it is true, but still combatted) scientific progress in certain channels; and the author goes on to show that there are and must be certain forces operative in the universe about which we know nothing; and that our knowledge of the universe is very limited after all. Who shall say "such-and-such is impossible?" Whenever this has been done in the past, it has always been ascertained afterwards that the objectors were entirely in the wrong, and that the events really happened as asserted, after all. There may be forces and powers operative

in this universe of which we have as yet but the faintest glimmering,—or perhaps no knowledge at all; and it is not superstition, but on the contrary the highest science, to investigate those facts which would seem to show some of these forces in operation; it would be blind egotism to refuse to investigate. If, then, some of these forces are operative and can be observed at spiritualistic séances, it is there that we must study them; and, if fraud frequently enters into the case, that is unfortunate, but cannot be helped, and should be surmounted by taking such precautions as to eliminate this possibility,—and then to study the results obtained. Thus reasons M. Flammarion, and no one can say that such argument is any but the highest and best. The real question to settle is, of course:—do the facts to be studied ever occur under such conditions as to convince us that they are not done by some perfectly normal means—fraud, for example? Do the facts exist which would seem to indicate the operation of these unknown forces? The theoretical possibility of such forces no sane man would deny; the only question is: do the facts prove it? That is the question which M. Flammarion sets out to demonstrate in his book, and it is, accordingly, to the facts themselves that I now turn.

In the first chapter M. Flammarion has given a number of cases of levitations of tables and other objects, touches by an invisible hand, and so on. It may be well to give one or two of these. Thus:

“One evening, when I was almost alone with Eusapia, March 29, 1906, (there were four of us together), being desirous of examining at leisure how the thing was done, I asked her to place her hands with mine upon the table, the other persons remaining at a distance. The table very soon rose to a height of fifteen or twenty inches *while we were both standing*. At the moment of the production of the phenomenon the medium placed one of her hands on one of mine, which she pressed energetically,—our two other hands resting side by side. . . .”

In another place we read: “The medium experiences a nervous fatigue, and her weight increases in proportion to that of the object lifted (but not in exact proportion.)”

Unfortunately this line of experiment was never followed up—an exceedingly suggestive line, by the way, and one that would, it appears to me, tend to settle the question of fraud more or less finally, if carried to its legitimate conclusion. For if the medium were weighed before the experiment, and also the table, and if their combined weight during the levitation of the table was less than it was before, then it is evident that some force is lifting the table besides the muscles of the medium. Of course the medium would have to stand on some sort of scales during the experiment, and it would have to be seen to that she had no opportunity to slip weights from her body in the interval, which had been concealed about her person, etc. But such sources of error could easily be eliminated, and the results would be pretty decisive. It is amazing that no experimenter has followed out this line of investigation, after the fact had once been noted.

To return, however, to M. Flammarion's experiment. It is fairly evident that Eusapia's hands did not lift the table, nor did her teeth, but how about her feet and knees? We are told nothing of them in the account, and M. Flammarion seems to take it for granted that the medium could not raise a table with her feet or knees when she was standing, or because she was standing. I do not think this final evidence at all. To be sure, it would have been most difficult for the medium to have lifted the table in this manner, and it is also probable that her feet were watched more or less closely by the other observers during the levitation. But the report does not say so, and for that reason is inconclusive. For purposes of conversion, the full details must be given, and nothing short of these will suffice. Yet M. Flammarion proceeds to offer theoretical explanations of the phenomena, based on this one case! I think this is a mistaken policy. The mass of facts should have been presented first, and scepticism overborne before any theoretical or speculative conclusions were drawn. The author assumes that the reader will ultimately be convinced by the facts, and so has a tendency to assume their reality at the outset, without the preliminary process of forcing a conviction of their reality upon the reader. Whether the reader be ultimately convinced or not, I think

this is a mistaken course, as I have said before. It leaves the author open to just such attacks and criticisms as that made above,—to which the author would doubtless reply that the first chapter did not pretend to settle the case or establish the facts scientifically, but merely to give the reader a general idea of them. This is probably the author's intention, and it is perfectly justifiable,—if the author had stated that such was his intention,—and had not assumed that the facts were sufficiently proved in this first chapter to warrant his drawing theoretical deductions from them, as he does. The case should not have been taken as proved, but merely as raising a question to be solved.

After what has been said, I do not think it will be necessary to examine the first chapter at any length. The cases offered are interesting, certainly, but rarely or never convincing, for the reason that all the details of the séance are not given, and loopholes are frequently left, allowing doubts to creep into one's mind. We must remember Eusapia's unsavory reputation, and bear in mind that the facts that occur in her presence must be overwhelmingly convincing to prove the case, when we know that she is such a skilled trickster, and that she never fails to employ this method, whenever she can.

In this first chapter there is a photograph of the complete levitation of a table—all four feet being off the floor at once. One of M. Flammarion's feet is seen to be across the two feet of the medium, and his right hand is resting upon and holding down the medium's knees. Her left hand is said to be held in M. Flammarion's left hand, but unfortunately this cannot be seen in the photograph. Nor can the person sitting at the right of the medium be seen either, owing to the fact that she has placed a sofa cushion in front of herself to shield her eyes from the flash of the magnesium light. The right hand of the medium is also invisible, so it will be seen that this photograph,—though interesting,—is by no means convincing. This may be said to be true of all the photographs of levitations in the book. They are all open to criticism, only in a lesser degree. For instance, the photograph on p. 82 leaves little to be desired. It is especially clear, and

the hands of the medium are both distinctly seen. The photograph on p. 174 is far less impressive,—owing, again, to the fact that the medium's right hand cannot be seen; and the photograph on p. 368 is deprived of its value for the same reason. Both the medium's legs are apparently in contact with the legs of the table, and the right hand is invisible. There is one very interesting thing in connection with this photograph which should be noted. Under the table, on the right of the medium, is a vague, undefinable, misty something, which seems to be practically transparent. It is impossible to define this, or even to make out what it is, but it is very suggestive, coming in this place. I do not for a moment question the interest and value of these photographs, I only say that they appear to me to be inconclusive. And all photographs are open to this fundamental objection. They give us a picture, merely, of what is actually happening at any one time, *without telling us the preceding actions of the medium and others present, leading up to that event.* What we should have, in order to be conclusive, is a series of photographs, and preferably a cinematographic record of the séance. In that manner we should be enabled to follow every movement of the medium throughout. Might not such an apparatus be devised, in the near future, that will give these results? The worthlessness of photographic records is evidenced by the fact that on p. 113 of *Around the World with a Magician and a Juggler*, there is a photograph of a table levitated by fraudulent means—it is impossible to see how.

It is for reasons such as those given above that I omit detailed consideration of the first chapter of M. Flammarion's book. It gives more of a résumé of the facts to be studied than the facts themselves; and, as we are employed in examining the evidence for the supernatural, and especially for physical phenomena, we cannot devote more time to this section of the book.

In the second chapter, the author has left Eusapia Paladino, and has reverted to "My First Séances in the Allen Kardec Group and with the Mediums of that Epoch." This chapter is extremely interesting, historically, and gives the results of a number of tests and séances with numerous medi-

ums, mostly automatic, planchette writing. For the benefit of those of my readers who may not be familiar with the history of spiritualism, it may be well to state that Allen Kardec was the assumed name of one of the most prominent spiritualists of the reincarnation school, which flourished, especially in France, and whose books (notably his *Spirits' Book*) are still looked upon as classic. Much of the automatic writing witnessed by M. Flammarion gave apparently supernormal information, much as is given now-a-days; much poetry was written, by the *soi-disant* spirits of poets of more or less note; various contributions to science were made (which proved not to be such; and in many other ways the spirits proved themselves to be as uncertain quantities then as they are now. These psychological phenomena are interesting,—of that there can be no question, looked at from any point of view whatever; but as it is not a part of my task to examine them here, I leave that branch of the discussion, to take up the next chapter, in which M. Flammarion comes to the heart of the problem; the real kernel of his book:—"My Experiments with Eusapia Paladino."

It appears that the author's first séance with Eusapia took place on the 27th of July, 1897. He thus describes her:

"Eusapia Paladino was introduced to me. She is a woman of very ordinary appearance, a brunette, her figure a little under the medium height. She was forty-three years old, not at all neurotic, rather stout. She was born on January 21, 1854, in a village of La Pouille; her mother died while giving birth to the child; her father was assassinated eight years afterward, in 1862, by brigands in Southern Italy. Eusapia Paladino is her maiden name. She was married at Naples to a merchant of modest means named Raphael Delgaiz, a citizen of Naples. She manages the petty business of the shop, is illiterate, does not know how to either read or write, understands only a little French. I conversed with her, and soon perceived that she has no theories and does not burden herself by trying to explain the phenomena produced by her." (p. 67.)

M. Flammarion then gives the conditions of this, his first, séance. The room in which it was held was in his own

house, and all the doors and windows were carefully locked by him before the séance began. We may, I think, safely conclude that confederates were excluded by the nature of the case: not only here but because of the past history of such cases, and the nature of the facts. Whatever the explanation may prove to be, we may apparently put confederacy to one side. That seems quite certain. If there is fraud, apparently Eusapia alone committed that fraud.

She is held in the following manner: ". . . . I take her left hand in my right hand. I place my right open hand upon her knees, and I place my right foot upon her left foot. Facing me, M. Guillaume de Fontenay, no more disposed than I to be duped, takes charge of her right hand and right foot." The light is good; "a big kerosene lamp. . . besides two lighted candles." In spite of these good conditions and good light, however, the table, around which they are sitting,— "begins to move, balancing itself, and rising sometimes to the right, sometimes to the left. A minute afterwards it is lifted entirely from the floor, to a height of about nine inches, and remains there two seconds. In a second trial, I take the two hands of Eusapia in mine. A notable levitation is produced, nearly under the same conditions. . . . During one of the levitations, the experimenters did not touch the table at all, but formed the chain above it and in the air; and Eusapia acted in the same way." (p. 70.) These levitations, produced in this light and under these conditions, appear to be very conclusive. But still more remarkable things are to follow. Let us quote at some length from the account, as this is a typical séance.

"Five raps in the table indicate, according to a convention arranged by the medium, that the unknown cause seeks for less light. This is always annoying: I have already said what I think of this. The candles are blown out, the lamp turned down, but the light is strong enough for us to see very distinctly everything that takes place in the salon. The round table, which I had lifted and set aside, approaches the table and tries several times to climb up on it. I lean upon it, in order to keep it down, but I experience an elastic resistance and am unable to do so. The free edge of the round table

places itself on the edge of the rectangular table, but, hindered by its triangular foot, it does not succeed in clearing itself sufficiently to climb upon it. Since I am holding the medium I ascertain that she makes no effort of the kind that would be needed for this style of performance.

"The curtain swells out and approaches my face. It is at this moment that the medium falls into a trance. She utters sighs and lamentations and only speaks now in the third person, saying that she is John King, a psychic personality who claims to have been her father in another existence, and who calls her 'My daughter.'

"Five new taps ask for still *less light*, and the lamp is almost completely turned down, but not extinguished. The eyes, growing accustomed to the clare-obscure, still distinguish pretty well what is taking place.

"The curtain swells out again, and I feel that I am touched on the shoulder, through the stuff of the curtain, as if by a closed fist. The chair in the cabinet, upon which are placed the music box and the bell, is violently shaken, and the objects fall to the floor. The medium again asks for less light, and a red photographic lantern is placed upon the piano, the light of the lamp being extinguished. The control is rigorously kept up, the medium agreeing to it with the greatest docility.

"For about a minute the music box plays intermittent airs behind the curtain, as if it was turned by some hand.

"The curtain moves forward again towards me, and a rather strong hand seizes my arm. I immediately reach forward to seize the hand, but I grasp only the empty air. I then press the two legs of the medium between mine, and I take her left hand in my right. On the other side, the right hand is firmly held in the left hand of M. de Fontenay. Then Eusapia brings the hand of the last named toward my cheek, and imitates upon the cheek, with the finger of M. de Fontenay, the movement of a little revolving crank or handle. The music box, which has one of these handles, plays at the same time behind the curtain in perfect synchronism. The instant that Eusapia's hand stops, the music stops; all the movements correspond, just as in the Morse telegraph system.....

"I feel several touches on the back and on the side. M. de Fontenay receives a sharp slap on the back that everybody hears. A hand passes through my hair. The chair of M. de Fontenay is violently pulled, and a few moments afterwards he cries, 'I see the silhouette of a man passing between M. Flammarion and me, above the table, shutting out the red light!'

"This thing is repeated several times. I do not myself succeed in seeing this silhouette. I then propose to M. de Fontenay that I take his place, for, in that case, I should be likely to see it also. I soon distinctly perceive a dim silhouette passing before the red lantern, but I do not recognize any precise form. It is only an opaque shadow (the profile of a man) which advances as far as the light and retires.

"In a moment, Eusapia says there is some one behind the curtain. After a slight pause she adds:

"'There is a man by your side, on the right; he has a great soft forked beard.' I ask if I may touch this beard. In fact, while lifting my hand, I feel rather a soft beard brushing against it.

"A block of paper is put on the table with a lead pencil, with the hope of getting writing. The pencil is flipped clear across the room. I then take the block of paper and hold it in the air: it is snatched violently from me, in spite of all my efforts to retain it. At this moment, M. de Fontenay, with his back turned to the light, sees a hand (a white hand and not a shadow), the arm showing as far as the elbow, holding the block of paper; but all the others declare that they only see the paper shaking in the air.

"I did not see the hand snatch the packet of paper from me; but only a hand could have been able to seize it with such violence, and this did not appear to be the hand of the medium, for I held her right hand in my left, and the paper with arm extended in my right hand, and M. de Fontenay declared that he did not let go her left hand.

"I was struck several times in the side, touched on the head, and my ear was smartly pinched. I declare that after several repetitions I had enough of this ear pinching; but

during the whole séance, in spite of my protestations, somebody kept hitting me.

"The little round table, placed outside of the cabinet, at the left of the medium, approaches the table, climbs clear up on it and lies across it. The guitar in the cabinet is heard moving about and giving out sounds. The curtain is puffed out, and the guitar is brought upon the table, resting upon the shoulder of M. de Fontenay. It is then laid upon the table, the large end toward the medium. Then it rises and moves over the heads of the company without touching them. It gives forth several sounds. The phenomenon lasts about fifteen seconds. It can readily be seen that the guitar is floating in the air, and the reflection of the red lamp glides over its shining surface. A rather bright gleam, pear-shaped, is seen on the ceiling of the other corner of the room.

"The medium, who is tired, asks for rest. The candles are lighted. Mme. Blech returns the objects to their places, ascertains that the cakes of putty are intact, places the smallest upon a little round table and the large one upon the chair in the cabinet, behind the medium. The sitting is resumed by the feeble glimmer of the red lantern.

"The medium, whose hands and feet are carefully controlled by M. de Fontenay and myself, breathes heavily. Above her head the snapping of fingers is heard. She still pants, groans, and sinks her fingers into my hand. Three raps are heard. She cries, 'It is done!' M. de Fontenay brings the little dish beneath the light of the red lantern and discovers the impression of four fingers in the putty, in the position which they had taken when she had gripped my hand.

"Seats are taken, the medium asks for rest, and a little light is turned on.

"The sitting is soon resumed as before, by the extremely feeble light of the red lantern. John is spoken of as if he existed, as if it was he whose head we perceived in silhouette; he is asked to continue his manifestations, and to show the impression of his head in the putty, as he has already several times done. Eusapia replies that it is a difficult thing and asks us not to think of it for a moment, but to go on speaking.

These suggestions of hers are always disquieting, and we redouble our attention, though without speaking much. The medium pants, groans, writhes. The chair in the cabinet comes forward and places itself by the side of the medium, then it is lifted and placed upon the head of Mme. Z. Blech, while the tray is lightly placed in the hands of M. Blech, at the other end of the table. Eusapia cries that she sees before her a head and a bust, and says '*E fatto*' ('It is done.'). We do not believe her, because M. Blech has not felt any pressure on the dish. Three violent blows as of a mallet are struck upon the table. The light is turned on, and a human profile is found imprinted in the putty. Mme. Z. Blech kisses Eusapia upon both cheeks, for the purpose of finding out whether her face has not some odor (glazier's putty having a very strong odor of linseed oil which remains for some time upon the fingers.) She discovers nothing abnormal. . . ."

Such is a typical séance of the successful type with Eusapia Paladino. There are numbers of other séances of just this type recorded, throughout the book, and by a number of different observers. Sometimes Eusapia was tied to the sitters on either side of her; at other times, the arms of the holder would be around the medium's body while the phenomenon was in progress. Or the arms of the medium would be about the body of the person sitting next to her, and her head pressing against his—as for instance in the case of Prof. Ochorowicz: "At the moment of the production of the phenomenon a convulsive trembling shook her whole body, and the pressure of her head on my temples was so intense that it hurt me." (p. 77.)

At other séances given by this medium, materializations are said to have occurred,—hands, arms, and even heads and more or less full forms being materialized, and spoken to and recognized. At other séances a whole row of busts appeared upon the table, all more or less exact duplicates of the medium's head; remained stationary a moment, and were gone. Movements of objects without contact, raps, levitations of the table,—even in good light,—pinches, pulls, movements of the curtain, (out over the heads of the sitters), playing upon musical instruments, (when touching

them), and occasionally materializations, imprints in putty and still more extraordinary phenomena, all are alleged to have occurred with great frequency at her séances. It would be impossible to even summarize all these reports here; the séance quoted above is quite typical, and for the full accounts I must refer the reader to the book itself.

Thus far I have presented one side of these phenomena only,—the favorable. But there is another side, also, unfortunately, to the medium's character and performances; a side that cannot be neglected in any attempt to estimate the value of the phenomena that are reported to have occurred through her mediumship. I have previously stated that this medium has been discovered in fraud on several occasions; and it is well known that Dr. Hodgson detected her in fraud in Cambridge, England,—when a number of séances were held there, under the direct supervision of the S. P. R. She has also been detected in fraud by various of the continental scientists, and all alike admit that Eusapia will trick her sitters whenever she gets a chance. Further, M. Flammarion adduces two or three instances of clearly proved fraud in his book. Thus, M. Antoniadi writes, "I assure you, on my word of honor, that my watchful, silent attitude convinced me, beyond all manner of doubt, *that everything is fraudulent, from the beginning to the end*, that there is no doubt that Eusapia shifts her hands or her feet and that the hand or the foot that one is thought to control is never held tightly or very strongly pressed at the moment of the production of the phenomena. My certain conclusion is that nothing is produced without the substitution of hands. I ought to add that at first, I was very much astonished when I was hit hard in the back, from behind the curtain, while I was very clearly holding two hands with my right hand. Happily, however, at this moment, Mme. Flammarion having given us a little light, I saw that I held the right hand of Eusapia, and—yours!" (pp. 109-10.)

Again Dr. Gustav Le Bon, who appears to have been considerably impressed with his first sittings, wrote later, and after further investigation: "At the time of her last sojourn in Paris (1906), I was able to obtain from Eusapia three séances at my house. I besought one of the keenest observ-

ers that I knew, M. Dastre,—a member of the Academy of Science and Professor of Physiology at the Sorbonne,—to be kind enough to be present at our experiments. There were present also my assistant, M. Michaux, and the lady to whose kind offers I owe the presence of Eusapia.

“ Besides the levitation of the table, we several times, and almost in full light, saw a hand appear. At first it was about two inches and a half above Eusapia’s head, then at the side of the curtain which partly covered her, about twenty inches from her shoulder.

“ We then organized, for a second séance, our methods of control. They were altogether decisive. Thanks to the possibility of producing behind Eusapia an illumination which she did not suspect, we were able to see one of her arms very skillfully withdrawn from our control, move along horizontally behind the curtain and touch the arm of M. Dastre, and another time give me a slap on the hand.

“ We concluded from our observations that the phenomena observed had nothing supernatural about them.

“ As to the levitation of the table,—an extremely light one, placed before Eusapia, and which her hands scarcely left,—we have not been able to formulate any decisive explanation. I will only observe that Eusapia admitted that it was impossible for her to displace the slightest one of the very light objects upon that table.”

The above account is satisfactory, for the reason that actual, positive *proof* of fraud is offered and not mere speculation and statements of “possibilities.” It is certain, then, that Eusapia will defraud her sitters whenever she can; and the only question that remains for us to solve is: Does Eusapia ever produce any phenomena that are genuine? Or are they all the results of trickery—too skillful, on occasion, to be detected with the same ease that it is detected on other occasions? That is the point to be settled.

Now, in going over the facts that are recorded in this book, one finds many loopholes that enable one to think that fraud might have been practiced on such-and-such an occasion. Thus, for instance: the holding of the medium is carefully described, and the amount of light recorded. It is then

stated that the sitters changed places, and soon after this, wonderful phenomena took place. But it will be observed that we are not told how the medium was held *after* the sitters changed places, and if the amount of light was the same. Again, it is quite inconclusive to anyone who knows the possibilities of fraud, in such cases, to be told that the "medium was securely held" while manifestations were in progress. What we want to know is *how* she was held; and that, not in general terms but in the greatest and most exact detail. The position of the fingers and the thumb should be indicated, and it should be stated what parts of the medium's hand, and how much of it, they were holding. Again, at the moment of the production of any phenomenon, the control-holders should make it a point of never looking at the phenomenon, but of examining, minutely, the hands they were controlling, and exchange remarks at that instant, as to the amount of control sustained, and how satisfactory it was. Further, when any object is moved, or any musical instrument played, etc., it is very inconclusive to state that it was "at some distance" from the medium. What the critic wants to know is just *how far away* the object was, in feet and inches, and he can then estimate for himself the possibility of fraud on the part of the medium. In other words, the critic should not be called upon to accept the judgment of any of those forming the circle for his conclusions. What he wants is the *facts*, and he can form his own opinion from these. These opinions may be wrong, but it must be emphasized over and over again that the only way in which the scientific man can ever be influenced is by patiently recording all the details—they cannot be too detailed—and allowing the critic to form his opinions of the phenomena from the facts, and not from the opinions of the persons witnessing the facts.

It should be borne in mind, by those having sittings with Eusapia, that much of the trickery practiced by professional mediums, is prepared beforehand, and almost invariably the trick is done at some other time than that at which the spectators suppose it is done. Just as the conjurer counts "one, two, three!" and, while the attention of the spectators is fixated on the word "three," and what is to happen there

the conjurer has opportunity to perform the trick during the "one, two" period, or even before the counting began at all. In the Paladino case, this should be borne in mind, and a close watch kept upon the movements of Eusapia during the intermissions or rests,—to see that she does not attach strings to the furniture, make imprints in the prepared putty, etc. At the very time of making the experiments it is quite possible that Eusapia should be totally unable to use either of her hands or her feet; but we must have equal surety that she has not had the opportunity of accomplishing these phenomena before the intermission of the séance closed. Frequently, we are told that sitters are enabled to rise and walk about the room, look behind the cabinet curtains, etc. Does this mean that they have broken the circle in order to do this, or was there no circle to break? Another word of caution. The imprints of hands, faces, etc., in the putty or clay, were not, apparently, produced by Eusapia—at least at the time of the holding, and during the séance. But is it possible that Eusapia had concealed about her person plaster casts of hands and faces that she could in some manner impress into the clay at some convenient moment? We are rarely told of the *searching* of the medium; but that surely should be invariably done. If this had been done, it would make these tests far more conclusive.

I have made these remarks and raised these objections, not because of any *a priori* objection to the possibility of the phenomena, but merely to point out and again insist upon the fact that only by conducting experiments that are not open to just such objections can these men, experimenting with Eusapia, hope to convince the sceptical world that here are indeed phenomena that are not due to fraud and trickery. The best way, it seems to me, would be to have the medium securely handcuffed to the sitters on either side of her, and the key-holes of the cuffs sealed. If the cuffs were tight, this would be a pretty conclusive test. The ankles of the medium might be fastened to the legs of the chair in a similar manner. *After* this has been done, and *before* the lights of the séance room are lowered, one of the circle should inspect the instruments, plates of clay, etc., and see that they were as

yet untouched. If the medium would not allow this (and why should she not?) then let the sitter on each side of her pull the arm straight, and hold the medium's hand against his chest during the manifestations with his own. A separate person should be detailed to guard the feet. A code might be arranged between the controls (those holding the hands) that a slight and peculiar squeeze of the hand should be made ever so often, and, if one of the controls felt this squeeze, he would be certain that his fellow control had hold of *his* hand, instead of that of the medium,—and that she had in some manner managed to free hers. This would be a signal for closer investigation, and the trick might be discovered.

Were I to sum up the results of this book, as they appear to me; were I to try and express the effect upon my mind of the facts recorded,—endeavoring to keep it as open and impartial as possible,—I should say that the actual facts, as they took place, in reality, were doubtless in many instances super-normal, and were the results of some unknown force or forces; but I must also insist that in very rare instances does the evidence presented in the book prove this. I feel that, had I been there in person, I, too, should have been convinced; but the printed evidence is far from satisfactory and conclusive, and it is that which the critic will see and only that will he weigh. The conditions of the séance are very rarely such as to force recognition and acceptance of the facts; but, partly because some of the phenomena appear to be indubitable, it would be rash and dogmatic to contend, *a priori*, for the "impossibility" of the others. M. Flammarion has done his best to furnish all particulars of his séances, and he is to be complimented on his painstaking and worthy effort. But other reports are far from being sufficiently detailed. When will the investigators of Eusapia learn that no detail can be too trivial and insignificant; that in these very details consists, frequently, the clue to the mystery, and that no report will ever be regarded as final and conclusive without them? The most minute detail should be given as to the relative position of the fingers, when holding the hands; when the control was changed; how the new control was effected; whether the change of control was effected in the light or in the dark,

and a thousand other details that cannot be enumerated here. It must always be borne in mind that the subjective impression of the sitters is of no value, relatively, to one who has not had sittings with the medium; and, to one who knows the possibilities of fraud, there is always a grave doubt in the mind as to sureness of conditions, sufficiency of control, etc.,—especially in a case like Eusapia's,—where fraud has been proved to exist over and over again. Accounts of some of the later séances—those narrated in the *Annals of Psychological Science*, e. g.—appear to render fraud quite impossible, but these cannot be considered here, since they are not included in M. Flammarion's book. It is at any rate a comfort to know that a series of experiments are being conducted by scientific men, and that Eusapia is not to pass from us as D. D. Home did, with virtually no indorsement, save that of Sir Wm. Crookes. If experiments upon the present lines can be carried on for a number of years, with constantly improving conditions, we may be assured that conviction will ultimately be borne in upon the scientific world; and then what a recasting of old prejudices and conceptions there will be! It may be said that M. Flammarion, in the excellent and intensely interesting book under review will doubtless have helped greatly to bring this result to pass; to have demonstrated that the present scheme of science is not a "closed circle," but that, behind and beyond this world of matter and effects there is a world of forces and causes the width and depth and extent of which we are only just beginning to fathom and realize.

PERSONAL AND EXPERIMENTAL INCIDENTS.

[The following incidents are partly second hand accounts, partly the personal experiences of Mrs. B., and partly a record of an experiment which she kindly gave her friends. The second hand incidents I have not been able to corroborate and are not given as scientific evidence of the supernormal, but as illustrations of the kind of phenomena which might have been made scientifically serviceable, if they had been seized at the time of their occurrence and confirmed. The personal experiences I think can be received with more interest. The informant can be trusted to display veracity and is a good witness so far as her memory goes, tho how much may have to be discounted for the lapse of time and errors of judgment cannot be determined. The experiment has the corroborative testimony of three other parties as to its truthfulness, and from the notes made at the time by one of the witnesses we can estimate the fairly accurate nature of Mrs. B.'s memory in what she has otherwise reported. I do not care what hypothesis has to be adopted in explanation. It is not the primary object of this group of incidents to illustrate or prove a theory, but to record experiences which may have some value in a collective mass of similar incidents.

Mrs. B., the subject of the personal experiences, is the same person who was the sitter in the experiments with Mrs. Smead, published in the *Proceedings* (Vol. I.), and not the least important circumstance is the fact that the experiment with her friends shows her exhibiting the usual psychic powers of those who allege spiritistic phenomena. The fact illustrates the association of all supernormal phenomena with each other in certain types of minds.—Editor.]

New York, June 26th, 1905.

A lady living in an apartment, a woman about sixty years of age, had an only son; he had been ill for some time, seriously ill, and she was very anxious about him. She had gone out of the

room into the breakfast room for some purpose, when she heard him sobbing violently and hurried back to see what the trouble was. He said to his mother, "I have just seen father," and she entreated him not to talk that way; she was filled with horror immediately, because he was very ill. He said, "I will tell you about it. First there came a great globe of light, then I appeared to be looking through a long dark tunnel and at the end of the tunnel I saw father's face, and he said 'My son, I am coming for you in three weeks.'" At the end of three weeks he passed over. The father had been dead some years, I do not know just how long; I should judge eight or ten possibly. I heard that yesterday afternoon. I know the parties.

It interested me a great deal because I see through a tunnel very often. That is perhaps due to the fact that "Paths to Power" has been my guide in a great many instances.

In coming up from Florida in July, 1895 or 1896, an intensely hot night, the car in which my husband and I were, was switched off at Savannah, Georgia, to wait for the through express. We stayed in the station until about 1.30 or 2 in the morning. The mosquitoes were so frightfully annoying that there was no sleep or rest for me, but my husband was sleeping quite soundly. I had raised up on my elbow for a support and change of position and was fanning him to keep the mosquitoes away. A little noise, an almost indescribable sound, attracted my attention to the portiers of the berth, and they appeared to part and my mother's face, a most distressed look upon it, appeared, and with one hand appeared to be waving us back from where we had come.

If we had gone back in response to the warning, the whole of our future might have been different, so far as we could foresee.

On that trip the disaster befel the mines my husband had been interested in. They went all to pieces. If he had stayed there, the conditions, to all human probability, would have been entirely different.

During my husband's illness,—it was again in the summer time,—and that was in July, he was very sick and I had been taking care of him constantly, and was resting after he had gone to bed and gotten quiet for the night, and thinking of the future with anything but happiness, of course, when again I saw my mother. This time her full form, standing between me and the window, she said something about the cold weather—the sentence I did not catch—but I did hear "the cold weather"—and then disappeared. In January following, the very first spell of cold weather we had, my husband passed away.

My mother had been dead eight years at that time.

I can give you an instance which occurred to a cousin of mine—a young man. He was boarding a train to go south. It oc-

curred in the upper part of the state of South Carolina. He said as he put his foot on the step of the car he heard a voice distinctly behind him say, "Don't get on that train" in measured words. It startled him so that he stopped, and as he stopped the train moved off. That train went through the Santee River trestle into the mud below and there was not a passenger saved.

In Baltimore I was exceedingly anxious to communicate if possible with my husband, and he had promised if it were possible to come back to me. I heard these raps and saw a light in the corner of the room and received the impression somehow that it was my husband. I spoke to him in the name that I called him by usually, and I said if it is you cross over to the other side of the room and back, that I may be assured. A few seconds passed and the light did not move. I lay there thinking it was just a usual light when it did pass over to the other side of the room and returned; very deliberately. It did not assume any form, just a round ball. It was a bluish white light; distinctly blue white. The lights I see usually are distinctly blue white. In some cases are sunny in color. That is the only time I received a message direct from my husband. I have received messages from him through other people, but to my own knowledge I have never received any communication from him direct at all.

Two weeks after his death—there is a very fine spiritualist in Charleston—I went to her because I was so interested in this thing and so anxious, as I suppose everybody is at those times—she gave me a sitting and, after describing my husband perfectly to me, she repeated to me in substance a conversation which he and I had had in my room the summer before; a conversation of the most private nature, and threw into her lap a ring, saying to her that I would understand the significance, and I did. It simply proved that it was his presence.

Upon another occasion I was having a sitting at a meeting in New York City. I gave the psychic a pin of my mother's to "psychologize." The pin contained the hair of three different individuals. There was apparently a host of spirits attracted by it, which I had done up very carefully so as to deceive her. After this meeting of which I am telling you, she went on to call the name of a friend who had come with C—— (my husband) and also a very warm friend of mine who passed out two weeks after my husband. She could not get the name of this friend who came with my husband, but she illustrated it in such a way that it was unmistakable.

I had a little friend who was dying with consumption. I had been nursing her for several weeks, watching her very carefully. I went home one morning and went to bed to rest, asking to be called at two o'clock. I had been sleeping about an hour and a half probably, when I was wakened by hearing her voice dis-

tinctly "Oh why don't you come? Where are you?" I jumped up and dressed and went out of the room, and my Aunt, who was standing in the hallway, said: "Why did you get up? I promised to call you at two o'clock." I said, "Yes, but Mat wants me for some reason, I must go." I took the cars and went down there. I met her sister who said: "Mat has had a very restless morning and the Doctor is in the room with her and is giving her something to quiet her and no one is to go in."

I went upstairs and opened the door very quietly, so that I would not disturb her and went in. Her eyes were riveted on the door and she said: "Oh, I have been calling you all the morning. Why did you leave me?" I did not leave her again until she passed away.

This house was about one and one-half miles, as the crow flies, from the house in which I was sleeping.

I was at Arverne, Long Island, and about two o'clock in the afternoon received a telegram from a friend at home telling me that my uncle was very sick and that I was needed at home. I found that I could gain nothing by starting immediately, so decided to wait until the 9.15 train from Jersey City the next morning. That night about eight o'clock I was packing my trunk; the friend with whom I was stopping was sitting on the bed beside me. Suddenly I raised up for some purpose and looked over at the bed and this picture presented itself to me. I saw my uncle's room and he lying on the bed dying; his eyes were rolled up with the expression of a dying person. I could see that he was passing away. His body servant was standing at the foot of the bed, with his arms folded, looking at him. My aunt was standing at one side of the bed, and a person at the other that I did not recognize.

I said to my friend "My uncle is dead." She is a skeptical woman and thought this was to be laughed at.

She said "Now, we will see, it is just quarter of eight o'clock." I left the next morning at 6.30 for New York, had my breakfast here and went over to Jersey City, with my friend who came with me to Jersey City, to see me on the train. When she reached home again she found this telegram addressed to me: "Your uncle passed away at a quarter of eight last night."

My husband died very suddenly; I was not expecting his death at the time. He had creeping paralysis and I thought he would live a great many years. He was seized very suddenly with congestion of the lungs and died almost without warning. I was perfectly exhausted, mentally and physically and as soon as I learned it I fell over in a complete collapse. They gathered me up and took me into an adjoining room and put me to bed. My aunt was sitting beside me, I asked her what time it was and she said about two o'clock. I heard the most beautiful and most

wonderful music that I have ever heard. It was so clear to me, that waking out of my sleep, I kept insisting that she also heard it, until I came fully to myself. It was loud and strong and clear and lasted for some moments. Perfect bursts of music. All kinds of stringed instruments, vocal music, etc., the most marvellous combination of music I have ever heard.

I had been through a very trying time for weeks and went to my room about nine o'clock one evening so thoroughly harassed that I did not know what to do with myself, and after sitting in front of the fire in my room for a long time, I had a curious sensation of sinking away to somewhere—just sinking away—going, going. I knew that I was falling and my effort to keep from striking my head against the edge of the grate was impressed upon me with my last conscious thought—that I must not strike my head against the grate. I went over sideways and when I came to my senses it was about four o'clock in the morning. I had been lying there from about twelve. I got up realizing that I wanted to write something. There was an inclination to express myself at that moment. I went to my desk, took my pencil and wrote a long poem, which only one friend has ever seen, and which she describes as one of the most beautiful things she ever read; descriptive of the conditions under which I was suffering and expressing the most probable outcome.

I had written poetry before but never that way—it was just little scraps—but this was a long poem.

[The following is a brief account, as it is remembered by the lady herself who was the psychic, of the sitting to which reference is made. She sometimes remembers what occurs, we could perhaps say always remembers the events of such experiments except when she goes into a deeper trance which sometimes results in automatic writing.—J. H. H.]

We were sitting together one evening, four of us, myself included, trying experiments in which I was the "medium"—there had been several appearances. An intimate friend of mine who was present had a stepfather deceased. Her father was a small dark man of very religious tendencies and also deceased. Her stepfather was a politician, a totally irreligious man. He was very tall and fair, stately, altogether a different type of man. I described the personality of her stepfather, but spoke of him as a very religious temperament; he came to me holding a prayer-book and hymnal. That was incorrect of him but was true of her own father. I had the stepfather's appearance and the father's religious temperament confused together.

[The friend referred to in this account confirmed the incident of confusing the two personalities at the time of its occurrence, and wrote out the account for me, but it was lost in the mail. The facts, as told me, accord with the writer's account of the incident.—J. H. H.]

[The following incident related to another person present at the same experiment. His account of the same follows.—J. H. H.]

He said it was his mother and his wife came to him. His wife's personality was very sprightly and bright and happy. She came laughingly to him with an armful of flowers, a cornucopia she had under one arm, full of flowers, and a basket in the other hand, and she went up close beside him, and with a quick gesture—which he said was perfectly characteristic of her—she shook these lillies all over him. They covered him from head to foot and the odor was so strong that everybody in the room noticed it and spoke of it.

Mr. Fay, who reports the following facts on this occasion, is a teacher in one of the New York City High Schools, and has been a member of the English Society for Psychical Research.

The letter below outlining the incidents was written two days after the séance, and the later detailed account three weeks later. I give both.—J. H. H.

New York City, June 14th, 1905.

My dear Dr. Hyslop:

On the 12th of June, 1905, I was present at a sitting with Mrs. B., a non-professional psychic, in company with Miss M., and Mrs. P. In connection with a description given before going into a trance condition, the psychic mentioned seeing two female figures, one elderly and one younger; she said that the air was full of lilies and that the younger person was holding a basket of lilies; that she laughed and with a quick motion spilled them over me. The odor of lilies was noticed by myself at once and by the others in the room, for at least half an hour.

CHARLES R. FAY.

On July 4th Mr. Fay writes:

" I enclose herewith a detailed statement of the séance with

Mrs. B. in so far as it related to myself; also a copy of a few notes made by myself that same night, and also a further statement written only two days later."

Following are the notes and detailed account mentioned.

"These notes are based in part on memoranda made immediately after the occurrences related and in part on a statement written out by myself two days subsequent thereto. On the evening of the 12th of June, 1905, I was present at a séance given by Mrs. B., a non-professional psychic at ———, New York City. Besides myself and the psychic there were present Miss M. and Mrs. P. The address of all the parties named is the same. During that part of the séance connected with myself the psychic was not in a trance; the lights were extinguished (it was about 8.30 o'clock); enough light came in from a window to permit one to distinguish the figures of the others present.

"Immediately on the extinction of the light Mrs. B. said in the most delighted tones: 'I see two female figures, one that of an elderly woman, the other of a younger woman. The influence is a very sweet one; the air is full of lilies and their odor is all round me.' She then asked for whom these spirits had come. On receiving no reply, she suddenly turned around toward me and said: 'They are for you, Mr. Fay; one is your mother and the other is your wife.' (Mrs. B. knew that my mother and my wife were not living.) She added: 'Your wife is carrying a basket full of lilies; she is laughing and, why! with a sudden quick motion she has thrown them over you, Mr. Fay.'

"Both my mother and my wife had been very fond of flowers in life, altho I do not recall that lilies were an especial favorite with either of them. The odor of lilies was recognized by Miss M. and myself and we were aware of it for at least half an hour. Mrs. P., who sat farther away, *thinks* that she was conscious of the odor, but is not sure.

"Mrs. B. continued: 'Your wife says, Mr. Fay, that you have in your possession some clippings she made and that if you had read two of those this evening that Walt Whitman would have been in the soup.'

"These clippings I have found, tho at the time I thought I had sent them to Mrs. Fay's mother. I expressed my doubts about it and she insisted that I had them, as later investigation proved.

"Earlier in the evening a party had been gathered in the reception room below and after one of the members had read a piece of doggerel poetry from a country newspaper I remarked that it was almost as bad as one of Walt Whitman's; and suiting

my actions to the words I brought from my room a copy of his poems and read aloud extracts from his *Salute au Monde*, which it will be recalled consists of an enumeration of most of the peoples on the face of the globe, and the inhabitants of scores of cities, states and countries. While I was reading it I was dimly conscious of the events connected with the last time I had heard it read two years before in presence of my wife, who was living at that time.

"Mrs. B. then said: 'Mr. Fay, your father is not well: your mother says something is the matter with his head. He is in the west. He has been very imprudent; he will not live long.'

"None of these facts could have been known to Mrs. B.: the father is still alive the other facts mentioned are true.

"Mrs. B. then clasped her hands together at her breast and said over and over again: 'Oh, what a close bond! what a close bond!' referring apparently to the affection existing between my wife and myself. This is true. She then went into a trance and was apparently under the influence of Robert Louis Stevenson. Miss M. was obliged to place her ear very close to Mrs. B.'s mouth to hear what was said. I could hear enough to distinguish the fact that the message was clothed in beautiful literary language and there was a musical melodious poem recited. There were one or two other incidents which no one could interpret."

CHARLES R. FAY.

Miss B., who is mentioned in this account, adds her report of the occasion and it is here appended. It was written out and handed to me in August, as indicated below in connection with another incident. Her account follows:—

"Mrs. B. was anxious to understand something of the phenomena which were as strange to her in the trance manifestations as to us who heard them. She therefore spoke to a member of the Psychical Research Society, who was in touch with all three of us, and asked him to join us at our next sitting, which he did. First there appeared to Mrs. B. in her normal state, the apparition of the wife and mother of this gentleman. His wife had died some two years previous to this time, and Mrs. B. had never seen her, and knew nothing about her, and certainly nothing about the private affairs of their life. Mrs. B. described the personality, character and features of his wife, her buoyant happy spirit, and also the close bond of union between them.

"Previous to coming upstairs for the sitting, we had all been talking in a kind of social gathering and were reading some ridiculous verses. Mr. F. then produced Walt Whitman, saying he

was equally ridiculous and he read his description of the world and the countries thereof in a very humorous way. In the sitting Mrs. B. said that Mrs. F. said to her husband, 'Why didn't you get that scrap book of ours, and read them the best out of that, which would have put Whitman in the soup?' Mr. F. evidently knew about the scrap book, and also the item to which she referred, and which, of course, none of us knew.

"I omitted to mention that when Mrs. F. first appeared, Mrs. B. said she had her arms full of lilies. She then continued: 'Oh! she has thrown the lilies all over you. Can't you smell them? She ran up to you and threw them over you in a kind of playful manner.' Mr. F. said he could smell them and I thought I detected a faint odor, but on my part this could very easily have been due to imagination. Mr. F.'s mother also spoke and he was told that his father was in quite a serious and dangerous condition, that he had trouble with his head, and was liable to do foolish things, which would be bad for him; and that he would not live long.

"I recall now that, previous to the appearance of Mr. F.'s relatives, some friends of mine first appeared, one of them identified herself with me as having been fond of me and having had some little business correspondence with me. I recognized a cousin of my father's who had passed over quite recently, and she said that she had been particularly sympathetic with me for the past few weeks, because I had been going through with an experience similar to hers. I did not understand what experience she had gone through, but I was afterward able to obtain, through my mother, knowledge of her early life, and this was undoubtedly true. With her was also my sister who had died some little time before she did, and the first names of both were given. This was a very brief message, and the appearance of Mr. F.'s relatives took a somewhat long time. Then came the silence and lapse into the trance."

The trance was accompanied by the apparent control and communications of Robert Louis Stevenson. There was nothing evidential in it, tho characteristic. But as Mrs. B. is very fond of his writings the superficial explanation is apparent.

[Miss M., the lady mentioned in the previous record, is the person concerned in the following incidents. Her corroboration accompanies the account of Mrs. B.—J. H. H.]

This lady's father has been interested for years in the manufacture of a combination stove—heating apparatus and cooking

as well—and has been very much exercised over its completion. In a semi-trance I seemed to be approached by a man who wanted to tell me something about Miss M.'s father and the work he was engaged in. I have forgotten the name of the man, but I think it was Frank Bostick. He came to me and told me that this old gentleman, Miss M.'s father, had made six drawings of this machine and had discarded them each in turn, but that if he would go back to the second drawing, which was the best, and finish that, it would be a success. He said that he had worked with this old gentleman years ago and knew about these patents.

This lady, upon returning to Boston, made inquiry concerning this Frank Bostick and the plans drawn and they proved to be correct. The old gentleman remembered Frank Bostick perfectly and also stated that he had made six drawings and also that he had gone back to the second for completion, as the best.

There was a very personal incident connected with the same lady, which was very clear, and yet all illustrated by symbols.

[The corroborative evidence of this incident will be found in the account of Miss M., who wrote out a full account of her experiences with Mrs. B. I append this report at the end of the article.—J. H. H.]

Last year in Charleston, a clergyman who is very much interested in these matters, brought to me a circular of an East Indian Brotherhood, desiring his co-operation and sympathy and membership. It was such an interesting circular and the promises so immense, what they could do to throw light upon Bible teaching, that he brought the circular to me to "psychologize." It was fully three weeks before I got any impression about it at all and then it was a most beautiful experience which I enjoyed. I seemed to be taken away to the East and into this curious cave. I saw these Brothers, these East Indian men, sitting in a circle around a light, which was in the centre, and the form and ceremony through which they went and the priests with their robes of office, were very clear and very beautiful. Upon the strength of what I saw and what I felt, I advised him to join the brotherhood. I did not think it could possibly do him any harm and it might be very beneficial.

Last summer I was in New York State and received a letter from my father, who was a great many miles away from me, about a marriage which was to occur in the family in the following October (last October) and instantly it was borne in upon me that he and his wife were not to go to that wedding; that something very disagreeable was going to happen if he went, which might make trouble. I did not know what it was but it

kept growing upon me all the time, the more I thought of it the more it grew. At last I wrote to my father and begged him not to go. Now that seemed very silly, that I should make such a tremendous point of his going thirty miles from his home to a wedding. It seemed so silly to my father that he paid absolutely no attention to it, but went to the wedding, and the results have been a breach in his own family which will never be healed in time. If he had stayed away from that wedding, the conditions never would have existed which gave rise to this breach.

It was a piece of malice aforethought on the part of a relative of his. This woman worked it so that my father was grossly insulted at the wedding, and it enraged him so that he wrote her a hot southern letter and the consequence has been social derangement ever since.

The incident which gave rise to my father's action was the engagement of a young man to a lady in whose family there was insanity, as is narrated below.

When the engagement of this man was announced I said to a friend of mine, nothing but trouble and mischief is coming out of that marriage, and she said that horrifies me to hear you say that, because I know the things that you say that way so often come true. It is proving correct.

My father's alienation grew out of the fact that there was insanity in the family of this girl that this young man was marrying, and he thought that the young man ought to know it; it did not lie in his power to stop the marriage, but he thought the young man ought to know what he was doing.

I did not know at the time that there was insanity in the family, neither did I know what was going to create this disturbance, I simply knew that something was going wrong at that wedding and I did not want him to go.

Last night [June 25th] my chum started down the steps to pay a visit and I said "Don't go, your friend is not at home." She said "You are always saying things like that." I said "Well, she has just gone out."

She came back in about half an hour, saying that she had just missed her.

[There was no opportunity to verify these statements, as the lady in question, the chum referred to, had left the city for the summer the morning that the present account was dictated.—J. H. H.]

I often feel a presence and feel a hand on my shoulder. Never had any impression as to who it might be. Cannot tell whether

it is a man or a woman. I did not feel the hand before my husband's death.

My husband died eight years ago on the seventh day of last January. I had impressions of personalities before his death but I did not feel this constant presence, this continued presence which I have had within the last five years.

When I have gone to mediums they have always described it as following me closely. One of them said to me: "Your husband's extreme devotion to you prevents him from progressing, and until you are willing to let him go on he will be earthbound."

The following narrative is that of a friend of Mrs. B. and will explain itself. A part of it corroborates the statements of Mrs. B., referred to above, namely, the Bostick incident. The record, of course, does not meet the demands of strict scientific standards, as any one may observe, but it presents facts which are probably what they claim to be, and if not so certainly justify the demand for investigation. They at least confirm results obtained under better evidential conditions and hence will deserve a place in a record of interesting human experience.

The account was handed to me personally on August 5th, 1905, having been written out a short time previously in response to my request for a written account. The incidents had been told me in the preceding spring. No exact dates could be given, but the approximate time of the events is indicated in the account. It of course states the principal and striking incident, and I have no doubt much has been omitted which would have interested the scientific man much more and perhaps would have done much to defend the phenomena against scepticism, tho it is probable that the really or apparently supernatural incidents are correctly remembered and would have been buried in much secondary personality. As they are recorded they are manifestly not to be explained by guessing or chance coincidence.

REPORT OF MISS M.

The first message received through my friend, Mrs. B., was not of my own seeking and most unexpected. This occurred about two years ago when she was on the eve of departure. I did not then know her very well. We were sitting with another friend in the room together in the twilight, and she said she felt a very strong influence which was also perceptible to me in a magnetic way. She then described to me a vision which she saw and certain personalities, giving me a prophecy of certain events which were in the near future and which came to pass. This was the first of my knowledge of anything of the kind, and naturally awakened my interest, although I did not then pursue the subject further.

The following year, when my friend was in the city, we were together in a room with two other friends and I was reading an article aloud. I was suddenly conscious of a strong influence and turned to her. Our eyes met with a mutual knowledge that we were both moved by a common impulse. I finished my article with some difficulty and we went into another room together, accompanied by the same friend who had been with us before, to find out what was the meaning of this influence. Mrs. LeM. then said that she saw Masonic symbols, that the air was full of them, and also Greek letters. I had nothing in mind with which this could correspond, nor did I have any knowledge of Masonic symbols. Then she said she saw a figure of an elderly man bending over a book, and as she described this man I thought I recognized a relative of my father's who was a great Mason, whom I knew slightly, and who had died within about three years. She then said that she saw words developing in the clouds over his head and this was the message, delivered word by word, slowly, and often with some difficulty, which developed, as follows:

"To him that overcometh, life with all its possibilities for good opens like a flower, petal by petal. In the oyster shell is the gem. Stay thy hand, and the pearl, perfect in form and coloring will develop. Each life is within the tri-square."

This was all of the message, and Mrs. B. then said that this man had a wife whose name began with "H." This was the fact as his wife, Helen, had passed over within a short time. The message I was enabled to interpret and make use of in my life, as I thought I understood its meaning and application quite clearly.

The following year when my friend again returned to the city, and I was in the room with her without pre-arrangement, as on previous occasions, a message came with regard to my private affairs, which I was able to fully understand and apply in my life, and the working out of which was most satisfactory and helpful to me. From whom this message came I did not know, nor do I think she did, as it was a matter of hearing with her, rather than seeing this time.

Some two weeks later, when we were again together in the same room and the same friend with us, I mentioned the fact that my father I thought would sign a contract that day which would enable him to get the money to go on and complete his invention of a gas engine. Mrs. B. was immediately influenced from the other side, as it seemed. A presence came to her, who said that his name was Frank Bostick, that he had been an inventor before he died, and that was the reason he was interested in my father's engine, as my father had part of his machine. He then said that my father had been working in a little office with one window and that he had made, in a great hurry, six different drawings and that the second one of these drawings was the only one which would be successful, and that this drawing, with some additions, would be all right. Of the above facts I knew nothing, nor could my friend possibly have known anything, as my father had not been writing me where he was working, nor any of the details of his work; in fact, I had received no letters from my father since his return to Boston, after a visit to me in New York, when we had planned for him to go ahead with this work. Bostick gave further advice as follows: That the machine as at present, if put upon the market, would not be a success; (this remark was made before the information about working out the second drawing); that my father was to simplify the machine as much as possible, and make it so that the ordinary working man could understand it, and that the profits ought to come from selling a quantity of the machines rather than from making an expensive machine. He also said that some \$1,700 had been expended, and that a good deal of money had been wasted; further, that a certain man had been assisting my father with the original drawings, but that he would do nothing more because he was not anxious that the machine should be a success. The instructions to me which followed were that as soon as the work was completed we were to take it out of my father's hands entirely, as he had no business ability, and that there was another man who was interested in the machine, and as soon as I saw him I would say he was a man to go ahead with. I was, of course, most anxious to verify these facts given by Bostick, especially in view of the fact that my father has absolutely no belief in a future life or any spirit communications. As soon as I returned home I broached

the subject to my father and told him exactly what had been said, and by whom, reserving that part of the message which belonged to me alone. He was very much astounded and puzzled, in view of the fact that every bit of the information given was correct. He absolutely knew I was not in possession of any of the facts and that I was not in communication with any one who could have known them. He did not know how to account for the message, but went ahead and worked out the second drawings successfully.

* * * * *

A few evenings after the message from Bostick, and before my return to Boston, Mrs. B. asked me to sit with her, as she said she felt physically inclined. As we were sitting quietly again in the same room and with the same friend, who had been with us previously, she saw certain visionary symbols which I will not here describe, and a little later said that she felt as if some influence wanted to possess her wholly. I was always conscious on these occasions of a feeling like a mild electric current which came in waves. I said, "Why don't you give way to it," (I think she was a little afraid to give up her personality entirely). "Take my hand." As soon as she had done this, she came more completely under the influence: her arms would rise and fall, as though lifted and dropped heavily, and she seemed more or less distressed. Finally she sat up straight and said: "Oh! Don't go, don't go, wait till I get a pencil." As this was absolutely my first experience of the kind, I was somewhat excited and had no idea what to do. She then turned her chair toward the table, saying, "Wait, don't go, wait." Neither my friend Mrs. P., nor myself knew exactly what to do, but I said to her, "Get a pad," and pulled a pencil out of the desk at my hand. Meanwhile Mrs. B. said, in a loud and irritated tone, "Fools bring me some one who can understand." This was not very encouraging to us, but we managed to get the pad and pencil together on the table before Mrs. B., whose hand was moving spasmodically, in the imitation of handwriting. It then occurred to me to govern the hand, or guide it on the paper, which I did, and the result was connected sentences. It was too dark for us to see exactly what the words were, although Mrs. P. had lighted a spark of gas. The handwriting was naturally disturbed in turning the pages of the pad which was very small, but when we came to decipher it, there had been an effort to sign clearly on several pages the name, Robert Louis Stevenson; in fact these three words were perfectly clear,—Robert Louis on the first page and Stevenson on the second, without anything else. Then came a message, which, as I said was broken off here and there:

"Come near. Men in their distress seek proofs unknown. . . . I would I could make this as clear to you as it is to me. Who is

great enough, wise enough, strong enough, can guide the ship of the soul into a safe Haven. Enough now, I cannot exhaust our friend.

ROBERT LOUIS STEVENSON."

This was the first time that Mrs. B. had ever been in a trance condition, and she found some difficulty in getting back to her normal condition. Her arms and feet were heavy and her head oppressed, and there was a distress in the chest and throat. She was about ten minutes in recovering her normal condition, and then knew absolutely nothing that had been said or done, and was too tired to care much about it. Before we turned up the light to read the pad, several communications from the spirit world were given her for our friend Mrs. P. She saw and spoke with several relatives of Mrs. P., who were present in the room and visible to her.

The next sitting came perhaps a week later and at once the influence possessed her and she went into a complete trance, but this time there was no effort to use paper and pencil. She began speaking, and these are the words, as my memory serves me:

"Come near." These two words thrilled me, as I remembered them on the pad the night before, and it proved that the same influence was present with us.

"Come near. Of what are you afraid. There is nothing to be afraid of here in the silence. I have so much to say to you, and it is so hard to make you understand. There are only two ways." Then followed a very beautiful ethical discourse which I cannot remember word for word. Part of it was "The way is ever up and up, and toilsome, but there are always the green trees and the singing birds and the sunshine." Then followed a little poem which both my friend, Mrs. P., who was standing near the voice, and myself heard and recognized as beautiful, but could not remember. "Round us are the best influences. Why not make use of them. Waste not the golden moments." Then followed the two words "Awärä ööra," and he said, "You do not understand that, but it means all the blessing which I would bestow. Say to our little friend that I understand and sympathize. Tell her there are two who are constantly watching her. Let her know it, let her know it. Tell her to use paper and pencil more. As I said before, I cannot exhaust our friend. Good night."

* * * * *

On the occasion of the third sitting, Mrs. B. was almost immediately enveloped by the trance condition (and I have noticed on these occasions that a long deep sigh usually preceded the complete control), when Stevenson began speaking. (I do not recall the first few words at this sitting, and it is the one which is the most indistinct in my memory. My friend, Mrs. P., was also

present at this sitting. We had made an arrangement whereby as soon as the voice began she was to turn up faint gas, enough for me to see to take down the message in shorthand. This we tried to do, but the light flamed up brightly, so that the voice sank almost to a whisper, and it was almost impossible for me to hear.—I could not do so without being near to her lips. We, therefore, did not try for any more light that evening.) Then followed an uplifting talk which was more of a character personal to myself and my friend. He addressed me as "Dear Child," and "Child of the earth life," and said, "I want you to use paper and pencil more, for you will soon be strong enough so that I can impress you where you need help." (This may not have been the identical wording, but it is close to it.) He then said, "Say to the one who is speaking that her woman's heart has been wrung, but tell her if peace can come to her that it shall come." He seemed always so considerate and anxious not to tire Mrs. B., that the messages were quite short and ended, I believe, with "Good night." (I am not sure whether it was this sitting which closed with words spoken very distinctly and loudly in a foreign language, but I think so. This occurred at one of the sittings.) Mrs. B. was becoming anxious to understand something of the phenomena, which was so strange to her in its trance manifestations as to us who heard it. She therefore spoke to a member of the Psychical Research Society, who was in touch with all three of us, and asked him to join us at our next sitting, which he did. First there appeared to Mrs. B. in her normal state, the apparition of the wife and mother of this gentleman. His wife had died some two years previous to this time, and Mrs. B. had never seen her, and knew nothing about her, and certainly nothing about the private affairs of their life. Mrs. B. described the personality, character and features of his wife, and her buoyant happy spirit, also the close bond of union between them. (Previous to coming upstairs for the sitting, we had all been talking in a kind of social gathering, and were reading some ridiculous verses. Mr. F. then produced Walt Whitman, saying he was equally ridiculous and he read his description of the world and the countries thereof in a very humorous way.) Mrs. B. said that Mrs. F. said to her husband, "Why didn't you get that scrapbook of ours, and read them the best out of that, which would have put Whitman in the soup?" (Mr. F. evidently knew about the scrapbook, and also of the item which she referred to, which, of course, none of us knew.) (I omitted to mention that when Mrs. F. first appeared, Mrs. B. said she had her arms full of lilies.) She then continued, "Oh! she has thrown the lilies all over you. Can't you smell them? She ran up to you and threw them over you in a kind of playful manner." (Mr. F. said he could smell them and I thought I detected a faint odor, but on my part this could very

easily be due to imagination.) Mr. F.'s mother also spoke, and he was told that his father was in quite a serious and dangerous condition, that he had trouble with his head, and was liable to do foolish things, which would be bad for him; and that he would not live long. (I recall now, that previous to the appearance of Mr. F.'s relatives that some friends of mine first appeared, one of whom identified herself with me as having been fond of me, and having had some little business correspondence with me. I recognized a cousin of my father's who had passed over quite recently, and she said she had been particularly sympathetic with me for the past few weeks, because I had been going through with an experience similar to hers. I did not understand what experience she had been going through, but I was afterward able to obtain, through my mother, knowledge of her early life, and this was undoubtedly true. With her was also her sister who had died some little time before she did, and the first names of both were given.) This was a very brief message, and the appearance of Mr. F.'s relatives took a somewhat long time. Then came the silence and lapse into the trance. (We had arranged to try again to have a light and record the message.) The first words that came were "Seven lights, yes, that is the perfect number. Always seven." I tried for the light, but with the same disturbance of conditions. I managed to take down a few sentences which were: "The human heart and love are so little in the end. The way is ever up and the climbing steep and toilsome, but those farthest up see the sun rise first. Wait for the dawn." A few more sentences, which I do not remember, and then the quotation: "And at eventide it shall be light." Then followed what appeared to be a poem in a foreign language. (Part of this was audible to those about us, and part of it was not, and could only be heard by standing very close to Mrs. B.) At the end of that, Stevenson said "Translate that. You cannot," (and then followed what I supposed to be the English translation of the same. It was quite long and metrical.) The whole message left with me an impression of great uplift, and sweetness and was inspiring. He then said, "I like this little circle. Do not put out of it any element of strength that is in it." This was about the close of the fourth sitting.

* * * * *

After this sitting I was called to Boston. (I may here mention that I received some direction as to my personal affairs from another personality, and being convinced by this time that the messages were fairly accurate, I followed this direction, and advice and the result of it was to me most satisfactory.)

On my return from Boston, we tried one night sitting with two new friends (Mrs. P. having gone away for the summer) who are convinced that messages have been received from the

other world. Two appeared who were related to Mrs. J. and her daughter very soon after we began the sitting. The first Mrs. B. said was a captain with a cap on his head, with a coat and white duck trousers, and he bowed and smiled and took off his cap and said that his picture was on the wall. This man was easily identified. Then Mrs. J.'s husband appeared, and Mrs. B. took on the conditions of his death and described what they were to Mrs. J., which she verified. She then gave a message from him to her of a personal character. I then began to feel the electric current which seems to be the usual thing between Mrs. B. and myself at the beginning of these sittings. The control present was complete and began in this way, "Dear friends, once again I am with you." (I had arranged again to have a little light so that I might take down the message.) "I think I prefer the old room. We were used to the conditions there, were we not?" (We were not sitting in the room where all the sittings heretofore had been held.) (Just then a huge automobile began to snort violently outside, and the conditions were so disturbed for the next three minutes that nothing more came until it was quiet again.) Then Stevenson resumed: "It is better with you now, is it not, dear friend? I told you that it would be so. Why didn't you believe me? A little faint-hearted? You are rather given to that sort of thing, eh? Yes, go on, go up, it will be better and better, and happier and happier." He then spoke of Father Damien, and said that he was anxious to make use of Mrs. B., and that they were both trying to get the conditions so that she would not have so much.... He said, "I have forgotten the word." I then suggested "Fear?" and he said "No, she is not afraid. Pain! yes, that is the word. I had almost forgotten that word 'pain.' No, I would not go back to the earth life." Then he said, "Her mind and heart have been on the rack for months, yes, years, and I do not know. I do not know. Tell her not to sit for any large number of people, as I do not want her vitality sapped, and do not want her tired in this way. I have work for her to do." Then I asked if he had any message, and he said "For the friends who are sitting with you, or for the medium?" I said, "For the medium." There was a little pause and then he began to talk, all of which I cannot exactly remember, but it was about Providence, and how apt many of us were to blame Providence, when it was all a matter of cause and effect. This world, he said, was ruled by the law of cause and effect, and that he did not like to hear people blame Providence for what Providence has nothing to do with. There was quite a little more along this line, and then he said, "But I am wandering. I did not come here to give this message, but just to let you know that I am glad things are better with you." I thanked him for the help and encouragement he had given me, and he said, if we were not in harmony

he could not do so, but "I am near to those who read my words, in which I have put the best of me." He then said, "Good night."

EDITORIAL.

THE EVIDENCE FOR A FUTURE LIFE.

The substance of Sir Oliver Lodge's paper recently read before the English Society for Psychical Research has been published in *Harper's Magazine* for August, which our readers have no doubt seen. It is not an attempt to supply concrete evidence for survival after death, but only to summarize, in more or less theoretical form, the position taken by those who defend the belief on scientific grounds. It frankly presents something like a "possession" theory with various adjuncts in support of the contention that communication with the dead is both possible and a fact. But it is not necessary here to outline the paper, as we may suppose our readers familiar with it. The object of this consideration of it is to comment upon a certain feature of the article that is of special interest in the problem of the psychic researcher. I refer to what may be regarded as *evidence* of survival after death.

Sir Oliver Lodge recognizes and frankly states what the veriest tyro must admit, and yet our editorial popes never see it, that the only facts which will ever prove survival must necessarily be trivial. It is delightful to find that Sir Oliver Lodge does not wince at what the majority of psychic researchers take fright. There is no use in shirking this issue and Sir Oliver Lodge accepts the challenge of the man of the world and throws him bodily out of doors. It is high time to take this attitude. We may as well laugh at the public until it learns that mere votes do not settle this issue. Of course, it would be clearer perhaps, if the exact nature of the problem were fully stated, and that might take more time and space than the editor of a modern monthly magazine

would give. But the general public, and perhaps even many of our academic masters, do not yet comprehend the point of view from which such a thing as survival after death has to be approached. The only way to look at it is to see how the sceptic views it as an advocate of the position that consciousness is an associate of a physical organism and as such is known, at least normally, to be apparently conditioned by a bodily organization. Then what has to be proved is, not merely that *something* other than material organism exists, but that the personal consciousness we once knew can still continue to exist after the physical body has been dissolved, and this is the question of personal identity. So much Sir Oliver Lodge states, and affirms also that trivial facts are necessary to establish this point. But he also undertakes to summarize the *kind* of evidence needed to sustain this survival. His own statements are:—

“How can we ever, by any means, hope to prove identity?
I reply:

- (a) By cross correspondence.
- (b) By information or criteria characteristic of the supposed intelligence and, if possible, in some sense new to the world.”

“Cross correspondence” is then defined as the reception of messages through more than one medium which will form one connected thought. The second criterion is that of characteristic thoughts or messages representing ideas new in nature or not thought of by the mediums.

It is because I do not think these standards at all sufficient as stated that I here comment upon them. “Cross correspondence” is a very strong fact in proof of survival, but if it must rest on that kind of evidence we shall probably get very little of it. By the technical limitations which Sir Oliver Lodge places on his conception of this and of evidence having a conclusive weight he seems not to reckon with the repetition of similar messages through different psychics, which I have been accustomed, with Dr. Hodgson, to call “cross reference.” Apparently “cross correspondence” is different from this, and is undoubtedly so from the definition. If any facts are explicable by telepathy even “cross reference,” as

defined above may be amenable to that, as the public conceives it. But "cross correspondence" certainly cannot be so easily dealt with, tho I am sure that this omniscient telepathy which parades as an "open sesame" to all coincidences of the kind would soon discover acrobatic methods equal to that mystery. Nevertheless, "cross correspondence," as defined by Sir Oliver Lodge, would give it that kind of difficulty which the stretching of theories needs to break them, but whatever weight it has, whether conclusive or merely adding to the difficulties of some other theory, it gets its whole force from the principle on which it is founded and which will apply equally to all the facts that do not conform to "cross correspondence" at all. That is to say, that "cross correspondence" and "cross reference," as defined, obtain their cogency, not from the fact of duplicating messages or producing their complimentary element in other psychics, but in the *psychological unity* of the facts, as against the non-selective nature of telepathy as known. The whole force of "cross correspondence" lies just in the idea that the complimentary facts communicated through different mediums have the kind of unity which a single consciousness would give them. But this is not depending on "cross correspondence" as such, but upon a quality which is supplied by incidents in quantity that have no claims at all to being results of "cross correspondence" or even "cross reference." If then we can learn to recognize that it is this psychological and selective unity of the facts communicated in evidence of personal identity, that determines the case we are independent of all telepathy and clairvoyance whatsoever, however useful they might be in explaining individual incidents. Giving the contents of posthumous letters would be very valuable evidence for men of common sense, but they are exposed to the irresponsible infinities of clairvoyance, whatever that may mean, and this would force us upon a large number of such letters, which would simply throw us back upon this synthetic psychological unity of the facts communicated, whether of the ordinary type, of "cross correspondence" or posthumous letters. All that "cross correspondence" does is to exemplify this unity in a small amount of matter, tho it

does not satisfy the quantitative standard which is the primary one of science after qualitative evidence has been obtained. Hence I think we should formulate our criterion so that it will express the really fundamental principle of evidence in connection with personal identity and so that we shall have some rational explanation of the other facts as well as those of "cross correspondence."

The second criterion of Sir Oliver Lodge seems to me to be an entirely subordinate one and not to be of first class weight. If it were true that we could rely upon such a criterion I think it would be very easy to prove survival, and I certainly had plenty of evidence for Mr. Myers, Dr. Hodgson, George Pelham and some others in some experiments this year which have not been published. But to me the standard is not completely effective or conclusive. I concede it is one of value, but rather as representing incidents which we should expect to receive on the proof of personal identity by better means. The standard of what is characteristic is so variable with different individuals and subliminal processes may be able to either simulate this more easily or to reproduce casual forms of statement and criticism that might come from reading something about a man. I know that there are limits to this sort of thing and admit the value of characteristic messages. But they must sustain to the issue the same relation that expectation sustains to hypotheses proved on other facts. The real criterion must be something else and characteristic messages must corroborate their significance and simply add to the synthetic psychological unity which I have mentioned as, to me, the one ultimate test by which the hypothesis of a future life must be supported.

INCIDENTS.

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BORDERLAND EXPERIENCES.

[I met the subject of the following experiences while on a lecture tour last summer in the west. The lady is a graduate of the University of California, and was found by me to be an intelligent witness. She told me the main incidents of the narrative at the time and promised to write out an account for me, which she did. This led to inquiries, the answers to which brought out a number of additional facts. They may be left to the reader with the assurance that, whatever the explanation, they have been intelligently observed and recorded.

All who might have corroborated are either dead or have passed out of the lady's reach. Efforts were made to reach two who might have recalled one or two incidents, but they have not been found. But as there is little that can even claim to be evidence for the supernormal it is not important, after the accumulation of data already existing in its favor, to press this aspect of the phenomena. I think it can be taken as probable that the main incidents are true, while the primary interest of the experiences is their association with morbid mental states. Some of them are interesting as being fragmentary incidents in secondary personality.—Editor.]

San Francisco, August 1st, 1907.

At the age of twenty-four I went under an anaesthetic for an operation. In coming out I seemed to be off in a room, I myself but with no form. I seemed to be an old spirit, to have had peace through suffering. I could look down on my body on the bed. The two sisters of my sister-in-law were in the room. One was



sitting on the bed chafing my hands; the other was standing to one side. I felt that they too had to suffer; but I experienced no sorrow on that account, as I realized that it was a part of the scheme of life. I did not want to go back into the body. I distinctly felt myself pushed back into the body.

The strange thing about this experience is that, on coming to, I asked, "Where is Mrs. K.?" "Why," said my sister-in-law, "how did you know she was in the room?" She was not in the room when I went under the anaesthetic. She came into it while I was not yet out and my eyes still closed. "Why," said I, "I saw her in the room standing there." I did not mention my experience because we had nothing in common and I was in fear of ridicule. Until then I never knew what was meant by a future life.

Sixty grains of sulfonal were administered, death-dews, etc. It was a miracle that I did not die. I saw shadowy forms that seemed to be trooping down a shadowy incline and a corridor with shadowy columns. These forms seemed to be looking around the columns to see who the new comer was. I then lost consciousness.

About two years later I had a capital operation. I was given up as I could hardly whisper. The nurse was kneeling down praying for my soul. Suddenly my whole life flashed before me. The pain, the mistakes came before me, but showing all to be good on the principle that whatever is is right. Then came: "Once more you must go back into your body." I did not want to go. I knew, however, that I had to do it. I turned to the nurse and said: "You may get up: I shall live."

On the Saturday before the San Francisco earthquake, I was sent on business to the Farallon Islands. It is a rough trip. I was very sea-sick and was lying down feeling very weak in the captain's cabin. It was in the morning between eight and nine o'clock. I was wide awake. Suddenly there flashed before my vision a huge oval frame containing innumerable small oval photographs grouped about a central photograph as of a family tree. My aunt who had died only about a year ago was standing to the left of this with her hand up to her eyes weeping bitterly and seemed to be pointing to a vacant place on the right in the frame, and which was destined for me. The thing made me feel uncomfortable. I thought on my return to the city I should go to a medium to have it interpreted. Work became arduous, with no time to visit a medium either Sunday, Monday or Tuesday. Wednesday at 5.13 I thought I could interpret it on my own account.

Of the second operation I had a presentiment. I was at a summer ranch. A guest there was convalescent after an operation. On being told the nature of it I said I should never give

my consent to such a thing. The flash came: "You will have the same operation." I did have it under peculiar circumstances. I went for a minor operation. The physician found the greater necessary. The rule to gain the consent of parents or patient was impossible in my case, as my parents were both dead and I not conscious. So the physician proceeded on his own judgment.

I had a presentiment that I should remain unmarried. At about seventeen I was in an oculist's office. We were talking about a neighbor of twenty-four or so. I said: "Do you mean that old maid?" The oculist said: "She is not an old maid." The flash came that I should be an old maid. I am one under a most peculiar set of circumstances.

I intended being a school teacher. Ill health prevented. I never dreamed that I had the least marketable ability with the pen, least of all that I should develop a reputation as a most sensational writer, for my habit is toward realism and the utmost accuracy that I can command. I had a presentiment that my career would be before the public. Again this has come to pass through most unusual circumstances.

I was camping out with two girls. They were fond of washing dishes and tidying up each day. I detest housework. I hit on the scheme of doing this once a week, as we had dishes enough to last that long. One morning—I am a late riser—I awoke the other two, exclaiming, "Get up quick! Hurry, let us wash the dishes. Some one is coming." Emma said, "If she says so it must be true." They got up and in the midst of the dish-washing Emma's friends, four of them, came up. They had heard the night before that we were camped a few miles above them and had started out early the next morning to visit us.

The following incident occurred before the first one which I have narrated here, I should say about four years ago. I was caught out shopping late one evening. It was growing dark and cold and beginning to snow. This was in Denver. I lived on the Welton Street line which carried a blue light. Something had gone wrong with the cars and I stood waiting on the corner very, very long, getting more and more nervous and longing more and more for that car. Gradually the cars began coming, a red car, another red car and still another, six or seven perhaps. Suddenly I saw a car coming along. It was distinctly showing a blue light. I got on. I rode quite a distance before discovering that it was carrying a red light.

At nineteen a severe illness exhibited some remarkable phases of hyperaesthesia. When recovering from typhoid some years later I exhibited some evidences of a case of several personalities, the delusions of being more than one person, sometimes two.

J——— P———,

The following is a reply to further inquiries. The questions were incorporated with the answers.

Q. Did you see anyone or anything else besides your sister-in-law's sister when out of the body?

No, but I felt two distinct sets of people, if I may so express it. One set—there seemed several people—pushed me into the body at what seemed to be the express command of a set—a tribunal as it were—at a distance off to the left and higher up.

2. Q. Did you feel as if pushed into the body on the second occasion of an operation?

No. It was as if I had learned the lesson of obedience and could do as I was told without any such forcible laying on of hands.

3. Q. What was the form of the impression in each case. Was it like a voice?

It seemed to come through the sense of hearing but I could scarcely call it a voice in the ordinary acceptation of the term. Nor was it like the supernatural voice of an experience I did not mention to you but perhaps would help to illustrate my point. I was very much worried about my mother's death thinking myself the cause because of my recommendation of a certain physician. Night after night I could not get it off my mind. One night, however, I awoke suddenly, springing from bed with the peculiar feeling that I was not in the body and that some presence was in the room other than myself. Then I distinctly heard as if coming from the direction of the open window an uncanny slow drawn out "I'm-a-l-l r-i-g-h-t" this three times. I knew it to be my mother's voice. But the voices that came on the occasion of the operations didn't have even this much fair uncanny "body" to it. As near a description as I can give is that the voices came not quite at the rate of motion of flashes of inspiration or intuition, but very close to it.

4. Q. How long before the friends came to the camp did you have the impression some one was coming?

I could not give you the time in hours exactly. But from the time I alarmed the other girls till the party arrived we had dressed, cooked the breakfast, made the beds and were just in the midst of the dish-washing when the friends came. I should reckon the time in the neighborhood of two hours and a half.

5. Q. How far off could the friends have been?

They were a little over three miles.

6. Q. Could I have the details of your experience in hyperaesthesia and especially of the multiple personality.

As to the details of the hyperaesthesia I was much too delirious all the time to give you details with any degree of accuracy.

There was one remarkable thing, however. That was the abnormal sense of hearing—I acquired. Normally my hearing was and is below par. For five years previous to this sickness I had been constantly under the care of a specialist for an increasing deafness due to a chronic inflammation of the Eustachian tube. During this illness, however, it was entirely altered. The physician told me afterwards that there seemed no part of the house where I could not hear. On one occasion wishing to give directions to the nurse in regard to me and to make sure that my abnormal hearing would not intervene to hear what he didn't want me to hear, he carefully closed the door behind him going into the hall some distance from the door and whispering to the nurse. Nevertheless I heard them. During this illness I also manifested symptoms of hypnosis—for instance, coming to in my delirium, I begged to be allowed to lay on the lounge. In this sickness I talked a great deal seemingly utterly unable to keep still. The nurse put me on the lounge saying you may stay there if you do not talk. There were only a few moments of consciousness but I can remember to this day the acute misery I experienced as I tried to talk and absolutely could not. "There," said the nurse triumphantly, "you can stop talking when you want to." But I couldn't talk when I wanted to, a point she didn't seem to comprehend. Immediately on being put back into bed I was off into the old delirium talking as much as ever where even opiates could not quiet me. I also manifested some symptoms of hypermnesia, in that I recalled things of babyhood, at two and three years of age, which I could not recall in the normal state, and which my mother on being telegraphed to come to me, substantiated on her arrival. I exhibited such a remarkable case in many ways during this illness that several physicians not in attendance who had heard of me stopped me on the street after I was well to speak to me. The illness, the physician in charge diagnosed as acute hysteria. I was nineteen.

The multiple personality was during my convalescence from typhoid fever. I thought I was five persons lying on the pillow. It took me days to reduce myself to three, and still more days to reduce myself to one person. The remarkable thing about this is that heretofore I had, if change in moods, never any change in looks. After this, however, at times I took on such a well-defined Indian squaw look that some of my friends jokingly called me Minnehaha. Again I would take on a look of extreme spiritual beauty so much so that I remember one lady telling me that it was startlingly divine like a "sweet Evangeline" she put it. In utter contradiction to this there were times when I would become almost common place. Naturally I do not care for dress, and am almost dowdy in appearance. I never wore corsets and I do not wear them now and always wore the commonsense heel

to my shoes. But when these lighter moods would attack me nothing would satisfy me but high heels and corsets cinched as tight as the most empty-pated society belle. Also I would want pink or bright warm rich colors and lots of lace. As soon as these spells were past I couldn't bear a corset or a high heel shoe or the colors. But close on to five years after this illness I always kept a pair of corsets and high heels on hand, especially, for this mood, or personality. On top of all this came an intense craving for study so that ill as I was I returned to the university. I am not a natural born student, on the whole lazy, and often very dense. I will go for a year, sometimes two, without seeming to be enlightened on a single thing when suddenly when I have begun to be given up all around, myself included, I become brilliant. For instance. As a child I was forced to begin the study of Hebrew at six years of age. Till within my ninth or tenth year not a thing seemed to percolate. One day as I was making for the class-room I had one of those peculiar flashes that ever afterward from that day on I should know my Hebrew. The Professor in charge was in a facetious mood that morning. He wrote a long exercise on the blackboard saying, "Now I will call out all the dunces." I can see myself to this day walking from the back of the room to head the distinguished line and to this day I can see that man's look of surprise as he said "Why you don't belong here."

During the time that these phases of personality seemed manifest in me I had distinct impressions of future existences.

First—I had the distinct impression of being one of these truth-for-truth-sake students off in a bare room, self-elected, in the cupola of a large place like a castle, pouring diligently way into the night over mouldy books and disdaining the ephemeral things in the rooms below me.

Second: I distinctly felt myself something on the order of a "Camille."

Third: I had the peculiar vivid impression of having been thrown to the wild beasts during some religious upheaval.

Fourth: I always detested rosewood. When in a peculiar nervous condition the mere encountering it used to make me sick at my stomach. I had a distinct impression of a home with a library all done in rosewood, bookcases and all. A man refined, well-preserved man with close cropped heavy gray beard was sitting at the library table, a younger man was standing beside it. They were discussing me. It seemed to be the home of the elderly preserved man and mine. I seemed to have run away never to return, but the older man was trying to cheer the younger one into the belief that some day I should come back.

Fifth: After the fever my nurse asked me if I had ever

been in a shipwreck. On replying in the negative she said I gave the most heart-rending graphic description of a shipwreck she had ever heard. I had lived inland and the largest body of water I had ever seen being a river or a lake. I had never seen a big steamship. Coming to the coast a year later I took occasion to go down from Oregon by way of one of the Pacific Coast steamships. I had hardly stepped aboard when it all seemed uncannily, startlingly familiar to me.

J—— P——.

Still further inquiries which explain themselves brought out the following incidents of some interest.

My dear Dr. Hyslop:—

I trust you will pardon my long delay in not answering your letter. I put it aside for safe keeping and then forgot all about it until in rummaging about my papers to-day I came upon it still unanswered.

(1) Can you give me the names and addresses of the physicians who may confirm the incidents you mention. Include also the name and address of nurse.

(a) The case of abnormally acute hearing.

The name of the physician was Dr. J. Pfeiffer, then of Denver, Colorado. If there now I do not know, nor can I give you his address. The nurse's name I do not remember. She was white-haired though and stout, and previous to coming to me—about three weeks or so—she nursed in the famous Whittier poisoning case in Denver. The wife had poisoned her husband, a wealthy horse dealer, for his attentions to her niece. She nursed the husband in his last days. This all happened in 1888 or thereabouts.

(b) Doctor and nurse in typhoid illness.

Dr. Grant, then of Denver, Colorado. I do not know his initials. This was some four years later to the above sickness.

The name of the nurse I do not know. I think it was Warren but am not positive. She was engaged to be married at the time but cannot think of the man's name.

(2) Who can confirm the incidents of your looking like a squaw and other persons?

Here I could not give you any definite addresses, as at the time I was traveling from one health resort to another, and the people I met were also birds of passage, such places as Catalina Island, which is wholly tourist, and San Diego, where I stopped at a tourist hotel.

(3) Had you ever read of the Roman treatment of the early Christians at time you felt as if thrown to wild beasts?

It was in the first instance my reading of the book of "Hypatia" by Charles Kingsley. It was in the scene where Hypatia is torn to pieces by the mob. The impression came to me that somewhere, somehow, I had suffered in that peculiar way by a bloodthirsty crowd. I was impressed by the presentiment because of the peculiar chill accompanying this impression and which always accompanies presentiments with me which have invariably panned out true. As I wrote you before I do not take a stock of intuitions unless accompanied by a certain feeling tone—an indefinable chill and with an indefinable rapidity of transmission.

The peculiar thing about this presentiment was that after the first uncanny feeling I paid no further attention until some years later. I was in Santa Barbara for my health. There was a certain attorney at this place by the name of Putnam, who had a friend, a newspaper reporter—his name escapes me (since typhoid my memory is not as remarkable as it once was)—

who went into trances and wrote books and things in this condition. This reporter met me on the street one day and invited me to these séances which took place in the attorney's offices, saying that he did not invite everybody but that he had a feeling he must invite me. I went several months rather because of nothing else to do. The séances seemed to me rather fruitless affairs, however, as far as I was concerned. One Sunday afternoon he was giving out a message to some one by the name of "Pilar." I was the only woman present but my name, although beginning with "P" seemed far from Pilar, so I let my thoughts ramble. He went on for a long time about pagan rites and vestals virgins to which I did not pay any attention. Finally he wound up by saying a priestess dedicated to Vesta had sinned through love with a priest. On re-incarnation in the Christian era this priestess, Pilar and priest meeting again in a Christian era were thrown to the beasts by the Christian fathers, innocent as it appeared to all, yet in reality to expiate the old sin against their religion in ages past. I should have smiled if it hadn't been for the peculiar chill that came over me when he wound up and that I felt by this "Pilar" he meant me. I then recalled the feeling I had on reading the "Hypatia" scene. I spoke to the man when he came out of the trance to see if I could get any more particulars. He answered that he remembered nothing in his waking hours that happened to him in trance condition. Séance after séance I went to see if I could get another message that would give further details. But I got nothing else. Of course I know this is not conclusive evidence to a second person. There are some things we can't prove of our own consciousness.

(4) Can you find nurse who knows the talk about the shipwreck?
She was the same nurse I had in typhoid fever.

J—— P——.

The incidents which are probably supernormal will indicate themselves to the reader. It will be observed that some of them are affiliated with abnormal physical and mental conditions, but the chief interest is this latter fact, and the circumstances which have most interest for understanding the alliances of the supernormal at times and its borderland nature are apparent in the phenomena of hyperaesthesia, hypermnesia, hysteria, and the deliria illustrating the influence of Kingsley's Hypatia on the lady's mind. We have in the case a good illustration of the matrix for the supernormal in such cases, tho it is rare, the phenomena being perhaps more usual in the normal type.

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PSYCHICAL RESEARCH AND IMMORTALITY.

A Reply.*

By James H. Hyslop.

Dr. Richard Hodgson, some years ago in a conversation with me on this subject, remarked of university men: "If we could only get them to attack us our case would be

*I offered the present article to *The University Magazine*, a Canadian periodical in which Professor Hickson's paper appeared, but omitted from it all that is said about universities from the end of the first to the beginning of the third paragraph. I assumed that, having permitted an attack on psychic research, the editor would have sufficient sense of humor and of justice to permit a reply. But Dr. Macphail, without signing his letter, returned the manuscript with the statement that he did not like the first three pages, as he did not believe the criticism was true. Such a judgment entitles us to suppose that he thought Professor Hickson's article was true, a curious position for a man who probably did not know anything whatever about the subject. Assuming, however, that he does know something about the question, it is not the usual custom for editors to decide so omnisciently what is true, but to concede something to their contributors, and especially to admit fair play to their columns. Hence I think that the refusal to admit the reply on the ground asserted is the best proof that the accusation indicated in my article was true. It may be worth mentioning that the suggestion to write the article came from a Canadian Professor himself in the University of Toronto who frankly recognized that university men were generally just what is here maintained on subjects involving the discovery and the teaching of new truths. As I myself had spent twenty years in university work—a fact probably not known by Dr. Macphail—I thought that there was some reason for challenging their readiness to accept truths that disturbed their conservative prejudices. On questions that concern no one vitally, or that do not affect religion and politics, they are free enough from bias and exhibit a great deal of intelligence and activity. But when it comes to missionary work in behalf of the most important truths affecting the interests of humanity or the larger interpretations of life and nature, they are not foremost in discovery or zeal in teaching. I do not dispute that they have uses; but so have jails and penitentiaries. I may add that there would have been no reason for suggesting this view of them had not my critic, an incumbent of a university position, assumed to indict for prejudice

won." This was a perfectly sound view to take of the problem and its solution. Psychic research has been like the doctrine of evolution in its warfare with theology. At first evolution was nonsense, simply absurd. Then it was contrary to the Bible. Then next it had nothing to do with religion, and, lastly, the Bible always taught it! When men discover that a truth is winning they begin to take notice of it.

For long years university men would not even criticize psychic research. It was beneath their dignity, and usually they were as silent as sphinxes about God and immortality. Agnosticism and materialism identified intelligence with disbelief in such things and salaries were so closely related to prudence on these matters that it was not safe to express one's opinions on them. I spent twenty years myself in university life and I quite understand its conditions and limitations. I never had the freedom necessary to tell the *whole* truth to students. I was myself agnostic and materialistic

and inferior judgment all who do not agree with him. A sense of humor might have saved him this course and have prevented the temptation to show why universities are not any more free from this vice than other institutions or persons.

The dominant influence in the founding of many, perhaps nearly all of our early colleges, was the needs of the ministry and teaching. The other professions soon followed and finally when scientific pursuits became prominent, they began to recognize other functions. But the early inspiration has lost its importance with the advance of scepticism and as their later development has been under the influence of a standard which measures success by the number of students that can be attracted to their courses, they have become caterers instead of discoverers and missionaries of new truths. In other words, their primary function is teaching what others have discovered. They are not the leaders in progress, but the followers of it. The necessity of keeping their constituencies satisfied instead of directing their thinking in the channels of progress has kept them from being foremost in the recognition and promulgation of new truths. They desire no friction with those who will not advance as fast as they might and are not free to antagonize ignorance and prejudice on religion and politics or subjects affecting them seriously. If the administrative powers of universities in the universities could once divest themselves of the standard by which they measure success, namely, the number of students attracted to their courses, they would be in a better position to remove the justice of the accusation against them that they are not the leaders of public opinion. I do not question the desire on the part of many incumbents of chairs to engage vigorously in the work of progress, but the administrative agencies keep a restraining hand on freedom of speech, even tho this is not avowed and is surreptitiously applied. I felt it in the whole twenty years of my experience and so have many of my friends, so that the position here maintained is not to be disputed, except in relation to matters which have no importance but the culture and pleasure of those who are not leading the world in the larger issues.

and while I discussed the problems associated with the issues mentioned I had to respect the power of the officials in what I said and could never speak as fully as the truth required. During this twenty years of work I do not recall a single article in any philosophic review or similar periodical on the immortality of the soul until psychic research began to make itself felt. The materialistic domination of thought was so strong as to make it disreputable to assume any other point of view. The university did not dare offend the religious mind and its conceptions of intelligence did not allow it to defend religion in any but the vaguest manner. All this gave the setting to university attitudes on psychic research and the subject was treated with contempt for a long time. It was not deemed worthy of even a passing notice. The authorities who should have been the world's leaders were either sulking in their tents or enjoying their salaries and social position while the outside public was doing its own thinking and gradually acquiring power to arouse even university lethargy and inertia to some act of self-preservation. Hence we now begin to see the attack which Dr. Hodgson longed for, and we may be sure that the same oracles, when the case has been won, will now come forth with the claim that they always told you so.

I am stating a condition, not a theory. I am not here implying any undue criticism of universities. I recognize the difficulties in their situation. But the public should not be fooled by the assumption that universities are the great leaders of human opinion. They never have been. They are always conservative bodies teaching what others have discovered, and as often opposing with all their might any and all innovations that disturb their fine settled comforts. It is worth remembering that no great philosophy or scientific truth of cosmic character against popular prejudice or tradition ever originated in a university. Copernican astronomy, Newtonian gravitation, and Darwinian evolution all originated and won their victories outside the universities and against the opposition of such institutions. For the great philosophic systems we have, on the Continent Descartes, Spinoza, Leibnitz, and Schopenhaur, and in England Locke,

Berkeley, Hume, John Stuart Mill and Herbert Spencer, all outside the universities. In the universities we have Kant and Hegel as their only representatives in the production of a system. But they have met the fate of obscurantism. They played the double game of trying to placate sceptic and orthodox in the same breath, and no one today can tell what their doctrines meant. Scarcely any two men agree as to what their philosophy is. They serve the good purpose of enabling young men to take their degrees in philosophy, but nothing more. The universities did not permit sufficient freedom of thought to produce an intelligible philosophy. The atmosphere is one of respectability, not of truth independent of respectability. The pressure of the organization with its financial interests operates as a very strong incentive to cautiousness both in convictions and the expression of them when once obtained, and especially if those convictions are adverse to the interests of the institution and of the individual whose position is at stake. On all subjects about which the public cares nothing or does not see the import or tendency of there is perfect freedom and perhaps more exemption from prejudice in the formation of opinions. But on any subject affecting the general beliefs of the community there is either no proper freedom at all or there is complete indifference to the great questions involved. The prejudices of such institutions are all on the side of the personal interests of those who are incumbents of its favors. You cannot expect any missionary spirit in such bodies. Invested interests are involved, interests far stronger than those of property, and the one that is especially so is social position, to say nothing of one's bare living.

I have introduced the subject in this way because the writer, Prof. Hickson, whom I am considering in reference to the article in *The University Magazine* over his name, tries to strengthen his claims by accusing believers in spiritism of prejudice and unfitness to judge their facts, as if a university professor had no prejudices! The subject of prejudice should not be raised in this problem. The issue should be discussed only on the basis of the facts. But when a man begins accusing all who do not accept his views of the subject with emo-

tional prejudices it is time to examine his own environment and to ascertain whether he himself does not live in a glass house. The social standing and personal interests of university professors are associated with as many emotional considerations as any belief in a future life and are usually so strong as to even displace an interest in the latter, when a choice has to be made between telling the truth about one's real convictions and losing a well-feathered nest. In fact the bias that is deliberately formed to protect a system of thought and action that has nothing in its favor but tradition is the worst kind of bias. There is always hope that the prejudices of the multitude can be modified, but the pride of intellect and station is far more obstinate against the truth than any of the emotional instincts against which Mr. Hickson inveighs. One of the most curious illusions of modern times is the assumption that the sceptical and critical mind is without bias. The negative side of any problem is quite as exposed to objectionable prejudices as the affirmative, and any other view only exposes the critic to the charge of psychological ignorance. That is the reason that the question of prejudice should be omitted from the discussion and the facts examined and weighed. But any man who goes about accusing only his opponents of prejudice either has no sense of humor or he is absolutely ignorant of what prejudice is.

This tendency to regard the believer as biassed and the disbeliever as unbiassed has a curious psychological source. It is assumed that the believer is personally interested in the conclusion he holds, that is, wants or desires the conclusion and therefore subordinates his intellect to that desire. That of course is a prejudice or bias that is censurable, or at least undesirable. The obverse side of this assumption is that the sceptic is equally interested personally in the same conclusion, but has sufficient control of his intellect and will not permit the formation of his convictions merely on the basis of desire. This control of the intellect is certainly a desirable status of mind. But if we assume that this supposition represents the actual condition of critics generally we are much mistaken. The sceptic in this problem of a future life is always availing himself of this assumption that his personal in-

terests are the same as the believer in order to imply that he is unbiassed, but he is very careful not to tell you what his personal interests actually are. Many a man is personally interested in the denial of certain truths and has therefore as much bias on the negative side of a problem as any one can have on the affirmative. This is so true that it is said of Hume that he remarked that, if men had any personal interest at stake, they would dispute mathematical truths. It was only the exemption of mathematical truths from human personal interests that emancipated them from association with prejudices. Until we know just what personal interests the sceptic actually does have we cannot exempt him from the suspicion of prejudice or bias. I do not admit that he has any special qualification for dealing with this subject, until he lays bare his personal life and interests. In fact, the sceptic has only a secondary importance in the world. It is belief that is the one thing to make progress possible. The sceptic is a destroyer, not a constructive person. He is quite as much exposed to bias against any given truth as a believer can be for it, and there is no more damnable prejudice in the world than this kind. Hardly less condemnable is the subterfuge of allowing us to believe that you are equally interested with the believer when, so far as the world knows, you do not care a penny for the believer's view. In such a case you are not qualified to pass judgment on the problem at all apart from your bias of indifference, to say nothing of the bias of antagonism which so often marks controversy.

Scepticism has its function, a very important one in the economy of life, that is not less useful than belief. But it is not a substitute for belief. Since the rise of science and the conflict of thought it has become a sort of standard of intelligence. But in fact it is nothing of the kind. Doubt is more nearly allied to ignorance than to knowledge. The incumbent of it may in fact have more and worse prejudices on this very account than the believer, especially if the public assumes, as it does, that scepticism is a mark of intelligence. No doubt, the layman is often exposed to weaknesses in the formation of his beliefs and attention may always be called to this fact as a warning against hasty belief. But writers

should be careful not to imply that all persons are equally exposed. If he accuses his peers of bias and of being deceived, he must make himself responsible for this by producing the evidence.

It is just at this point that Mr. Hickson shows a curious bias. He assumes to discredit such men as Sir William Crookes and Professor Sidgwick and to quote authoritatively men like Mr. Podmore, but is humorously unconscious of the fact that he is impeaching only those who do not agree with him and exalting those who do, and exalting a man who has no claims whatever to scientific and philosophic knowledge of any problem in this universe. Mr. Podmore has great merits as a critic of a certain kind, but I think Mr. Podmore would laugh himself at the assumption that he is any authority on the problem of a future life. As to Sir William Crookes and Professor Sidgwick being "egregiously deceived by common bunglers" what evidence has Mr. Hickson of this? He has not one iota of evidence that Sir William Crookes was deceived in his experience many years ago. It is only his belief that he was deceived and there is today no evidence whatever that any "common bungler" deceived him. Sir William Crookes may have been deceived. I am myself not at all satisfied that his phenomena were what he alleges they were and I am not satisfied that he was not deceived. But I have no evidence whatever that he was, and if I make the assertion that he was I must hold myself responsible for evidence to that effect. Mr. Hickson produces none but his *ipse dixit*. Nor does the resemblance to the well known common fraud in his reported facts prove the accusation, because Sir William Crookes took that matter fully into consideration and he is the only judge of the case. He was besides careful to make no other claim scientifically than that his results demanded further investigation. That was all he asked of the body of men before whom he presented his phenomena. Almost the same may be said of Professor Sidgwick and Sir Oliver Lodge. The author under review cannot present any evidence but irresponsible gossip that these men were deceived. If he will read the published records he will find that, in the case which he evidently has in mind, Prof.

Sidgwick was actually not deceived and stated his conclusion provisionally.

But I do not care to defend these men against the charge of deception. What I want to do is to demand evidence for such grave accusations and to insist that you are not going to win your case by impeaching these men and exalting Mr. Podmore! You are only betraying the bias which you are reproaching in others.

Another curious thing to remark in this sort of discussion is this. University men who have never gone out of their way to study cases of abnormal and supernormal psychology at first hand, but who only read books about them, set up for oracles on their problems. Not long since a teacher of psychology undertook to criticize Pierre Janet for his views about the mental action of hysterics, and all that Dr. Morton Prince had to do was to suggest that, if this teacher would only take the trouble to personally investigate some hysterics, he might understand Janet. I apply the same maxim here to university men. They must not expect to be authorities on questions about which they only read the work of others. If they will set about a long and careful personal investigation into actual cases of telepathy, clairvoyance and mediumistic phenomena their judgments will be entitled to respect. But reading books and accusing those who have investigated of bias and of having been deceived and exempting men who have not studied them experimentally at all is a strange betrayal of both ignorance and prejudice. No one is entitled to the slightest respect for his opinion on this question until he has had much personal experience with actual cases and has experimented for years. Nearly all the critics of this problem have carefully avoided personal, systematic and prolonged investigation of actual phenomena and yet essay to pass judgment upon those who do! Where the bias lies in such instances is clear to the man of real science.

But I waive all such considerations except as a vantage ground in the discussion of Professor Hickson's views and as a reminder that the very basis of his contention applies as much against himself as against those who do not agree with his views. I do not complain, however, of any serious un-

fairness on his part. The article under review is of good temper and is perhaps all that is desirable in respect of intelligent appreciation and recognition of the rights of the problem. There is no quarrel with the writer's intended spirit or manner. So appreciative is this that I am loth even to take up the cudgels on the other side for the fear that I may be accusable of a prejudice in favor of the theory which he criticizes without rejecting. The paper will do the cause scarcely less service than a defence of it, not because of its weakness or of its animus, but because of the intelligent perception of the crucial issues to be considered in it. The only excuse for critical animadversion at all regarding it is the exposure of the public to misunderstanding in regard to points that Professor Hickson himself would admit to intelligent debate. There can be no question that extraordinary precautions should be held in this subject and we require to be on our guard against emotional influences and deception in such investigations. But psychic researchers are not the only persons to be warned against danger and illusion. Those who do not make long personal investigation into facts at first hand are equally to be warned against the illusions which Bacon discusses. Hence without reproaching the writer with any desire to be unfair I would only take up certain positions for review to exhibit just where it seems to me the truth lies, or where certain assumptions exist to prevent insight into the real facts.

Professor Hickson recognizes, at least as a tendency, the situation in metaphysics. I quite agree with his attitude on that matter. There are arguments for a future life that have their weight in metaphysics, but I think Professor Hickson has failed to remark for the reader—I am not here imputing a fault—that there are two interesting reasons for the failure of metaphysics to obtain authority in the matter. The first is this. Metaphysics thrive best in an age of aristocracy or strong government so far as their authority is concerned. The grounds on which its truths can be appreciated are best understood by the intellectual few and as long as that class enjoys respect for its authority its opinions will carry weight beyond argument or logic. But we are living in a democratic

civilization in which the standards of an aristocracy do not apply so effectively. The metaphysics which prevails in a democracy is one which is intelligible to the largest number, and that which had ruled an aristocracy must fight for respect. The second reason is the fact that most metaphysical arguments rest on assumptions which are either as yet unproved or are merely inductive hypotheses which are liable to revision and modification. The age has come to respect the experimental and observational methods of science as against the *a priori* methods of the traditional metaphysics. All the tendencies of modern thought are for the jurisdiction of fact as against that of speculation, and whatever merits metaphysics may have they are closely associated with the objectionable assumptions of mediaeval methods and have still to vindicate their importance and usefulness to the scientific mind. Metaphysical methods have great use in pedagogy, but not so much in investigation. They are excellent vehicles for conveying conviction to those who have not had first hand experience with fact, but they are no substitute for experience, and the modern scientific principle exalts personal experience as the best, if not the only, criterion of truth. Science, too, has the advantage of appealing to universally recognized standards of belief as against the oligarchic standards of authority. But whatever the value of metaphysics and whatever force its conclusions may have to those who are familiar with its problems, it does not today hold the power it once possessed, and we are thrown upon scientific method of the solution of problems that even Kant regarded as insoluble by philosophic method, except as he conceded to practical reason what speculative reason could not sustain. One might be pardoned, also, in passing, the remark that Kant was seriously impressed by the scientific side of this question of immortality. His *Dreams of a Ghost-seer* is an evidence of his appreciation of the method for determining the issue, even tho he did not accept the conclusion as defensible. It is the confidence, or at least the hope and expectation, in the character of scientific method that makes it necessary to try its efficiency in the settlement of this problem, and if it fails

equally with metaphysics, then we have ground for continued agnosticism.

Now I shall take up some fundamental assumptions on which the force of Professor Hickson's criticism of the evidence for spiritism rests. The first one is his statement that "we know of mental phenomena only in connection with bodily structure and changes." Later in the discussion he speaks of the organism "conditioning" mental phenomena and not merely as accompanying them. What he means is that the relation between mental phenomena and bodily functions is such that the presumption is against the possibility of survival without this accompaniment.

Now I am not going to shirk this issue. I have myself presented it over and over again. But there is a whole fasciculus of illusions and fallacies lurking in proximity to the writer's statement, tho no special objection can be made to his form of expression. I mean that his intended view is undoubtedly true, barring the alleged facts of psychic research. This is that our normal knowledge of the connection between organism and consciousness is that they are always so associated. But there is an ambiguity in the actual statement which either creates a false impression in its meaning or leaves the reader exposed to fallacies which need to be kept in mind when determining the actual limits of our knowledge in formulating such a maxim. There are three very different statements of facts in this matter differing very slightly in their expression. (1) "We know mental phenomena in connection with bodily structure and changes." (2) "We only know mental phenomena in connection with bodily structure and changes." (3) "We know mental phenomena only in connection with bodily structure and changes." I say nothing here of the equivocal import of the term "know." That is, in fact, one of the most important equivocal terms in all modern controversy. But I waive that advantage in the case to remark that the first of these propositions is undoubtedly true and I think no one would question it. But the second and the third are debatable as implying something else which may not be true at all. If the last proposition implies, as it would to many readers, that we know mental phenomena

are not conditioned by anything else than bodily structure and changes it is absolutely false. We do not "know" any such negative. What Professor Hickson means is readily admissible, but his statements while obtaining the advantage of a certain indisputable truth also carries the impression that the implied statement is also true which it is not. What the evidence at hand implies is another thing, but this involves a more elastic conception of "knowledge" than is usually assumed in the discussion.

It is no doubt an assumption of modern science and philosophy that consciousness is conditioned by bodily structure and this assumption has become so strong with most writers on psychology and physiology that they forget the limitations under which the doctrine was admitted, and they seem equally to forget the great modification which the assumption has undergone as a consequence of recent experiment and controversy. An inductive and empirical generalization is mistaken for a proved fact and further analysis is showing that the truth in the matter is a very limited one.

I can make this issue very clear by making my own statement and asking that it be threshed out in discussion. *I affirm that there is not one iota of proof that the existence of consciousness depends on bodily structure.* This will seem a bold and hazardous assertion to make apparently in face of all modern psychology and physiology. But I must remind the reader that it is a technical statement. I have chosen each word with certain definite conceptions of its meaning. I shall, therefore, first remark that the statement does not contradict what I take to be Professor Hickson's intended meaning in his statement. The important technical terms in my own statement are *proof* and *conditioned* or *depends*. Perhaps also the term *consciousness* requires to be technically defined. I do not deny that there is evidence that consciousness and bodily structure are connected, nor that in normal knowledge they are always connected. I am merely calling attention to two very different propositions, one of which may be indisputably true and the other as indisputably false, propositions also which are either taken as identical or as implying each other. I agree that there is *evidence* of not only a connection but also of a

causal connection between consciousness and the organism, but I deny that there is what we understand by "proof" in the sense of absolute demonstration that consciousness *depends* on bodily structure, and much less that it *depends* on such alone. I shall concede frankly that in all normal experience and also in what is usually known as abnormal psychology and physiology the facts show a uniform connection of consciousness with organism and, eschewing the phenomena of psychic research, there is no evidence of anything else. But this is purely tentative evidence. It is only a generalization of fact as far as it goes. It is only the principle of simple enumeration and does not attest any necessary connection whatever. The principle is only that of the uniformity of coexistence and sequence which is never a final proof of causal nexus. I concede still farther that, in the absence of additional "proof" that this would suffice to justify the belief in a causal nexus. If we have no other facts than this coexistence and sequence the only rational thing to believe would be that of dependence of the mental on the physical. But we must not forget that an empirical generalization of experience, when it depends only on the Method of Agreement for its evidence, represents only an hypothesis and is not demonstrative proof as long as there are any such complications as exist in the phenomena of consciousness. The only final proof must come from the application of the Method of Difference or Isolation. If we did not have actually to reckon in physical science with an indeterminate system of supersensible realities and if normal sensory experience with its limitations were the sole source of knowledge we might feel that the case was settled in favor of the causal nexus. But the fact is that we are so ignorant of what all the possibilities are with the supersensible world of atoms, ions and electrons, ether, and radio-active substances that we must allow for suspended judgment. The mere uniformity of coexistence and sequence is only another expression for the Method of Agreement and this method is not regarded as one of absolute "proof" in science. In the absence of anything else or of any other method, it determines the limits of rational hypothesis. But unless the Method of Difference is applicable to

the case it has no final decision of belief. It only decides the line of least resistance in conviction, and leaves open the discovery of facts which will limit and modify explanations.

Now when it comes to the concrete case of the relation between consciousness and the organism I conceded that normal knowledge favors, even if it does not prove, the causal nexus between mind and matter. But as pathology revolutionized normal physiology so psychopathology may revolutionize normal psychology in its conclusions. We simply know that psychology has not invoked abnormal phenomena in their broadest sense to settle its problems. The Method of Agreement applies only to normal phenomena and the residual field is neglected. If consciousness itself were a sensible fact the case might be quite different, but right within the field of psychology itself and within the normal the consciousness of living persons is as supersensible a fact as are atoms and other occult physical forces. Hence the uniformity of sequence and coexistence between the physical and mental is not a reversible one. That is, *we have no means whatever for determining the absence of consciousness in the universe.* All that we can do is to observe the absence of its physical expression, that is, of the *evidence* for its existence. But the lack of evidence for it is not evidence against its possibility, and as long as this is the fact, the empirical generalization about their connection is merely one of fact and not of necessity.

Now it will be better understood why I affirm that there is no proof that the existence of consciousness depends on bodily structure and changes if I explain myself a little more fully. I shall concede that the *physical manifestation* of its existence is so conditioned, but I do not admit that its *existence* is so conditioned. The whole force of Professor Hickson's argument depends on the opposite contention, but the phenomena of paralysis, catalepsy and aphasia show beyond any dispute that the usual indices of the presence of consciousness may be absent and yet consciousness may actually be existent as attested by other physical signs. Nay, there may be cases where no physical signs at the time exist and we ascertain only by the recovery of the normal state and the mem-

ory of the subject that consciousness was really present when there was absolutely no contemporary evidence of the fact. I concede that this does not prove that consciousness can exist apart from all physical conditions. I am not urging this view. But I am showing that the usual standards of evidence are not proof of the limitations of the case. Our normal and sensory experience, in other words the physical manifestations and evidences of the existence of consciousness, may be wholly absent and yet it may exist, not merely as an abstract possibility based upon obstinacy and ignorance, but upon actual observation of abnormal and residual phenomena and inference. Consciousness is not motor phenomena, tho these may be the evidence of its existence. That evidence may be wholly wanting and yet the consciousness exist, and with the evidence in certain cases that it has existed, tho no physical evidence of the fact existed at the time, such as we have indicated clearly enough where the possibilities lie.

Even in the later experiments and conclusions of physiology there is a growing tendency to regard the brain or organism as merely a medium for the expression of mental energy, rather than as the basis of its occurrence. Some of the leading students of the problem frankly announce this view as the necessary consequence of recent investigation. This is a complete abandonment of the contention of the author under review. If the organism is the medium for motor or physical expression it is not the condition of consciousness.

I am not urging such a view as proved, but only as something which makes Professor Hickson's assumption less assured than his argument requires it to be. Inductively and within the limits of normal phenomena there is undoubtedly sufficient evidence to justify the working hypothesis of material conditions for consciousness, and if we do not tolerate the phenomena of psychic research it will be the only one that can rationally be maintained. But it cannot be held with any more tenacity than the facts require. New facts may require us to modify it and that is all that the psychic researcher expects or demands. But with the author's assumption about the conditions of consciousness discredited, as a fixed limitation to the admission of facts, it will be only a question of evi-

dence to show that survival is a probability or a fact and thus that, whatever the relation of the bodily structure to the physical manifestations of consciousness, the existence of consciousness is not proved to be conditioned by the organism. That desirable quaesitum has still to be proved and, until it is proved, the possibility is open to survival and such evidence as has accumulated in relation to the claim is entitled to much more serious consideration than the present or any other writer like him has admitted. If the author admitted that a spiritistic theory was rationally possible, his criticisms would have more value. But he speaks and writes as if it was essentially absurd and as if it did not explain anything. He however, offers no clear alternative. While he recognizes telepathy as an alternative he thinks it is not the only one. He rejects this disjunction, that is the necessity of choosing between telepathy and spirits for the interpretation, and thinks we may suspend our judgments until some later discovery.

I shall now come to specific points which I think are subject to serious objection. I have thus far dealt with the most general principles of the problem within the pale of scientific method and philosophic doctrine. I have endeavored to show that the very premises and assumptions of the writer are not so well assured as he would have us believe. But let me concede that they are. Let me give him the advantage of sun and wind in the controversy. I shall still contend that his secondary positions are either evasive or contradictory.

The first of his special points to be noticed is what he says about "materialism" in connection with the essay of Mr. F. H. Bradley. He says that there is nothing in the premises of the spiritist that is incompatible with the most thorough-going materialism. This will be true or false according to your conception of "materialism." In the sense in which he is using the term "materialism" this is not only true, but no spiritist whatever would dispute it. Many of them even assert it as an actual condition of their view. I neither admit nor deny the claim. I do not care a penny whether it be true or false. But the author is after all equivocating in the case. The materialism which the spiritist usually opposes is that

which conceives "matter" as a sensory reality and so thinks of consciousness as a functional resultant of a composite organism to perish as all functions of such bodies. But he does not object in the least to the doctrine that consciousness, if it survives, must be conditioned by some kind of "matter." He only insists that this "matter" is not the same form or kind as that which he has usually denominated by the term. He will not stickle for a word. He is discussing certain well known facts and their implications. He will make a present to Professor Hickson of his terms and simply ask him whether he stands by the conception of "materialism" which makes survival impossible. If he accepts the traditional conception, he cannot admit the possibility of survival either on metaphysical or scientific grounds. If he desires to talk about "materialism" in the refined sense, he must remember that the very consistency of it with spiritism which he urges deprives him of all right to object to it and obligates him to frankly admit that consciousness is not a function of the bodily organism, the contrary being the apparent doctrine which his earlier statement had treated as true.

In further animadversions on Professor Hickson's restrictions I shall not hold myself responsible for the views advanced by Mr. Myers. I shall reply only to views of my own which have been the subject of consideration. I do not agree with all that Mr. Myers defended, even tho further investigation may bring me to it. I desire here only proper understanding of what my own discussions had presented. The first thing to be noticed is the fact that Professor Hickson admits that there is no use to talk about survival after death unless we have facts to prove personal identity. This the psychic researchers have always said, but Professor Hickson does not speak as if they had done so. He is willing for the reader to believe that this condition is the discovery of himself and the sceptic. But he denies that we have any evidence of personal identity. He is certainly entitled to that view of the facts, if he wishes to maintain it. Whether certain facts are evidence or not for anything is largely a matter of taste or individual judgment. But he cannot get off so easily with his recognized attempt to explain the facts by telepathy. If the

facts obtained in the Piper and similar cases do not prove personal identity there is no reason whatever to resort to telepathy as an explanation. You have to admit that they do point definitely to the persons indicated by them to get any legitimate reason for tolerating telepathy at all. We have just four hypotheses to explain such facts. They are chance coincidence, conscious fraud, telepathy and spirits. Now it was simply because chance coincidence and conscious fraud were effectually excluded that the explanations were limited to telepathy and spirits, and both of these assumed the existence of supernormal facts pointing to the personal identity of certain deceased persons. Unless they do point to such it is absurd to tolerate telepathy. You must return to the simpler and more natural hypotheses. Pointing to the identity of certain individuals and this in a supernormal manner does not carry with it, perhaps, final proof of the existence of spirits, but it does show intelligence not explicable by fraud or chance, and hence in order to invoke telepathy at all you have to admit frankly that the facts do satisfy the conditions of evidence for personal identity. If you are going to deny that there is evidence of personal identity you must not invoke telepathy.

But if you assume that telepathy is applicable at all how do you account for those features in the phenomena to which you object on the spiritistic hypothesis. Professor Hickson evades this issue. But in fact you have exactly the same questions with one theory as with the other, and with his assumption of the larger telepathy or telemnesia he has no excuse whatever for the limitations of the phenomena. Triviality, confusion and twaddle are absolutely inexcusable on this tremendous capacity. They are perfectly intelligible on the spiritistic hypothesis, as that has some clear limitations, which Professor Hickson himself has to admit.

Professor Hickson does not like the *ad hoc* hypotheses which Dr. Hodgson and I have advanced to explain the peculiar limitations of the phenomena. He thinks them suspicious as fictions to escape a difficulty. He thinks we do not adduce evidence in support of them and denies the analogy of our method of judging abnormal minds in the living. I have

only to say of this that, if we cannot judge of the phenomena on this analogy the writer cannot apply the hypothesis of secondary personality to explain any of the non-evidential facts. We judge any case to be secondary personality solely on this standard, the same standard by which we suppose a man to be a crank or insane. Deny this, and you have no evidential standard for subliminal impersonations. You come back to conscious fraud which the author never once assumes or admits. How do you know, for instance, that the Ansel Bourne and Sally Beauchamp cases are those of secondary personalities? Has Professor Hickson investigated them personally? Not at all. He has read books about them and he adjudges their character solely in the same way that he would represent the character of Hamlet, and if he does not he cannot for one moment talk of secondary personality in them.

Again he insinuates that no evidence is adduced for the abnormal condition of the communicator. This is not true. It is much to be feared that, after what the author has said about secondary personality and the analogy which I used, he does not know what evidence is. I did give evidence independently of the main theory, and I did so at great length. I expect to do this at much greater length in a future report. But both in my Report on the Piper case and the book which he quotes I gave this evidence very fully and did not rely, as Professor Hickson insinuates I did, upon the statements of "communicators" for this view. He may not regard my evidence as satisfactory. I could not criticize him for that. But he has no right to insinuate or assert that evidence was not given, but that it was a fiction and a prejudice. That is an evasion that is unworthy, but I find quite characteristic, of academic men.

What Professor Hickson, and apparently all our critics assume, is that the perplexities in the case do not apply to the hypotheses that they favor. They are guilty of two inexcusable illusions at this point. The first is that all the perplexities which they mention are objections to the spiritistic theory, and the second one is that they are not equally fatal to the telepathic. They are not objections to the spiritistic doctrine, but simply perplexities in it requiring subsidiary hy-

potheses to explain them. The spiritistic theory does not in the least depend on the features which determine these perplexities, but on the selective unity of the supernormal facts and the triviality and confusion come in, not as objections to the theory—for we have nothing to do with the character of spirits in the case—but as additional problems for consideration. This will be just as true of the telepathic theory. You cannot talk about telepathy unless you admit that the facts support it and when you advance it to explain the admittedly supernormal phenomena you have the same triviality and confusion to explain and your *ad hoc* hypotheses have to be determined in the same way that you justify the assumption of secondary personality. But it is convenient for Professor Hickson to evade that, perhaps with the hope that the reader will not discover it, and if he has a sceptical bias he will not make the discovery.

There is an allusion to certain features of the alleged communications which represents almost a universal tendency of critics. It is that the spirits do not tell us what we should expect them to say. Professor Hickson says: "What we might expect the spirits to communicate owing to their special attainments and qualifications is left unsaid." Then he goes on to indicate the disparity between George Pelham's intelligence when living and the "twaddle" which he is said to have communicated through Mrs. Piper. Now I have simply to reply to the first of these statements that it is not true. Professor Hickson is absolutely ignorant of what has been said by them. If he had said no material of the kind had been *published* he might have escaped criticism. But very much has been said which has not been published. We cannot for one moment attach any weight, in the present stage of the investigation, to the kind of communications which Professor Hickson and others of the kind expect, and it is astonishing to see a man claiming any intelligence whatever in this problem making such a statement or assumption. The psychiatrist, and Professor Hickson himself, would be quick to assign us to bedlam if we attached any value to unverifiable communications. Besides no intelligent man would for a moment suppose that the present problem has anything to do

with the character of communicators as we might expect them to be from our traditional prejudices, *a priori* prejudices at that, about what spirits should be. We are ascertaining whether there are any spirits at all, and it matters not whether the next state is a degenerating one or not. If the facts show that George Pelham exists and also that he is less intelligent than when living we cannot deny his existence because of this latter fact. Professor Hickson admits that the problem is one of personal identity, and that does not require that the whole of his personality should be revealed, any more than it is in the evidence of secondary personality. See the Ansel Bourne case. The hypothesis of mental limitations in communicating shows very clearly why this imperfect revelation of personality occurs, just as we find it in secondary personality of the living and you can no more use it as an objection to the spiritistic hypothesis than you can to the existence of secondary personality. In fact, it is precisely this limitation in abnormal psychology in the living that enables us to distinguish between primary and secondary personality, and fitness of an hypothesis to explain the facts is admitted by the writer to be evidence for its validity.

Again, why does Professor Hickson assume that spirits have "special attainments and qualifications?" Where is his evidence of this? He insists that the problem is one of personal identity and this would mean that spirits would be just what we know them to be in life, with only such additional attainments as further experience would give them, and as all the evidence for personal identity must come from those whose death is comparatively recent, we cannot on any scientific principles or on any assumptions which the author admits, suppose any large increase of powers and qualifications. Professor Hickson has simply swallowed without evidence assumptions about spirits while questioning the evidence for their existence! This, of course, is perfectly characteristic of academic methods when facing a theory which has to be discussed but which did not have an academic origin. In the quotation from Mr. Podmore which Professor Hickson says must have great weight we can only express ourselves by an exclamation point. Mr. Podmore says that

there is not a single fact to prove the supernormal in the Piper and other cases, and yet Professor Hickson talks about telepathy and telemnesia of a perfectly tremendous type! If Mr. Podmore's dictum is to have any weight at all we cannot mention the supernormal. We have only guessing and fraud to deal with, and Professor Hickson does not even consider them as possibilities! I think that Mr. Podmore and Professor Hickson may be left, like the Kilkenny cats, to eat each other up, as they must do if the contentions of both are to be considered.

Let me take another statement, put in a footnote. Professor Hickson says that Phinuit can only be regarded as a secondary personality of Mrs. Piper. This depends on what you mean by "regarded." If you mean that in an argument for spirits he cannot be assumed to be one, the statement is admissible. But if you mean as a fact that he must be regarded as this I flatly deny it. There is not one iota of scientific proof that he was a secondary personality of Mrs. Piper. Neither is there any satisfactory evidence that he was a spirit, that is, satisfactory from the point of view of personal identity, which is the only criterion admissible in the present stage of the investigation. But the fact that he has not been proved to be a spirit is not evidence or proof that he is a secondary personality. It only shows that a spiritistic hypothesis cannot rest on the contention that he was what he claimed to be. But he may well have been a spirit as a fact, perhaps with the loss of the sense of personal identity, as in the Ansel Bourne case and others. We cannot assert this without evidence, but we cannot assert that he is a secondary personality without evidence. We can only concede that the argument must be conducted on the assumption that he is not a spirit and that he may be only a secondary personality of Mrs. Piper. But a logical device in an argument is no admission of a fact. Besides it is not true that he has not appeared since his departure as mentioned. He has appeared once or twice since then, tho the fact has not been published. This, of course, proves nothing one way or the other, but it is an incident in the correction of the author's statements.

Now in regard to Mrs. Piper's suggestibility, which Pro-

fessor Hickson accepts from Mr. Podmore! Why not rely upon Dr. Hodgson in this matter? What opportunities has Mr. Podmore had for any careful investigation of this or any other case regarding such a phenomena? Has Mr. Podmore any authority on hysteria and hypnotic phenomena? Has he experimented with patients and mediums for twenty years and published reports on them? Has he shown one iota of evidence that he has first hand knowledge of a scientific kind in such matters? The fact is he has not. Dr. Hodgson spent eighteen years in close and careful investigation of the Piper case and others, and both his method of experiment and his published facts absolutely contradict Mr. Podmore and Professor Hickson. It has been my own observation in all my experiments with Mrs. Piper and seven other mediums that there is not the slightest trace of "suggestibility" as that is known in hypnotic subjects and hysteria. What I have found them to be is proof against suggestibility of any kind that is serviceable as an objection to the spiritistic theory. I have not been able to hypnotize a single case of mediumistic power. I have tried post-hypnotic suggestion on all of those who go into a trance and it will not work. I believe only one person was ever able to hypnotize Mrs. Piper effectively. But in her trance she is not suggestible at all, as that is understood by psychopathologists. She undoubtedly exhibits phenomena of adaptability to the situation of real or alleged spirit communication, but this is not suggested by the sitter. Dr. Hodgson for many years allowed the whole experimentation to take its own spontaneous course for the deliberate purpose of investigating the question of suggestibility from himself and came to the conclusion that she was absolutely non-suggestible as this is known in hypnosis and hysteria. Suggestibility means imitative and apparently automatic response to an operator's command or request. Now Mrs. Piper does not do this at all. There is no sort of obedient response to request or suggestion on her part. The only approach to anything even analogous to it is the apparently obliging disposition to try for results, just as a normal person would do who was your friend. If Mrs. Piper has any normal dislike to a sitter she can do nothing for him unless the

trance personality exercises great resisting power over that repugnance. If she were suggestible Dr. Hodgson might easily have avoided this. But then we must not take Dr. Hodgson's judgment. A man who has spent half a generation in experiment on the case and was an able student of psychology in all its aspects normal and abnormal is not to be regarded when he opposes your view, while a man who has never experimented at all and knows nothing about psychology professionally and has gotten his knowledge largely from reading books is a weighty authority when he pronounces a judgment that favors your prejudices!

There is very probably a *kind* of suggestibility in all psychics. But it is not of that type that has any relation to a critic's problem in such cases. If he will simply read the detailed records with any care he will find that the psychopathologist's suggestion has no more relevance to the explanation of the facts than depravity has to catalepsy. It is only a convenient way of evading the issue and parading a show of knowledge. The problem of the psychic researcher in estimating the relation of suggestibility to the phenomena is whether any statements or requests of the sitter are imitatively reproduced and whether the incidents purporting to come from spirits are inferrible from the statements of the sitter. If they are not you have supernormal information to deal with and that fact excludes suggestion as an explanation even tho you admit the complete suggestibility of Mrs. Piper in the prevalent conception of that term. Mr. Podmore's position and statements in the matter are so ludicrous that he may be safely left to the judgment of intelligent people who are without any bias. The strange part of it is that, immediately after quoting Mr. Podmore thus and indorsing the weight of his opinion, Professor Hickson remarks:—"That Mrs. Piper in a state of trance is possessed of some faculty beyond the normal, may be admitted," a view not at all admissible if Mr. Podmore's statement is accepted, unless you mean to equivocate with the expression "beyond the normal."

Professor Hickson takes up the question of Mrs. Piper's honesty and urges correctly enough that we cannot assume

her subliminal honesty on the ground of the normal probity. This is a distinction which the layman does not always recognize as he should and it is exceedingly important to keep it in mind. But I do not regard it as having any relation to the issue at stake. It is important only to limit the hasty conclusions of those who think that the honesty of the medium decides the acceptability of the facts. Even if it did, there would always be, as Professor Hickson rightly asserts, the fact that subliminal honesty would not be guaranteed by that of the normal consciousness, and whatever relation to the issue normal honesty might have, it would not avail to settle the character of the facts until the same quality had been proved of the subliminal. But the fact is that the true scientific conception of the importance and integrity of the facts do not depend on any honesty. I think Professor Hickson would admit this. He does not state it and one is at a loss to know whether he assumes it or not. But he certainly does not expressly recognize the fact. I cannot believe that he deliberately evades admitting that the honesty of the medium, whether normal or subliminal, has nothing to do with the problem of the evidence for spirits in order to gain a point for the negative side of the case, knowing that the layman would discredit the hypothesis if any form of dishonesty existed on the part of the medium. He would have to be less sincere than I take him to be to commit such a gross act. I much prefer to believe that it was an inadvertence on his part or a simple failure to understand the problem rightly. In any case he leaves the impression on the reader that the honesty of the medium, whether normal or subliminal, is important or essential to the spiritistic hypothesis. What I would boldly urge in contravention of this claim is the fact that the honesty or dishonesty of the medium has nothing whatever to do with the question. If the issue were in any way dependent on the judgment or the veracity of mediums the matter might be different. But mediums have to be treated as machines. It is not what their minds report, in virtue of their own activity, whether it be consciously or unconsciously reported, but what is reported through them without having been previously known normally, that determines the significance of the facts.

Any results that depend on the probity of the medium in any state conscious or unconscious are absolutely worthless evidentially. They must be facts derived and reported without regard to either the honesty or dishonesty of the psychic. We do not estimate a pair of scales by their honesty, nor the action of any machine by this characteristic. We simply insist that the facts be produced or reported through the instrument as a "*medium*," not as an authority or judge, or as one appreciating the facts so produced. The medium must be a machine and the influence of her or his mind must be eliminated either altogether or sufficiently to regard the result as reported by it in the same manner in which a telegraph or telephone wire reports its messages. The only reason for making any concession to honesty is that the public will be more easily convinced by an honest than by an admittedly dishonest medium. The public is wrong in its conception of the problem, but when trying to convert it against the academic Philistine who will not look at the subject until the public forces him to do so, we avail ourselves of that point of view to obtain its allegiance. But we attach no scientific value to the criterion. We must actually produce our facts under conditions in which they will be just as valuable and just as valid on the supposition of dishonesty as upon that of honesty. The facts must be acceptably supernormal no matter how dishonest the medium may be. In other words it is the external conditions excluding normal knowledge, and not the internal character, that must determine the value of the results. Any other conception of the problem is a gross misconception, and tho I am not convinced that Professor Hickson would claim anything else, his manner of discussion conceals or evades it and suggests the dependence of results on the probity of mediums. If he intends this, our first duty is to disillusion the reader regarding this position.

One thing Professor Hickson does not do. He does not tell the reader that the whole question of subliminal fraud, suggestion, and telepathy were threshed out quite fully by Dr. Hodgson and myself in our Reports on the Piper case. Professor Hickson speaks of it as if it were new, but I considered it in a lengthy and detailed manner in my Report and

went so far as to say that the combination of telepathy, in the larger sense, and secondary personality of a fiendish type would have to be assumed to escape the spiritistic hypothesis, and so far from absolutely denying it I simply threw the burden of proof on the man who proposes it. This we have a perfect right to do. But when the issue has been discussed by the avowed spiritist, the readers of Professor Hickson's article should know it instead of finding the insinuation that the issue has not been considered by any save the critics of the theory.

There is another important omission by the author. It refers to the John McClellan incident. Professor Hickson thinks the value attributed to the incident is exaggerated and that it is not sufficient to prove personal identity. Apparently he had tried to test the hypothesis of telepathy by it and thought that, perhaps, he did not need to assume that explanation, inasmuch as he felt the evidence of the supernormal was not sufficient. But he neglects to recognize the importance which I attached to the fact. This was that, accepting its supernormal character it was not explicable by the ordinary telepathy. My argument was *ad hominem*. But besides the failure to perceive this there is the omission of the facts which led me to attach evidential importance to the case. Professor Hickson mentions only two of the factors in the incident, namely, that he was called "Uncle John" and that he lost a finger in the war. But these were by no means the most important features of the whole. The name Hathaway associated with the same man and the names of the three Williams were very important additions to the complexity of the evidence. The evidential value of the incident did not depend on any one factor of it, but upon the collective unity of all of them. We might well attribute the "Uncle John" to a guess or chance coincidence, but that all the factors should prove relevant is hardly due to chance, and as fraud was excluded I think there is good evidence of the supernormal in it. Professor Hickson gets the advantage of garbling the facts when the reader should know all of them.

Professor Hickson can hardly be blamed for his appeal to the perplexity of the Hannah Wild incident. This was a

case in which the attempt was made by Dr. Hodgson to obtain the contents of a posthumous letter and entirely failed. It is quite natural to expect that, if we are communicating with a spirit, this special person should remember a particular incident which it had been agreed to tell. Reading of posthumous letters is such a good refutation of telepathy. The perplexity of failure in the matter is at least excusable, and no one can abuse a critic for using it for all it is worth in controversy. When a communicator seems to glibly tell us a number of incidents calculated to prove his identity it is at least natural, as well as conforming to scientific hypotheses, to expect that the same person should be able to tell the one crucial incident which would prove identity and confound sceptics. Hence the failure of Hannah Wild to do this appears to the sceptic to be conclusive against spirits.

But it is quite as easy here to be as hasty on the side of denial as the spiritist is accused of being on the side of his view. The use of such failures as an objection to spiritism is an entire misconception of the problem. If you admit that the other facts are evidence of the supernormal and that they represent the personal identity of a given individual—I do not say prove his existence, but represent his identity—the hypothesis to be adopted in the case is the one which will most easily explain these facts. Failures to get certain other specific facts are not an objection to the theory, but are an additional problem for study. Failures, when we have to admit all sorts of difficulties in the "communications" on any theory and when we have to admit the possibility of more or less amnesia on the part of the supposed communicator, as the very facts suggest, are not an objection to the hypothesis, but a perplexity *in* it. That is, they are phenomena that demand subsidiary hypotheses to explain them: or to state it in another way, they are perplexities, not contradictions. If the situation in experiments of the kind were a simple one, it might be possible that the case would be different, but the complicated conditions affecting any results at all make the case such as I have indicated, and failures are only indications of the limitations under which supernormal phenomena of any kind are produced. And this is as true of your telepathic

or any other hypothesis as of supposed spirits. This position I regard as absolutely unassailable, and men will only flounder about in contradictions until they admit it. I do not dispute the perplexity in such incidents: I dispute its contradiction with the hypothesis of spirits. As said, success in such an experiment as the Hannah Wild incident would refute telepathy, but the sceptic could then appeal to clairvoyance and the spiritistic hypothesis would be just where it was. Before we could attach any conclusive importance to the reading of posthumous letters, in favor of the spiritistic theory, we should have to obtain successful results in a large number of them, a number large enough to make the selective unity of the whole in favor of an intelligent process related to the personal identity of the persons concerned, and then we should be just where we are in regard to the facts that are not posthumous. To my mind, ultimately, we have to rely on this selective unity of the facts and it is the only invulnerable argument in the case. When I say invulnerable in this matter, I mean that it is the one which can most effectively face plausible objections.

Professor Hickson rather doubts the possibility of any final test but that of posthumous letters. A footnote expresses this. He has evidently missed the one conclusive and final test on which the whole issue must rest, and which I discussed at great length in my Report. It is the unity of consciousness or the selective and collective unity of the incidents actually obtained. In my own opinion this is the only final test we can ever depend upon. All others remove subsidiary objections. That amnesia is a possible accompaniment of communication ought to be apparent to any one who knows anything about bodily accidents, and especially to one who emphasizes, as Professor Hickson does, the basis of mental phenomena in bodily conditions, tho he distinctly admits the possibility of survival in spite of this view. That this amnesia might affect posthumous letters ought to be easily recognized. I called attention to instances of this amnesia of such letters right among the living. My own case was one of them, and I have since, within six months, written a number of other posthumous letters with contents that I felt sure at

the time I would not forget. Within two months I had forgotten the contents of all but two of them. How much more likely is this to occur, if we are to suppose such a relation of memory to bodily structure as is done by my critic, even tho memory is not a bodily function.

As to another feature of the case, if telepathy is to explain anything at all in these phenomena, why has it not obtained the contents of that letter since the experiment? The believer in this universal reading of living minds—for the sitter often does not know the facts—now has to face the circumstance that the contents of the Hannah Wild letter have been known ever since 1889 and yet no knowledge of them has been obtained. The difficulty is not with a spiritistic explanation of the phenomenon, but with the special *ad hoc* hypothesis to be applied. While I admit that more or less amnesia may be concerned in such failures I do not think that this is the sole factor in them. There is another explanation upon which I am now working and it involves perhaps a certain kind of amnesia, but not the simple amnesia with which plain men are familiar. It is accompanied by analogies with aphasia, which I cannot undertake to discuss here. But I accept the problem involved in such cases and find that the careful investigation of all its phases and relationships suggests a distinct analogy or resemblance with defective representation, memory and imagination, tho the subject be conscious of the facts. This is apparent in our normal difficulty in recalling a name tho we know well what we want. Long and thorough investigation of mediumistic phenomena will suggest this very strongly. It may not be sufficiently supported to be held with confidence, but as a working hypothesis it is entitled to examination.

I am not concerned with protecting the spiritistic hypothesis in this careful examination of the Hannah Wild incident against all perplexities, as might seem to be the case from this attitude of mind, but with the fact to which that theory is entitled, namely, that failures of the kind are not in contradiction with it, but are undoubted perplexities *in* it. If a man cannot recognize this as the fact, he must be suspected of prejudice and a desire to make out a case. The perplexity

disturbs the clearness and intelligibility of the spiritistic hypothesis in its details, not the question of the existence of spirits, and the latter is all that the scientist has a right to contend for at present.

There are very many minor questions which might be similarly discussed in Professor Hickson's paper, but they are not essential to the problem that the psychic researcher has before him. I can only give some of them a cursory examination as showing some misunderstanding of the scientific character of the question as discussed by representative psychic researchers. It is possible that Professor Hickson has as his main intention the correction of many popular illusions or the warning of certain people against mistaken conceptions of the phenomena. If that be the case, less criticism must be directed against him. It is clear however, that if this was his object he should have said so and thus exempted himself from scientific animadversions. Most readers will understand that he is scientifically criticizing spiritism and not trying in any especial manner to educate the layman in the dangers of fallacy and illusion. For that reason some of his contentions may need correction as misconceptions of the issue before the psychic researcher. There is, in fact, too much of a tendency on the part of academic men to assume the layman's point of view for the purposes of criticism. This is confusing. Professor Hickson has dealt with both points of view and it is not easy to distinguish when he intends his objections to apply against the scientific man and when against the layman. The limitations of an article may be an excuse for the nature of such a discussion and I shall not do more than suggest the correction necessary for readers to understand what the more scientific of the psychic researchers claim for their point of view.

The first thing to be noticed in Professor Hickson's criticisms in this connection is his statement that "the personalities appearing in Mrs. Piper's communications strike one much more as *creations* than as *reincarnations*. And unless attempts to gain information which lies beyond what could be supplied from terrestrial sources meet with more success than they have up to the present time, it will be a thoroughly

justifiable conclusion that the alleged spirits are after all simply creations of this medium's subliminal activity." This statement lends support to a whole mass of illusions and misconceptions. In the first place, he assumes that reincarnation of some kind is necessary for the spiritist's point of view. This I regard as both philosophically and factually false. The psychic researcher distinctly repudiates this view in most cases. I have no doubt that many laymen take this conception of it. But it is very far from being the prevalent assumption of the scientific psychic researcher. To me the very opposite is the true assumption. If asked for my view of what the process of evolution was I would say it is one of *disincarnation*, not reincarnation. But that is an opinion or theory, and may not be true. It is not necessary for my admission of a future life. This conclusion to me is independent of reincarnation theories, of astral body theories, of the Pauline view of the spiritual body, virtually the same as the astral body, and of the Spinozistic monism. I do not care a penny what theory of the cosmos a man adopts, the question of survival is wholly independent of all philosophic theories, except modern atomic conceptions. These assume consciousness to be a resultant of composition, and if it be this it undoubtedly disappears with the organism. But on any other cosmic theory it is possible for it to continue after death, and it will be only a matter of the kind of evidence pointing to the same stream of consciousness as that with which we were familiar in a living person.

Neither Dr. Hodgson nor any one else that has seriously investigated the Piper case has conceived it as a reincarnation of any kind, unless a few may have used the term of incarnation in the same sense as that of "possession." Dr. Hodgson described it as "possession" and did not intend to convey by this any definite theory of the phenomena. To him it meant only a larger external influence on the automatic and subliminal functions of Mrs. Piper's organism than is usual in mediums. He did not mean anything that would suggest reincarnation in either the traditional or the modern sense. He distinguished radically between impersonation and reincarnation. Nor did he regard the communications as im-

personations, tho in certain specific phenomena of the motor type he recognized partial impersonations.

As to the idea that the spirits are "creations" this will depend on the source of the information. Where the phenomena are those of secondary personality depending on the incidents of normal experience we may well talk of creations, but where the information comes from the outside the term is absurd, even tho we admit subconscious influences into the result, and I for one certainly admit them into a large place in the phenomena. Professor Hickson can hardly assume them to be only creations when he accepts the admissibility of telepathy into the problem. "Creations" are based on the material of the subject's own experience and hence the assumption that Mrs. Piper's phenomena are opposed to the spiritistic explanation would be quite as opposed to an explanation by telepathy.

I do not question the existence of subliminal additions and influences on the result. In fact, it is one of my contentions that this must necessarily be the case, if the modern theory of psychology have any truth at all at its basis. Moreover I also maintain that supernormal phenomena do supervene, and it may be must supervene, upon a basis of secondary personality, so that I am quite ready to admit the presence and influence of all sorts of "creative" influences of the same kind as are manifest in our own normal activities. The important question is, *Whence comes the material which is used in the process of communication, or creation, if you prefer to call it so?* To assume the applicability of telepathy is to assume an external source for your facts. But if that source is taken for granted the synthetic unity of little incidents bearing on the identity of deceased persons ought to suffice to assign limits to the hypothesis of telepathy, especially when you have to extend the hypothesis to a process of filching information from the memories of all living people. I have nothing to say to the man who can believe this without evidence. I cease arguing when it comes to that. Whether the evidence for identity is sufficient or not may be a matter of taste, but I think Professor Hickson may find illustrations of this in my experiments between living people where it required less to establish iden-

tity than we have been assuming to be necessary in the Piper experiments. Those experiments on the "*Identification of Personality*" were published side by side with my Report on Mrs. Piper and are accessible to any one who cares to investigate the problem scientifically. But it was perfectly clear that living people in their most rational moods would select just such trivial incidents to prove their identity as are attributed to deceased persons and that it required far less evidence than critics suppose necessary to justify the hypothesis defended in that case. In the civil court they would treat seriously far less evidence than they demand in this problem, a fact which shows very clearly where the bias lies.

The question of human testimony does not enter into this issue any more than it does into that of hysteria or secondary personality. You cannot go about impeaching human testimony when it bears on spirits and then assume its reliability when it concerns facts opposed or apparently opposed to spiritism. I know one man who goes about accusing memory of all sorts of illusions and errors and then expects us to accept his memory as infallible when he tells a story. Such people have no sense of humor, to say nothing of their logical blindness.

But Professor Hickson has one curious statement. "If mediums be really clairvoyant and possess prophetic power, let them answer a few questions of the following simple character. Let them inform us of the exact condition of the Canadian crop on the 25th of next August, or the price of British Consols on the first settling day nine months hence; or supposing them gifted with scientific attainments, let them tell us the whereabouts in Meyer and Mendeljeff's classification of the chemical elements the next element will be found, or whether the *a* particle of radio-active bodies is or is not helium. To reply to these demands that such matters do not interest the spirits seems to me to surrender the case. For how does the defender of spirit action know this?"

In discussing such a statement it is hard to avoid indulging in the most merciless ridicule. The opportunity for scientific raillery here is almost too great to be sacrificed. Questions of a simple character!! It is astonishing beyond all

conceivability that a university man who can discuss the subject with such apparent appreciation of some of its fundamental assumptions should slip in this matter. He has admitted that the problem is one of personal identity and what value for deciding the existence of spirits has prediction? Absolutely none whatever. Professor Hickson has placed himself on the level of the layman whom he affects to despise when he makes any such demands. When testing "clairvoyance" and prophetic powers independently of spirit hypotheses he might make some demands on such claims. But to test a spirit hypothesis by such a demand is inexcusably absurd. The only advantage of clairvoyance and prophecy is that, if they should occur as a fact and are associated with identity phenomena, is that telepathy cannot explain them. But it is nonsense to suppose that they have any importance in proving the existence of spirits. If we have reason to believe in their existence on the ground of other facts we may well investigate the claims that clairvoyance and prophecy are associated with them. But if we find these to be applicable ideas to some instances this does not justify such absurd demands as Professor Hickson makes. Why should you expect spirits to be able to do such things as are here impliedly expected of them? Suppose clairvoyance and prophecy are sporadic facts and not systematic functions of either the living or the dead. Moreover could not a man be a scientist and yet have no powers of prediction. A man may be a scientific genius and yet incapable of foreseeing anything, especially outside of his particular field. We have no right whatever to suppose that spirits, if they exist, have any greater powers naturally than we have. In fact, the identity problem must assume that they have the same limitations that we have in their powers, even tho they have other capacities than we have. The problem is not: "If they can predict they should predict so and so," but are there any facts requiring us to suppose that prediction and clairvoyance describes them. Any other view of it is so absurd that demands like those of Professor Hickson are simply laughable. We can predict phenomena only when we know the conditions which produce them. In this field we do not know any of the conditions af-

fecting their detailed nature. We can only consider what the conditions are which explain the facts we have and seek for further knowledge. In other words, the question is not what can we do with a spiritistic theory, but is it the necessary explanation of the facts. Professor Hickson may think that it does not explain them, but he cannot determine its inapplicability on the ground that we cannot predict by it or ascertain preternatural information. This is only to evade the issue while setting up an irrelevant problem.

Professor Hickson's conception of identity is also directly opposed to that which all scientific men, especially the psychiatrists, recognize as the correct one. He says: "Without the same material body, it may be difficult to prove that the same self is now existing." He then takes up an illustration of proving the identity of A when resembling B. He forgets here that he is dealing, not with personal identity in the psychological conception of it, but physico-political questions. He then brings in the problem of secondary personality by supposing that A's body remained the same and his personality underwent a change, and says that even tho we found an "inner connection" with his former self, we should still regard him as the same individual on the ground that the organism had persisted. Now this is true physico-politically, but it would not be true psychologically. It is precisely because of this severance of the two "selves" that we employ the term secondary personality to distinguish the independent mental stream. We never suppose the identity of the organism to be the test of the unity of consciousness. The individuality of the "ego" in all cases of secondary personality is based, not on the identical organism, but on the real unity of the mental streams in spite of their apparent cleavage. The psychiatrist always looks for the conscious or unconscious emergence in one of the streams of facts that belong to the other in order to connect them and to assert the real unity of the subject. Otherwise he has no evidence whatever that the two personalities are any more related to each other than are A and B as physical organisms. The whole value of secondary personality as a sceptical objection to much that claims to be spiritistic rests on this conception and conviction

that it has a deeper unity with the "ego" than its cleavage with the normal consciousness would seem to imply. In fact, we should have no evidence whatever for secondary personality if this relation of content with the primary personality were not discoverable. The organic unity of the secondary with the primary self, whether it be consciously mnemonic or subliminally associative, is the psychiatrist's, as well as the normal psychologist's, basis for personal identity as a metaphysical concept, whatever he means by it in the grouping of the empirical phenomena. Consequently, Professor Hickson's demand at this point is as much in conflict with psychiatry and its methods as it is with that of normal psychology, and if it were followed it would result in treating all cases of secondary personality without that "inner connection," which he speaks of, as evidence of spirits of some kind other than the proper subject of the normal states.

I should much prefer to agree with Professor Hickson in many points than to dispute him: for he is certainly one of the few psychologists that have treated the problem with any intelligence at all. Most university men maintain silence on it, and when a man shows that he has actually read the literature of the subject with some interest and that he understands at least some important aspects of the subject, I should prefer to encourage critical discussions of the kind rather than to appear as a defender of a theory which still has many perplexities, tho, to me, the most rational in the field. I do not conceal from myself nor from any one else the fact that there are many deep perplexities in the spiritistic hypothesis. They are not such as Professor Hickson often presents as objections, but they are features of it for which we have, as yet, insufficient proof of the *ad hoc* hypotheses which we have to try provisionally. There is still an enormous work to do to clear up these difficulties, and it would hasten the examination of them very much if students would frankly admit the spiritistic theory as one of the possible ones to be entertained and treat it accordingly. Fraud, both conscious and unconscious, has been excluded from many cases of the mediumistic type, in so far as the supernormal content of the phenomena is concerned. That is evident in assuming the application of tele-

pathy to them, as this cannot be permitted on any other supposition. You may still believe in some kind of fraud for the dramatic play of personality, if you so desire, but you must prove it, and the spiritist has no duties in this, since he cannot be asked to prove a negative. The opponent must prove its presence and cannot reasonably sit among his books and talk about what "might be." It is a question of fact and probability and the responsibility of the affirmative is upon him. Secondary personality is equally excluded by the admission of the supernormal in such cases, so that you have no alternatives whatever except spirits and some extended telepathy. Professor Hickson frankly admits that telepathy even in its narrow sense is rare and not very generally accepted in the scientific world in any sense, much less the extended telepathy which not only filches information from the memory of the sitter or experimenter, but can do the same for all living consciousness at any moment that it may be desirable to obtain it when the experimenter does not know it. If this extended conception of it, wholly unsupported by any scientific evidence whatever, were excluded from consideration, as it should be in every scientific court until it supplies proper credentials, Professor Hickson and others might well claim, as he does, some other possible alternative still to be found, but this extended conception of it amounts to a dichotomous division, and there is no reason for suspending judgment for something else to turn up, except that you are thinking of words instead of the real conceptions at the basis of the hypotheses which you entertain. This extended telepathy is so comprehensive that it involves every possible means of supernormal information from living minds except the hypothesis of spirits. There is no use to talk about extra-human spirits, as Professor Hickson does once or twice. That is not only an abandonment of telepathy, but it is superfluous after having admitted or supposed the application of an extended telepathy to the phenomena, as Professor Hickson does. But besides, after admitting that the problem of spirits is one of personal identity, he will have to confess that there is not anywhere, and probably never can be, any evidence of the personal identity of any other than deceased

human spirits, at least in a scientific problem. We shall have to admit human spirits or none. Consequently, in spite of his refusal to limit the alternatives to two I can only say that the extension of telepathy permits nothing else than human spirits as a rival theory, if you are going to explain the phenomena at all. You may well suspend judgment on the truth of either theory for lack of evidence, but you cannot suspend judgment on the limitations of the *explanatory* hypotheses which have to be assumed and tested evidentially. I repeat that you might do so and you might well wait for another, were it not that you extend the conception of telepathy so far as to prevent any other meaning to it than that it means everything but spirits!

What surprises us is that Professor Hickson assumes that telepathy of any kind explains anything whatever, even the supposedly causal coincidences between living minds by which critics seek to escape the hypothesis of spirits. Psychic researchers when they adopted the term intended it merely as a classificatory term, not an explanatory one. They have often allowed the public, and perhaps themselves to use it as an explanatory conception, but it is nothing of the kind. It is merely a name for facts which have still to be explained and we have not yet even approximated the discovery of the cause affecting these coincidences. I do not believe a single scientific man would be tempted to encourage illusions about the meaning of the term if it were not for the respectability of repudiating the existence of spirits. The fact is that telepathy, clairvoyance and prevision are merely names for facts, not for processes about which we know anything definite enough to assign the cause. For this reason they cannot possibly rival a spiritistic theory. They can only be used to fool the groundlings and to exhibit a show of knowledge where they really mean ignorance. Besides, so far from being in any respect opposed to a spirit hypothesis, if they once be admitted as facts beyond chance and guessing they are simply steps toward that view and might be conceivably explained by it. If we should once frankly admit the possibility of explaining the supernormal information which is derived through cases like Mrs. Piper by means of spirits, on the ground that

they properly refer to the personal identity of the deceased, we might find telepathy a convenient conception for understanding how spirits might communicate. If living consciousness can in any way whatever get its thoughts transmitted to another living person and if the hypothesis of spirits be a rational one on the basis of the selective unity of the supernormal phenomena in mediums we might find telepathy clearly articulating with it. Or again if spirits actually do exist and telepathy between the living be granted, it will be only a matter of the kind of evidence, that is, phenomena bearing upon the personal identity of the deceased, to prove the right to entertain the hypothesis. That is all that the psychic researcher demands. You may dispute the sufficiency of the alleged evidence, but that assumes, at least for the sake of argument that the spiritistic theory is conceivable. a thing that the critic hesitates to admit, apparently because he knows that the victory for him is lost if he makes any concession whatever.

The spiritistic theory may not be the true one. All that I claim in a scientific court is that it is a rational hypothesis and that the others are not. They are respectable, but that is all. They do not pretend to apply to details or to show any rational unity in their relation to the complex mass of facts presented for explanation. They are simply blinds to tide over a crisis in the pursuit of respectability.

A PRIVATE EXPERIMENT.

By James H. Hyslop.

The following two records explain themselves, except that the subject involved requires to have her character vouchsafed in order to enable the reader to rightly estimate the phenomena reported.

Mrs. C. is the wife of a reputable physician and has had very many spontaneous experiences which were coincidental in nature and were most probably supernormal in their character. She had been subject to trances at various times, especially when a relative was present who seemed to affect her in this way. In these trances things occurred, many of them having no clear evidence of the supernormal, and all of which had stimulated her mind to know what they meant. There were many fears of her sanity and she herself was extremely doubtful of any other importance for them than their relation to her mental condition. The relative whom I have mentioned had experimented with her often with a view to determining whether the phenomena were morbid or supernormal and did not always obtain what would decide the issue. The most of the phenomena did not go beyond subliminal mental action, at least evidentially. As a consequence I was asked to be present on the occasion mentioned to see if anything occurred for me that would help in the understanding of the case.

Normally Mrs. C. appeared to be perfectly healthy and without stigmata of any kind that would suggest suspicion of her secondary phenomena. She was exceedingly modest and diffident of her powers, if I may use that expression to indicate what seemed to occur at times. She made no claims of being able to do anything, but was curious to know what it all meant that occasionally occurred in her normal state and which she was told occurred at times in a trance. In

other words, she appeared as a perfectly normal person ordinarily. She would not "sit" for people and had never done so. To say that she was not a "professional" medium would imply that she was a medium of some kind or that she was conscious of mediumship. But while she knew what such persons were she had not practiced this to such an extent that she could be called a medium without misunderstanding her character.

Her husband and her relative were both anxious to ascertain the nature of her phenomena and especially so in that they feared they were symptoms of morbid tendencies. There can be no doubt that many of the phenomena were due to the secondary self, but some, as reported, were undoubtedly supernormal and it was desirable to study the case more fully. I have never had time or opportunity to follow it up, but the following records show something of the nature of what occurred. There is little evidence of the supernormal and perhaps not enough to believe it active at all, tho suggestive for experiment. But such as the phenomena are they throw light upon the problem which we have to solve and exhibit another among the cases which should have record. When we have once obtained a recognizable hypothesis by cases where the evidential features cannot be questioned we may well conceive the present case as a borderland one showing transitional conditions.

New York, March 12, 1904.

The following is a record of an experiment made last night at the house of Dr. Quackenbos of this city. The lady who was the subject is the wife of Dr. C. of ———. She came to be the guest of Dr. Quackenbos for the evening to try her powers. It was supposed by Dr. Quackenbos from what he had heard that she was clairvoyant, but it turned out that she only once in her life did anything of that nature and this when she appeared to herself to be out of her body looking at it. The narrative of her experiences showed that she exhibited what may be called the usual mediumistic powers of the subliminal type and not accompanied by trance, except occasionally. I had gone to the occasion prepared for

both clairvoyant and mediumistic experiments, but having seen that it was useless to try traveling clairvoyance, I resolved to try spontaneous phenomena or whatever type they might be. Mrs. C. felt too much frightened to try the experiment before the coterie of people present and asked that I go with her and Dr. C., a relative of hers and usually accompanying her in such experiments. We went to the library where we could be practically alone. I had taken with me my wife's wedding ring wrapped in rubber cloth and bandaged with a rubber band. When I put this into her hand it was in the condition described. We sat down and talked about her experiences and the subject generally, so that what is recorded here represents sporadic interruptions of mediumistic phenomena which were given as we talked, stopping the conversation to deliver and receive them.

"Do you know an Elizabeth?"

[I hesitated and finally thought of my wife's aunt by that name who was dead and who was very intimate with my family, and especially fond of my wife and children.]

(Yes, I know an Elizabeth.)

Is there a Mary connected with you and this Elizabeth? Elizabeth was standing behind your chair when you were questioning me down stairs.

[Package with ring here placed in Mrs. C.'s hand.]

(Can you give the full names?)

Parker or Patterson.

(No.)

[Pause and conversation.]

I feel a funny sensation. Has this been connected with any one who has been paralyzed?

(Yes.)

[Pause. Then package dropped into her lap.]

It feels hot.

[Pause and package picked up again.]

It has either been near a dead person or a person who will die or is coming near death soon. I have a feeling of sands of an hour glass.

[Pause and conversation.]

[Package dropped again.]

I can't hold it. It is so hot. There is a strong odor of a drug that has to do with that.

(How do you know?)

I don't know how I get it. I am very sure death is around this, whether it has been or will be I can't tell.

(Can you tell what it is?)

No, I have not the remotest idea, unless it is sand out of an hour glass or an emory. I don't think it is a powder but it is as near this as it can be.

[Mrs. C. then asked me to let her hold my hand and it was placed palm-wise between hers and the package was dropped.

I have an impression of seeing a beautiful artistic long bridge. Have you been over this bridge with Elizabeth?

(I am not sure.)

She is connected with this bridge.

Do you know Charlie, Sharlie? I think it is a girl. The name is similar to Charlie. She is noticeable for tiny feet, but I get only a little of her personality.

[I here took the other package from my pocket which was similarly bound and placed it in Mrs. C.'s hand. She had no impressions connected with it and it was returned to me, after holding it and trying for some minutes.]

Who is Polly?

(I know who Polly is.)

Do you know some one who walks this way? [getting up and walking with one foot halt and as if one foot were shorter than the other] rather a small woman. Has she passed over?

(I can't say. But I recall some one but I cannot locate her.)

She has passed over. She was not very large and she always wore gray."

Here I tried an experiment at traveling clairvoyance. I suggested that Mrs. C. go to my house, not naming its address and to tell me what it looked like in front. I thought intently of the words: "White bevelled front Indiana limestone." Five minutes elapsed and nothing came. I then went outside and whispered these words into the ear of Dr. C., as he seems in the past, according to his statements, to have had telepathic connection with her mind. She then made the following statements after one or two minutes hesitation.

" Brown, yellow, white.

(In connection with what?)

Should say entry of house. Brown, white, yellow, white. Shutters brown. Wooden house.

(What are the surroundings?)

Some grounds, not sure. Not many steps."

This experiment at description was an entire failure. Neither my mind nor that of Dr. C. was read in connection with my house. There is nothing brown about my house, it is not wooden, there are no shutters except inside shutters to the parlor windows and these are a light red, and there are no grounds connected with it.

The first part of the experiment was more to the point. As explained, Elizabeth is the name of my aunt, by marriage, and Mary the name of my wife, a niece of this Elizabeth, both deceased, the aunt having died about six months after my wife. The ring in the package as explained, was my wife's and was taken off her finger about twenty-four hours before her death. The cerebro spinal meningitis had produced paralysis.

The name Polly was that of an aunt of my father. I attached no coincidental significance to it, but recognized its pertinence purposely to have the experiment continued. I considered it a mere guess, in so far as my relation to it was concerned, unless specific incidents could be given to indicate its relevance. But I learned from a lady present, a Mrs. C., after the experiment was finished, that a Miss Polly H. was in the hall outside the room where we were experimenting and that apparently there was the same relevance to the name under the circumstances for her as for me. Now the aunt of both these ladies, Miss Polly H. and Mrs. C. had committed suicide and for no conceivable reason known to her friends. Mrs. C. told me that she had herself often felt an impulse to go to some medium and to try and ascertain why she had committed the act, an impulse which she said was not natural to her. Now this Mrs. C. had given Dr. Quackenbos the address of this lady, the suicide, in Boston and also the address of her daughter in the same city. These were written on a piece of paper and given to me while I was experimenting. I was extremely careful not to let Mrs. C. see what was on the paper. It would have made no difference in fact if she had, as she did not know who had prompted the writing of the addresses on it, this having been down stairs after we came up and brought to me by Dr. Quackenbos. Besides Mrs. C. had not been introduced to Miss H.,

and did not know that she was standing in the hall outside the door. It is also worth noting that "Polly" is not her real name. This is Mary, and she has been called "Polly" by friends to distinguish her from the many other "Marys" in the family. Now this aunt who had committed suicide had always known her as "Polly" and not as "Mary." Miss H. had no special reason to believe that this aunt would try to communicate with her, other than she had more recently been with the aunt before her death than with the daughter.

I do not think that we have any reason to suppose positively that the coincidence has any such significance as all this indication of facts would seem to imply, a fact that is perhaps evidenced by the mistake of "Parker" or "Patterson," names that were wholly false for the apparent meaning of "Elizabeth" and "Mary," as explained. But in spite of this the facts show how the mind may be tempted to seek or find coincidences and significance where they do not exist in any important sense at all. The evidence would have to be much greater to justify seriousness.

I should call attention to the mistake about what was in the package which was said to contain sand or emory. The slightest pressure of the hand or fingers on it ought to reveal that it contained a ring. I could perceive this very clearly and have tried it for the purpose. There is no excuse whatever for this mistake except on the supposition that the general sensation of light pressure by the hand was that of a soft mass like sand and that there was no attempt to investigate it carefully as the ordinary fraudulent person would do. There is certainly no evidence of any tendencies to clairvoyance in the condition under which the experiment was performed, while the correct allusion to paralysis would suggest though it would not prove something supernatural quite different from clairvoyance.

I shall say nothing about the name Charlie, except to say that I have a deceased brother by that name. He was always called Charlie. But the name here as given was said to refer to a girl, so that on that theory either of fraud or guessing I could not suppose it to have any such reference as

it might otherwise have. That is all the comment that I shall make at present.

I have a vague recollection that I once took my aunt Liz-zie (Elizabeth) across the Brooklyn Bridge, but I am not at all certain of this, and if I were I could not give the association of the two in this record any such significance as my mention of the possible fact might imply.

I do not think it necessary to discuss the possibility of fraud in this case until reasons are assigned to make it antecedently pertinent. Mrs. C. is not a professional in her claims and is not seeking professional work. She avows only a desire to understand herself. She says frankly she has no control of her phenomena and the evening showed this clearly.

At the end of my experiment Dr. Quackenbos tried one. The following is the result.

"Has some one lost a child?

(No.)

Have you lost a child, a child you were fond of, between six and eight, a little girl?

(What is the name? A friend of mine lost one some years ago.)

Patti is suggested. I don't think this is connected with the child. I think it is a nickname. Who is Bertha?

(I don't know.)

[Dr. Quackenbos then placed an Egyptian amulet in Mrs. C.'s hand and she was to tell what it was.]

Has that anything to do with the human body? Is it a bone?

(Not a bone. It has had to do with the body.)

[Nothing more occurred.]"

March 19, 1904.

On the next morning after the recording of the results I received the following letter:

107 West 69th St., New York,

March 15, 1904.

Prof. J. H. Hyslop,

519 West 149th St., New York.

Dear Professor Hyslop:

It will interest you to know that on our way home after our "seance" of last Friday evening I quizzed Mrs. C. a little more closely on one or two points.

You will recall that when she laid the little package down on her lap she said she could not hold it because it was hot. As this feature seemed without connection with a ring, unless it could be stretched into a meaning that the gold was melted, I referred to this point on our homeward journey. Mrs. C. said the sensation was not the heat of a fire but the heat of a sick person, feverish heat, that she did not like to hold the package in her hand because it made her uncomfortable and sick. I scolded her for not being more explicit, and she said the idea seemed so absurd that she didn't like to speak of it to you. She is very much interested in your inquiry and promises to make mention of every idea that comes to her when we next get together.

One thing that militated against the success of the tests was the presence of some of the guests outside the door. It would have been less disturbing had they come into the room and sat down. As it was, Mrs. C. heard them moving about and occasionally caught a glimpse of some one at the door and it bothered her.

Considering all the circumstances I am surprised that she did as well as she did. If we can get together quietly I feel sure we shall find her case a very interesting study.

I am exceedingly interested in these subjects, and at any time it would be opportune for me to be present at any of your investigations of other cases, I should like to be there for the purpose of making comparison with Mrs. C.'s case.

Sincerely yours,

H. C., M. D.

This letter indicates that the reference to the package feeling hot has more pertinence than it appeared to have at the time. There was no meaning in saying that it was "Hot," but the sensation of feverishness, sickness and heat of a person is quite relevant to the condition of my wife when the paralysis came on. I knew that her fever had been high, but what it was I had forgotten. I therefore inquired of the physician who attended her and from his record of the case I find that the fever started at 100 and was at 105 the last time the temperature was taken. As soon as this was ascertained I asked the physician if the fever was a natural accompaniment of paralysis and he said that it was not. The "paralysis" of my wife was not the technical paralysis of medicine but the motor paralysis which was the result of the fatal stages of the cerebro-spinal meningitis with which she died. There is therefore a liability to mistake in using the

term to indicate a significant coincidence in the experiment, as the term cannot be used to correctly indicate the physician's use of it as implying the disease associated with the term, but only the condition of the motor system which was as passive, as inefficient, and as free from tonicity as in the disease by that name. But as the regular paralysis is free from the coincidence of fever we can hardly assume that the allusion to fever is a natural suggestion of the idea of paralysis, especially as the lady is the wife of a physician. It might be guessed as a comitant of a number of diseases, and so with the natural assumption that I was giving something belonging to a deceased person, it might be a natural guess to make for a safe hit but it is not a suggestion of the knowledge of what paralysis implies. I should remark also that the meningitis was accompanied with nausea, as usual, and my wife was a very sick person.

New York, April 6, 1904.

I to-day had an experiment with Mrs. C. in this city whither she had come with the hope of such a result. I arranged for the sitting yesterday evening. It took place at 10 A. M. this morning. There was no trance. I took with me the ring which had called out the reference to paralysis in the previous record and told her that it was the ring given her before. It was removed from its rubber covering and held in her hand. The following is the result without any conversation on our part except what is recorded. There were constant pauses, many of which I have marked. All that I need to say is that the messages were oral and during normal consciousness were not so uninterrupted as the record makes them appear.

" [Ring placed in her hand.] Is the name Joseph connected with this ring?

(No.)

That ring was on a very slender hand with long fingers and quite a space between the fingers. The ends of the fingers were tapered. I feel a sense of consumption. It seems that this has something to do with that hand. I don't think the party died with it. The tapering fingers did not go to a point. I think there were good shaped nails. [Long pause.]

I have a sensation of a person who wore this ring. I felt as if a person was dying. I feel the extremities very cold and the person is conscious of dying. As it came there was a quick convulsion and contracting, then a sense of great relief and it was over. There was a sense of gladness that it was over. [Pause.] I think the contraction was one of fear or dread for an instant. I don't think it a physical one. [Pause.] [Husband Dr. C. came in.] [Pause.] [I made a mental request for my wife to give her name. No response to this.]

Did you know Dr. Mason?

(Yes.)

Well, he's here. There was some unpleasantness between him and a doctor he was associated with. Wait. I'll get it. You know all about it. It was [pause].

(What was it?)

He was associated with some one a long time. There was a little misunderstanding that gave him much trouble. He understands it now. John. My brother John is it. I am not sure of any relationship, but it is his manner of speaking. Wait a minute. Take my hand a minute. [Said to me. I did so.] I think he wants you to tell this party something, but I can't get it.

(Well, Dr., I shall be glad to tell him.)

This trouble worried him and he was associated with him some ten years. They did not agree, but Dr. Mason loved him just the same. Dr. Mason brought him up in this idea. He was something like a teacher to him. He started him in this line of work in his day. John [pause] Quackenbos. That's who it is. [Pause.] Well I get it. It was purely a misunderstanding. He'll see it himself. It will be sometime before he will see it, but he will eventually. What was it, if I could just get it.

(Well, Dr., try to give the nature of the misunderstanding.)

Daddy [referring to Dr. C. who had come in shortly before] come over here, and see if you can help me. [Dr. C. came and placed his hand in hers. I then placed the ring in her left hand.] I feel as if it was not well to know the explanation of this thing now. He would not accept it and is not prepared to accept it. He is a little resentful if not treated fairly. [Pause.] He's gone.

Professor, have you been handling anything recently that was subjected to intense heat?

(Not that I know.)

You will, I have a sense of heat in that hand, something chemical gives an awful heat."

Here the experiment came to an end for a little while. Mrs. C. said that she saw Dr. Mason standing in front of her his hands in his coat pocket. Inquiry showed that she

knew Dr. Mason and that he was acquainted with Dr. Quackenbos, but does not recall any knowledge of a disagreement between the two men. Joseph is the name of a friend of Dr. Mason's who apparently communicated through Mrs. C. at one time to Dr. Mason.

I then tried to get the name of my wife as associated with the ring, though not suggesting or hinting that it was my wife. Nothing came.

The description of the hands and fingers is all false as applied to the owner of the ring. The allusion to consumption would fit me. I have frequently carried the ring in my pocket wrapped in the rubber cloth for the purpose of experimenting with mediums that I was visiting. I have the tuberculosis, and have long fingers and rather slender hands. But I never wore the ring. It is noticeable that there was a sudden change in the reference, as the allusion to consumption explicitly excluded death from the person, and was followed by the indication that the person to whom the ring belonged had died. This she probably knew from the previous sitting, and so had no excuse for the remarks made previous to the present indication of death in connection with the ring. I removed this ring from the finger of my wife before her death, some twenty-four hours. Now the striking coincidence in this sitting is the fact that my wife's extremities were stone cold four hours before her death. She had not moved a muscle for forty-eight hours, except the slight movement of the finger when I removed the ring until a few minutes before her last breath when there was a sudden and violent convulsion of the muscles of the stomach and bowels. She was not pregnant. The end came without any further motor action except breathing and that very gradually ceased.

Mrs. C. expressed the desire that I should hypnotize her. I tried for some fifteen minutes and failed. Dr. C. then tried and succeeded, having frequently done it before. The evidence of its coming on was shown in a slight convulsion of the hand and then a twist of the mouth as if in contempt of something. As soon as she was hypnotized he gave the sug-

gestion that she could give us messages and then told her to talk when she was ready. After a short pause she began.

"H—— [spoken quite loudly. Her husband's name, he being present] my son, your work is well—has been well performed as unto the Lord. A new field is opening. Fear not. The greatest of your work is yet to come. You have the confidence and respect of all. I am well pleased. You have fulfilled my highest idea. You are passing through a physical crisis. Guard carefully health; for it is a great work before you.

(Who is this talking? Give me the name, please.)

Your father.

(Do you mean your natural father?)

I am your father.

(Give the name. I have not the pleasure of your acquaintance.)

Mary his mother is here with me.

(Does Mary remember me?)

Mary did not understand you in earth life and she does now. She is glad. You will help him and hold up his arms. I am ever near him.

(We should feel better if you gave the name.)

Dr. Samuel P. C. [Name spoken very loudly.] Oh, you of little faith.

(No, we want it as evidence. We have faith in you.)

Lewis has broken my heart. Wild as the western March winds. Too bad. Strong intellect, marked ability, well grounded, wild erratic. [Pause.]

Ha! Ha! [then hearty laugh and talking gibberish.] [The personality had changed and one that has called herself "Lali Neaponi," claiming to be an eastern girl. I did not detect any clear signs of a language in the talk, but it appeared to be much like the glossolalia which I have heard in two other instances. She then came out of the trance and remembered nothing about it. I quizzed her and she uniformly denied all that had taken place in the hypnotic trance.] "

Mr. C.'s father was much attached to him. His mother's name was Mary. What is told of his work is correct and what was said of the brother is correct, but known to Mrs. C.

April 7, 1.30 P. M.

" [I placed the ring in Mrs. C.'s hand.] (Get the middle name of the person to whom it belongs.)

[There was some conversation on hypnotism at this point.]

I associate Mary and Elizabeth, and I get Elizabeth as the middle name.

(No.)

At Dr. Quackenbos's there were two personalities. Was Charlie or Charles connected with this ring?

(No.)

I had the name Charlie yesterday. I don't know whether I mentioned it or not.

(No, it was not mentioned.)

The name Francis suggests itself to me.

I am in a beautiful wood in the country. There is a path and a lady going up. She is tired and not well. Her heart and lungs are weak and it takes an effort to go up. There is quite an incline and it is some distance from here, quite a long way.

(Yes.)

I think they are ascending this place to get a view. The walk is narrow and a man is walking back of the woman.

(Where is this?)

At a distance. It is as if it were summer. North; no not Maine, but up that way. I can't tell where.

(Is there any one with her?)

Just a couple, a man and no children. [Pause.] I get the word Perry. I don't know whether it is the name of a party or the name of a place. I don't get the external delineation of the person, but the mental. It is an intellectual woman, very fine mind, fine breeding, beautiful carriage.

(Do you mean by carriage manner or vehicle?)

Manner. She is very much above the average mentally.

(What does she look like?)

I don't get it distinctly. Above the average in height, slender, holds her head well, but I only get the rear view. [Pause.]

I have a personality that I can't make out. I get a very old language. I wish I could give it to you. Strange that I don't get the personality, but only the language.

(Dr. C., can't you give us some of the words?)

The people have come, oh, a tremendous distance, I mean in age in the sense of time. Now listen, that ring gives the mentality of one well educated and was interested in very old languages."

This experiment has no coincidences of any value whatever. I can recall a summer mountain climb with my wife in the Adirondacks, as suggested by the reference to a lady and a man in the wood, etc. But it is absurd to suppose that any such incident is meant or applicable except as an association of my own memory. I mention it only to show how

much our own minds may often have to do with the coincidences which we discuss. There is nothing else in the sitting that is even so good a coincidence as this. The name Francis has no pertinence, and while I have a brother Charles, called Charlie as a child and who is dead, there is no reason to suppose that he is meant. The whole sitting bears unmistakable indications of guessing, whether it be conscious or unconscious, and the extent to which this guessing is evident suggests that it might account for the successes in the previous experiments. The allusion to the cold extremities just before death in the previous sitting can have no importance because it probably occurs in absolutely every case of gradual death. There is no reason, however, after knowing that the person died in a condition of paralysis, in supposing that a convulsion would be expected, but the very form in which it was mentioned suggests that it might have been a guess at the unusual. But I have no means of proving this. All that is apparent is the fact of guessing in this sitting and the probability that it figured in others where it was not so apparent. I do not think there was any deliberate dishonesty, as the nature of the case seems to me to make this improbable. It has been apparent in my conversations with Mrs. C. about her spontaneous experiences that she has no special means of distinguishing between the automatism of association in her own mind and the automatism of external influence so that she has probably gotten into the habit of thinking that anything thrown up by association not determined by the main trend of her consciousness may have meaning for some one else. I have found this to have actually been the way of looking at things by another "medium" that I once investigated. So I do not require to suppose and do not suppose fraud of any kind as a fact. It is all a consequence of guessing based upon a belief and hope that there may be something in it.

The glossolalia is an evidence of abnormal conditions that do not suggest the supernormal, but the abnormal and some remarks by the husband led me to think they have suspected this as a feature in the case.

The last remark suggesting the suspicion of psychopathic

conditions that might be treated as symptoms of coming insanity cannot be lightly made, but Mrs. C. told me one or two experiences of apparition that undoubtedly point in that direction, and but for the confirmatory statements of Dr. H. C., the husband, and Dr. C., as to the occurrence of supernormal experiences, the whole system of them might be exposed to the accusation that they were abnormal and that illusions of memory had converted them into apparently supernormal phenomena. In some conversation with the husband, in which he said he had had twenty-five years of observation of her various experiences, he remarked that she has often had headaches which she would not mention to him, but, discovering by twitching movements of the mouth that she was suffering from them, he would simply put her to bed and watch over her until she was out of them, calming her down, as he said, by sheer force of will. I thus suspect that he feared symptoms of insanity and was deterred from pushing that supposition, or hoped, one might say, that the evidence of the supernormal in the case, might be indication of safety instead of danger. But in so far as my investigation goes, I think there have probably been some, perhaps numerous symptoms of the abnormal, and possibly some traces of the supernormal. Such an association of the two would present for us a most interesting phenomenon. But I should have to have before me a complete and confirmed account of her spontaneous experiences to form a judgment on either side of such a question.

INCIDENTS.

The Society assumes no responsibility for anything published under this head and no indorsement is implied, except that it has been furnished by an apparently trustworthy contributor whose name is given unless withheld at his own request.

A REMARKABLE COINCIDENCE.

March 29th, 1908.

The following incident comes from a most intelligent source. We have to conceal names and dates in order to avoid revealing the identity of living people whom it would not be wise to betray. The incident is less than fifteen years old and was written down in a diary a few weeks after it occurred with names, dates and all. It was the experience of a gentleman who was known on both continents and stood high in his profession. I have seen the diary from which this is copied, and would be glad to divulge names and dates if it were permissible. But personalities and certain domestic considerations make it imperative that privacy be observed in this case.

The incident is corroborated by the wife of the gentleman who recorded it in an account which speaks for itself. The gentleman concerned and whose life was saved by the incident, according to the testimony of Mrs. X., confirms the facts, but refuses to sign any statement to that effect. But the incident which makes this refusal as good as a confirmation is the fact that, when he learned the existence of the record, he insisted on mutilating it so that the dates and names well known to himself and Mrs. X. could not be preserved, tho apart from the knowledge of his identity he has no objections to the preservation of the facts which he acknowledges.

There is no necessity for entering into an explanation of the phenomenon, as individual cases of the kind do not lend themselves to ready explanation. It belongs to a large class

of phenomena which show some sudden and inexplicable impulse or inspiration to perform acts which do not superficially indicate their origin. An apparently purposive significance is evident on the surface and is perhaps the main feature of its interest. The agency that would make it intelligible is not apparent in the case, and we should have to collect large numbers of similar incidents to suggest their meaning. But as a human experience with a coincidental meaning the respectability and intelligent nature of its source put it beyond question and any one may make out of it what he pleases. It simply stands as a well accredited incident which has been kept in a private diary for many years and is given to us for use at present by a lady who appreciates the importance of a permanent record of such experiences, with regret that names and identity of the parties must be withheld.

I omit a few statements in the diary which describe the gentleman and wife who are concerned. They do not alter the facts, and it is necessary to conceal all clues to identity.

Another incident has some features in it like the present one. It is interesting as confirming a general belief which may have been founded on such stories, tho they have not received the confirmation desired. It has the peculiar flavor of the mind reflecting it. But this will not interfere with the essential facts or the apparent coincidence. This second incident is a case of conversion. It follows the narrative which has been described.

The experience which I am about to relate occurred a little over a month ago, and the inexplicable nature of certain phenomena connected with it has at last taken such hold upon me that I have concluded to note the occurrence in my diary so that in the event of my ever deciding to give it publicity none of the details may be lost, which might be the case if they were trusted to memory. I shall relate the experience just as it happened, without trying to offer any explanation beyond saying that I have come to believe that such phenomena are traceable to natural sources entirely. For obvious reasons I feel it but just to withhold the name of the principal actor.

Thursday evening, the 29th of August, about nine o'clock, I was sitting in my study preparing to write my Sunday sermon when I heard the front door bell ring and a moment after a man's

voice asking the servant if the Doctor was in. I recognized the voice at once as that of my Senior Warden. I rose hastily, very much surprised, as I seldom had a call from him. Although on the very best of terms, it must have been at least two years since he had paid me a visit, and in the nine years of my rectorship. I don't think he was in the rectory half a dozen times. Nor is he much of a church going man; indeed, I haven't seen him at service much oftener than I have at the rectory, although his mother and brothers are regular attendants. At the same time he is a man who stands for all that is highest and best in life, a good citizen, husband, son and brother, and it is said in this community, where he has lived all his life, that his word is as good as his bond. But while he has not attended the services as often as I could have liked, he is a liberal supporter of the work and shows at all times the liveliest interest in its success. His own excuse for his poor attendance at the services has been that he is very busy, which indeed he is, being a man of multitudinous affairs, a banker and director in several large corporations. Also he has been to the fore in numerous philanthropic schemes for bettering the other half of humanity, besides having many calls upon him in the social world.

Little as I have seen of him in church, however, I long ago learned to love him, and I shall never forget his strong, serious features as they looked on that night when he surprised me by calling. His manner, as I greeted him, had nothing strange in it; as usual, it was quietly dignified and gracious. But as he came into the full light of the study and seated himself, I noticed with some alarm that he was looking thin and worn, quite ill in fact. I had never seen him when he was not the picture of health and spirits, so his pallor and lacklustre eyes were very unnatural. His manner, too, I thought, after the first greeting, was depressed, though this wore off somewhat after a bit. To my inquiry as to his health, he said he had been a little under the weather for the past two days, but his manner of saying it showed he did not care to continue the conversation along personal lines, and he followed it up immediately by explaining, as the reason for his call, that he had been out strolling, and, seeing my lights, came in. Of course I replied that I was delighted, which indeed I was. I then proffered him a cigar, for I knew he was an inveterate smoker, but I noticed that he took it with a trembling hand and without that warmth of appreciation of a good cigar that was characteristic of the man. For though he had not visited me at the rectory, we had often met in the bank and on the street, frequently passing the compliments of the day by an exchange of smokes. Neither did he light his cigar at once, though I had mine, and when at last he did, it was only to draw so lan-

guidly as barely to keep the fire alive; all of which showed me he was not himself.

We chatted for a while about the church and the progress it was making, on local affairs and people we knew; later the money market and the coming political campaign. But it was all done on his part in a half-hearted way, in the same way in which he was smoking. I could easily see that none of these topics interested him, and concluded that he had come to see me on some special matter, but though I gave him several openings, he seemed to hesitate to approach it, and I found myself constantly facing the question, What can have brought him?

Finally, and apparently quite naturally, the talk fell upon suicide. How we came to drift into this unpleasant subject I cannot imagine. I am convinced now that I did not start it, nor did it interest me very much at the time, but as I look back now, I am impressed by the eager, nervous way he dwelt upon the views which certain writers take of the subject—writers who condone the crime. I was about to reply in hot indignation to their shallow arguments when we were interrupted by a caller; one of my people had had an accident and my presence was required at once.

As my Senior Warden arose, I noticed that he looked deeply disappointed; he was actually put out that our talk had been broken in upon. As he shook my hand with his characteristically strong, firm grasp, he said in a voice which was strangely agitated,—“I am very sorry, Doctor, that I haven't heard more of your views on this subject.”

I said I also was disappointed, as I thought I could have convinced him that the arguments of the writers he had just quoted were specious and dangerous. “You must come in and see me again,” I said.

He hesitated, and then replied: “Yes, I should like to do so, but—I'll not be in the village the rest of the week. I'm going to town in the morning and won't be back until Saturday evening, possibly not until Sunday.”

“I'll tell you what it is,” I said. “Come to church Sunday morning and I'll preach a sermon. I'll marshal all my arguments and have no doubt that I'll convince you I'm right.”

A strange expression came into his face as he looked steadily, searchingly into my eyes, and then he said,—

“I wish I might—but—but—I'm not sure that I'll be here.”

I thought there was something strangely sad in his manner and words. After another hearty handshake, he left.

Annoyed and disappointed that I had been unable then and there to give vent to my feelings on the subject, it was with bad grace, I fear, that I followed the messenger who had been sent

for me. The wish to give the sermon grew stronger with each hour. I wanted to get back home, was consumed with a burning desire to put my thoughts down at once. I could not get the man out of my mind. But this consuming eagerness to write the sermon did not get me the opportunity, for the man whom I had been called to see had been injured fatally and it was near morning before I returned. Nor was I able to write the next day, nor even the next, one thing after another happening to prevent. Saturday evening, however, found me settled down to the sermon. For an hour or more I had been sitting before my desk trying to write, but without having made any further headway than settling upon the text and writing it down on the pad before me. As I have just said, I had sat thus for over an hour, but though I could not write, I saw in dim, uncertain outlines the structure I contemplated building on the text. This inability to reduce my thought to writing was a new experience for me and I could not account for it. Certain it is, that shortly after I had settled myself at the desk a strange restlessness seized hold of me which I could not shake off. I literally could not stop to keep my seat, and the upshot of it was that I spent as much time standing at the open window, looking off over the waste of dreary marsh to the beach, as I did at my task. There seemed to be a mysterious force drawing me from the desk to the window, which finally became absolutely irresistible in spite of my effort to shake it off.

My condition certainly had something paradoxical in it. Here I was anxious to get the sermon, which I knew must be ready for the morning service, even if I had to sit up the whole night to do it, and yet my own actions kept frustrating this wish; actions, moreover, without a motive and entirely incomprehensible; the more so, as heretofore I had always been master of my own will, or at least had always thought I was, so far as a man can be in this world. At any rate, I am not aware of ever before having been compelled to do a thing I did not want to do without a sufficient reason, or knowing why I did it. Though exasperated by these promptings to go to the window, I obeyed them nevertheless, and each time nervously, eagerly let my vision sweep the marshy lowlands now only dimly outlined in the fog rising slowly, stealthily over them.

After one of these journeys to the window I drew myself up with a jerk and going back to the desk, resolutely seated myself, determined to resist the radical impulse to do this thing which I did not want to do. I looked at the text at the top of the pad, took up my pen, dipped it in the ink, and commenced to search my memory for the words I had intended to write. But the thoughts would not come, and in place of finding a start for the sermon, I found myself thinking of my Senior Warden and of his

strange reason for visiting me. Of course there was some doubt about his being present at the service on the morrow, but I had a strong hope that he would be.

So here it was, the eleventh hour, and the sermon not even started. "It must be done," I said. But even as I said this, I deliberately put the pen down, rose from my seat and walked to the open window, the resolution just made forgotten as I stepped out on the porch. Standing there, all thought of the sermon was gone, and, instead, I was endeavoring to pierce the mist that now enveloped the marshes stretching between me and the beach. For some minutes I stood thus, with no definite thought in my mind. Presently, however, I was recalled to a startled sense of things around me by hearing the clock strike. "Eleven o'clock!" I said, at the same time being surprised to find myself on the porch. As I stepped back into the room, I mechanically stopped at the window, as though uncertain what to do. Then all at once a sudden desire to go out again down to the beach seized hold upon me. But I put it off and went back to my desk, where I again looked down upon the text, which seemed to be standing out from the paper and urging me to commence work. Endeavoring to shake off this vague something that seemed to be urging me from my duty, I cried out loud, as though replying to some persistent suggestion from within me. "It must, it shall be done now."

But even as I spoke, I walked back to the window, out upon the porch, and grasping the low railing, leaned well over it, with my whole mind on the beach. It was a misty, heavy night, and the dense grey fog gave a desolate and gloomy aspect to all around. There was an oppressive silence in the air; an ominous silence that filled my whole soul with a prescient sense of impending horror. I strained my ears for some sound to relieve the dreadful impression, but not a sound, ever so faint, could I catch either distant or near. Presently I felt a mad impulse to leap the railing upon which my hands were resting and rush to the beach. The impulse became stronger, almost uncontrollable. At the same time I became strangely agitated; my head became bathed in a cold sweat, and I shook all over as though seized with ague.

Suddenly as I stood there trying to overcome the unfathomable longing to leap the barrier before me, I was startled by a low, mournful cry that seemed to come out of the fog enveloping the lowland. My blood curdled, so weird and awful did it sound in the ominous, mysterious stillness. Again and again it pierced my ears, pierced my very soul. At the same instant the gloom seemed to give way to a narrow streak of intense white light through which I peered, startled and wild-eyed, until the path leading to the beach and then the beach itself became as distinct

as at noonday; then suddenly at the end of the narrow streak, at the very water's edge, a man. In an instant I recognized him; it was my Senior Warden. He was standing facing me, his head upraised as though trying to pierce the dark fog above him. His hands hung at his side, the left clenched hard, the right holding a glittering something. I knew what that something was and what the look on the face meant.

I leaped the railing and started madly down the path. As I did so, my wife came out upon the porch and called to me. I knew she was following me, with the fear in her mind that I was going to commit suicide by leaping into the water. But I heeded nothing of this; only the man whom I still saw on the beach through the strange, mysterious light. Faster and faster I ran, soaking my slippered feet in the wet slime, while the ghostly cry fell on my ears at frequent intervals, covering me with an icy chill. I bounded on with a maddening desire for more speed, faster and faster, with but one thought in my mind,—to save his life.

Had I been the fraction of a moment later my efforts would have been in vain. As I approached the beach, the light that had guided me vanished, and I stood for a moment in the darkness, the fog heavy and thick about me. I looked wildly for the object I had come in search of and found him standing a few feet from me. I rushed upon him, just as he raised his hand, and in place of his body lying on the beach, as would have been the case had I not come, I had him in my arms, and the pistol lay far off buried in the sand where I had thrown it.

My wife came up. A few words of explanation, and she went back to the rectory to prepare for our coming.

It was the old story,—domestic trouble, a heart-broken husband, and a desire to escape his shame. It was his fear of the consequences of the deed he contemplated that had set him to thinking of me and wishing to hear my view on the crime of self-destruction. For he was not a scoffer at things not revealed. He believed that the scheme of Creation is ordered and regulated, and that, atom though he was in this scheme, the taking himself off before the time planned by the great Architect might not only upset the system, but eternally throw him out of his place in it, and this be his punishment for daring to anticipate his own destiny. This was the thing that had made him doubtful of his right to disturb that great order merely to escape his own troubles.

So while I stood at the window—and of this I am convinced—it was his soul I heard calling to me in that dreadful moment, his great wish to put his argument to the final test of my reasoning that had lighted up the dense fog and compelled me, against my very will, to go to him. If I were of a nervous, imaginative, ex-

citable temperament I might have thought that some derangement of my nervous system was at the bottom of it. But I am certain that mentally and physically, I was in my customary sound condition. On questioning my wife afterwards, she told me that she had not seen the light or heard any cry, or been conscious of anything unusual. Likewise my Senior Warden asserts positively that he gave utterance to no cry or call of any kind. But the cry and the light are facts, and I thank God that I heeded the call, for I saved his life and believe that I have made him see that it is his duty to bear his burden until such time as the Creator of all things shall see fit to take him hence.

It is not time to offer definite or complete explanations of such phenomena and so the facts must be left to tell their own story to the reader. But one cannot but ask what the writer of the narrative can mean by referring the experience to the man's soul calling him to the rescue. The narrative was written at a time when telepathy was little known or recognized, and so we may interpret the writer's conception as probably meaning the same thing. But to speak of a "soul calling" any one is not a recognizable type of causality proved in phenomena of a different kind. It can mean nothing more than a name for the coincidence itself and unless the phenomenon be called telepathic it does not suggest a class of facts at all. It were better not to offer any explanation whatever than to express it in this manner. This is not a criticism of the writer's right to give some expression of the source of the message which he seemed to get, but simply an observation which later investigation must make in trying to define what can possibly be meant by a "call of the soul." Accepting it as meaning what we now speak of as telepathy we might classify it thus in recognition of the coincidence between the man's state of mind and that of the clergyman associated with the previous conversation about suicide. But this view of it is not so easily consistent with the hearing of a cry and seeing a light when no one else saw the light and the would-be suicide himself says that he uttered no cry. The proper explanation of such incidents must await the collection of a large mass of them. An appeal to telepathy is premature because the additional accidents of the experience have not been associates of the experimental evidence in sup-

port of telepathy as known and there is nothing but the coincidence between the two minds to suggest it. It matters not what the real explanation may be, the telepathic classification can only be a tentative effort to deal with it while we suspend our judgment until further cases are at hand. There are on record many similar phenomena exhibiting this curious intervention at crises in some one's life, and they suggest an explanation, tho they do not prove it.

A CASE OF CONVERSION.

The following instance is also one of rescue from murder as well as suicide. The coincidental features are not so complex or striking as the one above, and we may well suspect that the connection between the choice of text and the effect of the sermon is a conjectural one. It is not so apparently significant as in the first case and is wholly lacking in evidential characteristics that are compulsory in their suggestions.

At the very first meeting in Norfolk an incident occurred which thrilled the city, and which Dr. Chapman declares is the most remarkable in his entire career as an evangelist. In beginning his sermon Dr. Chapman announced that he was going to preach from a text which had been ringing in his ears all the day. He had tried to escape from it but could not. It was found in John 6:68: "Lord to whom shall we go? Thou hast the words of eternal life."

Sitting in the audience that evening was a man who was about to commit murder and suicide. The text pierced his soul, and kept him from his awful crimes. The next morning he sought out Dr. Chapman and made full confession. Dr. Chapman gave me the following account of this striking first-fruits of the revival:

The first morning of our meetings in Norfolk, a well-dressed young man met me in the hotel and said, "May I speak to you a moment?" When I said, "Yes, sir," he said, "I must see you alone." Taking him over to a secluded corner he burst into tears and said, "I heard you preach last night and you saved me from an awful crime, and I want to give you something." He said that he and his young wife were not residents of Norfolk, but that they were strangers in the city. They had been disappointed in finances, and had been reduced to the last penny. Their unpaid

hotel bill was staring them in the face. "I am a graduate of a school of technology," he said, "also of music, but I have been able to find nothing. We are on the verge of starvation, and I had become so depressed that I had made up my mind last night to kill my wife and then to end my own life. But, sir," said he, "my wife had asked me to go to your service and I went thinking only that it would occupy my time. Your text, 'Lord, to whom shall we go?' went through me like a knife. I saw my sin and myself. I cried all the night, and I hope that I have given myself to God. At least I know that I am not a murderer, and now will you take this?" and he drew from his pocket the revolver which would have ended the lives of the two. Bursting into tears, he said, "Pray for me, do pray for me, for God helping me, from day to day I shall lead a Christian life." Since talking with him I have every reason to believe that his conversion is genuine. It was the text of scripture that did it, and such is the power of a single verse of God's Word.

Winona Lake, Ind., May 16, 1908.

My dear Dr. Hyslop:

Your kind letter is just at hand and the account as published in the Christian Herald and Herald and Presbyterian were statements of fact. I am exceedingly sorry that I cannot send you the name of the young man. I have recently had a letter from him saying that he has become a Christian. Inasmuch as the confession was very private, I agreed not to use names.

Cordially yours,

J. W. CHAPMAN.

DREAM.

The following dream received record at once and was sent to me by the author of the "Record of Experiences" published in the first volume of the *Proceedings* (pp. 237-300). The reader will observe that it is an exceedingly fresh incident. The dream seems to have occurred twenty-four hours before the death of the boy associated with it, but to have been like dreams coinciding with a death. One point of special interest is the fact that the two girls were not sleeping together and yet had practically the same dream about the boy. Surnames have been changed.

Long Beach, Washington, Sept. 13, 1907.

I have been camping here for the past two months, and among my pleasant acquaintances have been two families by the name of Smith and one by the name of Martin. I am fond of children and have made friends of the six children in these three families.

Parker Martin was taken ill three weeks ago and two weeks ago his father and mother returned with him to Portland where he went to a hospital. Word has come back that he could not recover, but we have had no news for about a week.

This morning Mrs. Smith mentioned that both her little girls said they dreamed of Parker last night and that he had come back. I asked the girls (Laura, aged eleven, and Madeline, aged thirteen) about their dreams. This is Laura's account substantially: "I thought I saw Parker just as he was before he was sick, but he was feeling weak. We were playing croquet at his house. His mother did not want to come out but let him come to play a little while with us. Here Madeline interrupted with, "My dream wasn't like that." I asked her to wait a moment and Laura continued. "I touched him on the cheek and said, how are you feeling, Parker?" Madeline again interrupted and said, "I touched him on the cheek, too." Laura could not remember that in her dream Parker made any response.

Madeline's story of her dream was very brief. "I saw him in his yard. I touched his cheek and said, 'how are you feeling?' He said, 'I feel fine.'"

The children were in the habit of spending a part of each day playing croquet in the yard by the house where Parker lived with his mother. It was close to the beach and the three children of the other Smith family lived in the same house. The children were together every day and had built quite a substantial play-house out of the drift wood on the beach, Parker being architect.

I have written out this account just at noon to-day after hearing of the dreams. The similarity of the dreams of the sisters and their occurring during the same period of sleep seemed to justify a record of the occurrence. Laura said that she and her sister did not sleep in the same room last night. She adds that she told her dream to her aunt Gladys when she wakened at about six o'clock and that Madeline told her mother her dream at breakfast. That disposes of the idea that one child got the idea of the dream from the other, at least consciously. I have been told by the children's mother and grandmother that the mother and her sisters get information through dreams of future events, but they do not regard it seriously. It is a matter for joking, merely.

I admit that I am curious to see if these dreams coincide with any occurrence affecting Parker Martin. The only thing certain is that we know nothing about him. It is 130 miles to Portland

and there is no telegraph station nearer than Astoria, 25 miles away, though there is telephone service to Astoria.

Sept. 23. I heard on Sept. 16 that Parker died on Sept. 14. The _____ of Sept. 18 contains notice of his death which occurred Sept. 14. The statement that he was taken to a hospital proves to have been a mistake.

The dreams which I have reported occurred not later than the morning of Sept. 13, while the subject of the dream died at least 24 hours later. In regard to time of death an aunt of the girls (the aunt Gladys referred to) wrote that she inquired and learned that the time of death was Saturday, the 14th. The _____ of 18th reported death as occurring on 14th. I have not attempted to verify those statements but they are probably correct. The letter from the aunt gave the information (I was told) that the boy had been entirely unconscious for a number of days before his death. The disease was reported to be tubercular and affecting the membranes covering the brain.

[I made inquiry regarding the date of the boy's death and Mr. T. sends me a copy of the death certificate. This states that the boy died on September 14th at 3 A. M.—J. H. H.]

Portland, Ore., Jan. 4, 1908.

Dear Dr. Hyslop:

I enclose a letter corroborating the story of the coincidental dream. It is not dated but the postmark on the envelope is sufficient. The mother of the girls who had the dream is an invalid and just after your request for the testimony of the family was received, there was a case of typhoid in her home—her brother was the patient—and so it has been difficult to get any statement. If I get anything further I'll mail it. The aunt of the girls whose letter I enclose was perhaps the best witness. I enclose a statement from another sister indicating perhaps a family sensitiveness to telepathic impressions. I secured both statement of Miss Adele G_____ and letter from Mrs. Gladice G_____ on my promise that they should not be published.

Sincerely yours,

GEORGE A. T_____.

[Postmark "Portland, Ore., Sta. 2, Dec. 19, 3.30 P. M., 1907."—J. H. H.]

Dear Mr. T_____,

Here is what I think I remember of the dream. It may not be correct detail for detail but is as near as I can remember.

Laura slept with me that night and Madeline alone. The morning after Laura said to me "Oh! Aunt Gladice, I dreamed that Parker Martin got better and came back to the beach again." and all I said to her was "Did you?" But at the breakfast table Madeline said aloud that she had dreamed Parker was well again and that she remembered talking to him. I remember that Laura then spoke of her dream and we all were quite surprised at the two girls having dreamt the same thing. But it was soon forgotten. I don't know whether I have all details correct but have tried, at least. All are very well and hope you are. Please remember me to your mother and give her the greetings of the season, also yourself.

Sincerely,
GLADICE G——.

TELEPATHY.

The following incident has no special relation to the previous one, but as the coincidence is associated with the story told about the dream to the lady concerned it has an interest in this connection. Besides it is the experience of a lady who seems frequently to have such coincidental occurrences.

Nov. 3, 11.30 P. M.

This evening when I called at Miss G.'s home in the hope of seeing her mother and sister, Miss G. met me at the door and her second remark was that she had thought about me a number of times to-day. She referred to it again later and I asked her if she was willing to put it in writing. I explained that during the day I had debated the question of calling at her home to-night and had asked my mother if she thought the family would object to Sunday calls. I had been at the house but twice before (over a month ago), and had met Miss G. for the first time on one of those occasions.

I live two miles from the G. home. I had been chatting with Miss G. about the coincidental dream of Laura and Madeline Smith, her two little nieces, as she had been told of the matter by her mother and sister who were occupying a cottage with Mrs. Smith and Laura and Madeline when the dreams occurred. I did not refer to any of the details of the dreams, however. Miss G. spoke of having been wakened within a week about 4 A. M. by thinking that she heard the voice of a friend call her name as if to tell her not to do a certain thing. She said she could not go

to sleep after it. She asked my opinion about it and I told her that it was a dream.

As she is an aunt of Laura and Madeline, and as this mental sensitiveness seems to run in some families, I asked for a written statement concerning her thoughts of me to-day, as it may possibly indicate telepathy. There seems to be no ordinary explanation for her thinking of me. As for me, I had thought a good deal during the day of calling at the G. home this evening. Miss G. kindly gave me the written statement with the understanding that her name should not be published.

GEORGE A. T——.

Nov. 3, 1907.

Mr. T—— has been in my thoughts to-day and when he called this evening unexpectedly I mentioned the fact to him. I have met Mr. T—— only once.

ADELE G——.

Nov. 4th.

My son, George A. T——, asked me yesterday if it would be well to call on Miss G—— that evening.

N. W. T——.

BOOK REVIEWS.

The Syllogistic Philosophy, or Prolegomena to Science. By FRANCIS ELLINGWOOD ABBOTT, PH. D. Two Volumes. Boston. Little, Brown and Company, 1906.

The dedication of this work reminds one of Comte in his later days. It represents an extravagant worship of influences that have never been philosophical in their character and makes a God of his wife. But this aside, the volumes do not pretend to be a contribution to science. On the contrary they are a system of philosophy worked out in an *a priori* manner.

The chief interest in it, however, is the growth of the author from the earlier scepticism to a more conservative view of philosophy. It will not, in spite of this, take any place in the constructive views of the future. It relies too much on conceiving its problems in the historical setting of the Greek and German schools. Not that these cannot be helpful, but that our present problems are different from those.

* * *

Thinking, Feeling, Doing. An Introduction to Mental Science. By E. W. SCRIPTURE. New York. G. P. Putnam's Sons. 1907.

This is the second edition of Prof. Scripture's book and it contains many interesting and plain presentations of psychological phenomena. It is certainly well calculated to interest the lay reader and but for his occasional transgressions into philosophical questions about which he evidently does not know as much as a child there could be no very great criticism of it. The last two chapters and some statements in the one preceding these two contain assertions that may easily be questioned. If Prof. Scripture had confined his work to illustrations of mental phenomena and let philosophical problems alone he would have escaped animadversions of a critical type. But in this latter adventure he has opened himself to objections from two schools that are not always agreed with each other, namely, the philosophers and the psychological researchers.

In the chapter on "General Problems," Prof. Scripture accuses the psychological researchers of holding that their phenomena do not conform to law, and for that reason they are "mystics" and believe in clairvoyance, spiritualism, telepathy, etc. This accusation is absolutely false and not a single responsible scientific man in that field ever thought of questioning the conformity of their facts to law of some kind, if that were necessary for their existence. But the truth is that he does not care a rap whether they conform to law or not, so long as they are facts. Their law is not the primary object of his suit, but their existence, and neither does he care whether they conform to the laws which Prof. Scripture and his colleagues regard as finally fixed and incapable of being transcended. The psychological researcher does not assign

any arbitrary limits to the laws of nature after the manner of Prof. Scripture. He thinks experience is to be his guide and does not pretend to omniscience, as Prof. Scripture apparently does.

He says, if we let go a box it falls to the ground. But he also says if it does not fall to the ground we may do one of two things. We may "admit the existence of mysterious forces," or we may inquire "if some unseen or undiscovered force is not counteracting gravitation." I shall ask the reader what difference exists between these two alternatives? All that the spiritist or telepathist supposes is some "unseen or undiscovered force" at the most. What is the difference between an unseen force and a spirit? Of course, Prof. Scripture means by it "a string that holds the box up." But why does he not produce the "string" that must presumably be found in telepathy, clairvoyance, etc.? Until he produces this the scientific position must be that it is not explicable by the "string." That is all. Besides the terms at which he takes so much offense are only names for facts, not for processes or laws. If he were half the scientific man that he pretends to be he would see this. It is not that supernormal phenomena must be accepted, but that they are not in contradiction with law. They may contradict the *a priori* limitations that we assign to experience, but they never interfere with "law" in any way not provided for by nature itself. The wind may overcome the force of gravitation, but we do not deny the existence of the wind in order to save ourselves the admission of this interference.

In the chapter on "Materialism and Spiritualism in Psychology," Prof. Scripture seems to have limited his knowledge of philosophy to Wundt, one of the last men in the world to quote on that subject. It makes us think of Haeckel and his reliance on Vogt and Buechner. But grant that Wundt can be respected as a philosopher, which he was in the field of empirical psychology, what can we think of the position adopted by Prof. Scripture that the "New Psychology" is neither materialistic nor spiritualistic? After quoting Wundt and without any more conception of the subject than a child he announces his conclusion that "the new psychology is very thankful that it has nothing to do with either" materialism or spiritualism. Now a man can accumulate facts without explaining them and without discussing either of these points of view. If that is what is meant by his contention it is intelligible. But a man can no more escape the consideration of these points of view than he can the facts. Of course, if you are seeking a position to earn your bread without accepting responsibility for views on the subject the safest thing to do is either to announce that you are orthodox in the religious view of the case or to insist that materialism and spiritualism alike are irrelevant. You know perfectly well that you cannot safely advocate materialism.

But after rejecting both materialism and spiritualism as having nothing to do with psychology, what conception does he take of the subject. In defining the "New Psychology" he says: "The facts we have been considering in this book have been the facts of mind, not of the physical world." Then he follows this up with a brief statement of the work of Herbart, Fechner, Helmholtz and Wundt. But what are "these facts of mind" that are "not of the

physical world" unless we are bringing in again a spiritualistic theory of the phenomena that we had cast out a few moments ago? What is mind but soul or spirit? How can you exclude these facts from the physical world and still avoid entanglement with a spiritualistic theory? In rejecting both spiritualism and materialism we have refused to consider either the mental or physical and yet we are going to have mind to the exclusion of the physical in our science! The whole question between spiritualism and materialism is whether we shall admit mind into the case at all, and once in you are a spiritualist.

We may well study the facts of consciousness without begging any questions about the metaphysical issues and we may even avoid discussing ultimate problems, but they are there nevertheless, and no psychologist who draws the distinction which Prof. Scripture has here drawn can escape them. "Mind" has no meaning at all unless it denotes the existence of a soul and only on the supposition that the facts of consciousness are physical phenomena can you disregard their mental character.

It had been far wiser for Prof. Scripture to have discussed his facts without any reference to this metaphysical problem. If he had omitted all reference to psychical research and the doctrines of materialism and spiritualism his book would not only have been worth much more, but he would not have betrayed the superficial character of his opinions. We agree that psychological phenomena may be studied and compared and classified without conditioning our work upon a metaphysics, but this does not mean that the metaphysical problem can be ignored. It is there and calls for solution, and it can be evaded only by men who are more interested in their bread than in the truth.

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THE AUTOMATIC WRITING OF MRS. HOLLAND.

By Professor H. Norman Gardiner.

The report by Miss Alice Johnson *On the Automatic Writing of Mrs. Holland** goes, perhaps, farther towards establishing the reality of communication between the dead and the living than anything yet published by the English S. P. R. The script dealt with in the report was written at intervals between September, 1903, and April, 1908; it is of the same general type as that now familiar in the cases of Mrs. Piper, Mrs. Verrall and other automatic writers. Mrs. Holland (pseudonym) describes herself in 1903 as a healthy, cheerful woman of thirty-five, with no desire to consider herself exceptional, as never having attended a séance, as being particularly repelled by the idea of anything like paid mediumship, and as never having been in surroundings that favored her interest in psychical research (p. 174). At that time she was living in India. She is evidently a lady of culture and good social standing. Miss Johnson speaks of her as possessing "both literary ability and dramatic powers of imagination, combined apparently with a rapid perception and delicate discrimination of character" (p. 177). These qualities may, perhaps, be taken to account for certain features of her automatic writing. There seems no reason to doubt her

* *On the Automatic Writing of Mrs. Holland.* By Alice Johnson. Proceedings of the Society for Psychical Research, Part LV, Vol. XXI, June, 1908, pp. 166-391.

disinterestedness and good faith; indeed, there is good evidence to the contrary. For example, she objects to the introduction of proper names into her script because of their obvious suggestiveness; in sending the script to Miss Johnson she asks that no clue be given her as to its meaning or meaninglessness, since to think of "hits and misses" would be misleading (p. 190)—and, in fact, she is long kept in ignorance of the significance attached to its various items by the investigators; she herself communicates to Miss Johnson her discovery in a letter twenty years old of a possible source of a phrase in a message that otherwise would have had strong claim to be considered evidential (p. 289).

For some ten years previous to 1903 Mrs. Holland had, for her own amusement, practised what she called pencil writing; a peculiarity of which was the facile composition, without any erasures, of verses. She once wrote fourteen poems in little over an hour; seven or eight were not unusual (p. 171). These verses, she says, though simple in wording and jingling in rhyme, were rarely trivial in subject; and this judgment is supported by one striking specimen (p. 172). The later script here under review also contains a number of poems and many poetical quotations. This feature of the script need not, of course, be considered as evidence of more than an enhancement of normal powers, for Mrs. Holland is very fond of poetry, remembers a great deal of what she reads and—slowly, to be sure, and with erasures—composes verses of her own. Another form taken by the earlier script was that of letters to acquaintances, written under a peculiar sense of compulsion, the messages purporting to come from dead friends of the persons to whom they were addressed and occasionally appearing to indicate knowledge not normally acquired (p. 173 f.). This "message" character is a marked feature of the script considered in Miss Johnson's report. Besides writing automatically, Mrs. Holland is able to see visions in a crystal and clairvoyantly "at the back of the brain" (p. 185); has vivid "impressions"; has once or twice spoken automatically (p. 183) and, although down to the time covered by the report never actually entranced, has shown tendencies which might easily develop into trance (p.

182 f.). Her automatic script is written with consciousness, but in obedience to what seems to be a wholly external control. That the source of some of it, at least, is external, she herself, she says, cannot doubt.

A new direction was given to her automatic writing by the reading in 1903 of Myers' *Human Personality*. Before this she claims to have had little or no acquaintance with the work of the S. P. R. or with its leading representatives. She was deeply impressed by Mr. Myers' book and became greatly interested in all that concerned him. He now figures in her automatic writing as its chief "control," and associated with him appear also as controls, with now greater, now less prominence, Edmund Gurney and Henry Sidgwick, the two friends to whom the book is dedicated. Those three are early referred to in a poem headed by their respective initials and preceded and followed by the date, 1888 (twice given at the end), the year of Gurney's death:

"There were three workers once upon the earth,
Three that have passed through Death's great second birth,
Their work remains and some of lasting worth (p. 193).

Later, after the death of Dr. Hodgson, some of the "messages" purport to come from him. Other "controls," or dramatic personations, occasionally dominate for a time, or interfere in the course of the "communications," but the great mass of the writing, from now on, has reference to these leaders of psychical research in Great Britain, to their friends and to the evidence for the post-mortem existence in which they were interested. It is from the appearance of the "Myers control," when Mrs. Holland first thinks of sending her script to Miss Johnson, that the record under review begins.

The whole time during which the writings were produced is divided by Miss Johnson into six periods. In the first—from September, 1903, to January, 1904—Mrs. Holland is in India, sending her script, dominated by the Myers and Gurney controls, to Miss Johnson in England. Much of the writing of this period has to do with the conditions followed, or to be followed, by the medium, with the preparation and

perfecting, as it were, of the instrument. Some of it, however, is strikingly suggestive, if not strictly evidential. Then follows an interval of about a year, during which Mrs. Holland has left India, is traveling in Europe, and the automatic writing is suspended. The second period dates from January 16, 1905, when the writing is resumed, and extends through the February following. Its character is essentially like that in the first period, but shows greater definiteness of conception of the "three friends," due, perhaps, to an incidental acquaintance with Myers' *Fragments of Prose and Poetry*, which contains their portraits. The third period, March 1 to May 22, 1905, is that of the first of a series of experiments, arranged for by Miss Johnson, with Mrs. Verrall. Both Mrs. Verrall and Mrs. Holland, neither of whom has ever met the other or knows with whom it is that she is now experimenting, write automatically once a week on the same day and send their respective scripts to Miss Johnson for comparison. The object of the experiments was to see whether, excluding all suggestions of correspondence, anything corresponding would be found in the two sets of writings. It appears to Miss Johnson that both here and elsewhere correspondences occur of such a sort as to afford a more cogent kind of evidence for communication with the dead than any we have had heretofore. But of this later. Mrs. Holland's fourth period, May 31 to August 8, 1905, during which she is traveling about, includes seven pieces of script chiefly relating to and purporting to be controlled by the influence of Laurence Oliphant. The fifth period, October 6, 1905, to February 18, 1906, includes the writing subsequent to Mrs. Holland's first meeting with Miss Johnson (October 6) and Mrs. Verrall (November 16) and, in general, her more intimate initiation into the affairs of the S. P. R. and acquaintance with its *personnel*, and prior to the second series of experiments with Mrs. Verrall which mark the sixth and last period, February 21 to April 11, 1906.

In reading over this material with reference to its bearing on the main question, among the first things to strike one is its marked literary quality, including a large amount of literary allusion and citation. The remark is even made on one

occasion, as though correcting a slip (which is, in fact, not made), that the assumed writer is not accustomed to use the split infinitive! The tone of the script is never vulgar, rarely jocose, and although at times it shows deep feeling, it is never sentimentally banal. This is in keeping with its claim to be derived largely from a group of University men, eminent in scholarship and letters. The writing, to be sure, has in it a good deal that seems, and some of which certainly is, enigmatic, confused, disjointed and irrelevant. This is accounted for, in part, by the script as due to the inherent difficulties of communicating, including interferences from other spirits outside the main "controls"; but the proportion of these features is slight as compared with much other writing of this sort.

Another feature of the writing favorable to its claims of authorship is the generally consistent individuality of the several so-called communicators and its conformity to that of the persons represented. The device of using the initials of the name or names, Mrs. Holland objecting, for the reason indicated, to the introduction of real names; the appearance of different styles in the handwriting—not at all resembling those of their supposed authors; the use of a pencil by the "G" (Gurney) "control," while "M" (Myers) demands a pen—these are but superficial marks of distinction. The important fact is the verisimilitude exhibited in the style and matter. How much of this is really there is, of course, not capable of mathematical demonstration. But it seems unmistakable, particularly in the case of the "Myers control." Compare, *e. g.*, the passionate appeal made by it to the sympathies of the automatist in helping the communications along as compared with the rather brusque reprimand on the same subject signed "G" (p. 179). "G" writes (Nov. 14, 1903):

"I can't help feeling vexed or rather angry at the half-hearted way in which you go in for this—you should either take it or leave it. If you don't care enough to try every day for a short time, better drop it altogether. It's like making appointments and not keeping them. You endanger your own powers of sensitiveness and annoy us bitterly."

How unlike this, and how characteristic of Myers, is the following (Jan. 12, 1904):

"If it were possible for the soul to die back into life again, I should die from sheer yearning to reach you—to tell you that all that we imagined is not half wonderful enough for the truth.... If I could only reach you—if I could only tell you—I long for power and all that comes to me is an infinite yearning—an infinite pain. Does any of this reach you—reach any one—or am I only wailing as the wind wails—wordless and unheeded?"

This is not, be it observed, the vulgar note of a "spirit" message, conveying the cheap assurance that the dead friend is happy in some indescribably happy summer land; it is the note of one yearning, not to console, but to communicate, to furnish to friends and fellow workers in psychical research the evidence which he and they looked for. This is the interest underlying all the "communications" of this group of "controls." The attitude, however, is somewhat different in the different cases, as appears from the following, which expresses a characteristic contrast between Myers and Sidgwick:

"We no more solve the riddle of Death by dying than we solve the problem of Life by being born. Take my own case. I was always a seeker—until it seemed at times as if the quest was more to me than the prize. Only the attainments of my search were generally like rainbow gold alway beyond and afar—It is not all clear—I seek still—only with a confirmed optimism more perfect and beautiful than any we imagined before—I am not oppressed with the desire that animates some of us to share our knowledge or optimism with you all before the time. You know who feels like that but I am content that you should wait. The solution of the Great Problem I could not give you—I am still very far from it....."

This passage, written unexpectedly and with great freedom, March 11, 1906, is regarded by Miss Johnson (p. 319) as a subliminal paraphrase of a letter to Myers quoted in a review, which Mrs. Holland had read a day or two before, of Sidgwick's *Memoir*. That the attitude of the script is characteristic of Dr. Sidgwick is plain, and the script points clearly to him as its author; but, as regards its derivation, it

is noteworthy that similar ideas regarding the significance of death and continued groping for the solution of its mystery appear in Mrs. Holland's script of January 12, 1904 (p. 232f.), long before Sidgwick's *Memoir* was published.

It is to be remembered, however, in judging these features of the script that the character and mentality of the persons whose qualities seem thus aptly portrayed appear more or less distinctly in the writings with which Mrs. Holland was familiar; indeed, it is only through acquaintance with these and other writings that most of the rest of us are able to judge how apt the portrayals are. They may, therefore, be nothing more than dramatic personations due to the automatist's above mentioned sympathetic appreciation of character. The same remark, perhaps, hardly applies to the representation of Dr. Hodgson communicating his name by letters, each one letter further on than the real one, by numbers representing letters arranged like a sum in arithmetic and by a punning allusion to "Dickon of Norfolk"; for while these seem to one who knew him personally as "*extremely characteristic*" touches (p. 306), they are not such as would be likely to occur spontaneously to an entire stranger like Mrs. Holland, and in fact, at the time, their significance wholly escaped her. Still, there are a hundred conceivable ways in which knowledge or surmises of this sort may have filtered in through her consciousness, so that the aptness, and even the self-consistency, of the personations must be regarded, at least to begin with, as negative rather than as positive evidence of the spiritistic theory.

We turn now to the more material part of the evidence. This, as in similar cases, if we except the "cross-correspondences" to be considered later, consists in such items as descriptions of persons and places, references to events and conditions past or contemporaneous, prophecies of the future and various incidental allusions not easy to classify. The strength of this evidence, of which there is here a tolerably large amount, impressive in the aggregate and some of it quite striking, depends, of course, on the degree with which it can be assumed that the coincidences were not fortuitous, and that the knowledge shown was not acquired normally,

nor supernormally by telepathy from the living. At the lowest level, as evidence, stand the descriptions of persons and places whose identity is not definitely designated by the script at the time. Such descriptions are as ambiguous as the ancient oracles, or as some of the drawings in certain of the earlier experiments in telepathy. Some person, some place can be discovered to fit measurably well almost any description. This is not to say that the descriptions may not be "evidential," but only that their ambiguity and the possibility of accounting for them otherwise tend to discredit the evidence. An instructive illustration is afforded by the quite detailed description of a man which Mrs. Holland wrote not automatically, but, at the suggestion of the "control," as the record of a vivid impression. The description (p. 186), with one or two minor errors, is suitable to Dr. Verrall, whose personal appearance, there is every reason to believe, was at the time totally unknown to Mrs. Holland. This reference accords with the context, for just before the script had written—this was almost at the beginning of Mrs. Holland's experiences with the "Myers control"—"I [*i. e.*, Myers] am very anxious to speak to some of the old friends—Miss J.—and to A. W." [*i. e.*, Dr. Verrall], and immediately afterwards comes, as a very clear impression, Dr. Verrall's Cambridge address, which Mrs. Holland is supposed also not to have known. But the description is apparently thought at the time to be that of a dead man ("he seems to be summoning up the appearance of what he used to be"), and a fortnight later the script, under the presumed influence of the "Gurney control," refers it explicitly to Myers, whom it doesn't fit at all (p. 205). The spiritistic theory would probably explain the discrepancies by the disturbances caused by the medium's pre-conception that it *was* a description of Myers; or Gurney may have been mistaken. Either supposition is, perhaps, possible. But it is surely, if not truer, yet safer, until that theory is established, to agree with Miss Johnson and regard the whole description as an elaboration of Mrs. Holland's preconceived, but mistaken, idea of how Mr. Myers looked.

Another perhaps still more instructive case of ambiguous personal reference is that mentioned on p. 197. On Novem-

ber 9, 1903, appeared, in the handwriting of the "Myers control," a detailed description of a death, purporting to be given by the deceased person. In it occurred the phrase, "I had many reasons for desiring to live—the book for one." This was, of course, appropriate to Mr. Myers, whose *Human Personality* was left unfinished at his death, and it was to him, apparently, that the scribe referred it at the time. But this interpretation was repudiated two days later by the script, and the writer was told that she must wait to know from whom the communication came. Meanwhile she has read in an Indian paper of the death in England on the 9th inst. of Lord Rowton, an acquaintance, in whose hands Lord Beaconsfield had left the materials, then still unpublished, for his biography. As Lord Rowton was planning the book when he died, the phrase cited would be appropriate to him. It is found later that he died at about the hour (4.45 A. M. in England) when the description of the death was being written (10.45 A. M. in India), and that some of the details were correctly given. The conclusion is suggested of something like telepathy from the dead, or, let us say, the dying. But, apart from the coincidence in time, which might be accidental, the case, it will be observed, is utterly ambiguous. Not only Mr. Myers, not only Lord Rowton, but hundreds of persons die with strong reasons, and in particular the one cited, for living. We are not told what points in the description of the death were correct, as applied to Lord Rowton, but only that such as were might have been easily guessed, and that some were wrong. As there are many features common to many kinds of death, partial coincidences of this sort can obviously count for but little. Finally, the repudiation of the reference to Myers may be regarded as a product of the suggestion derived from the notice of Lord Rowton's death read by the medium, with peculiar interest, the day before.

This case, besides illustrating how a supposed spirit-message may get its apparently "evidential" character from accidental coincidences and a more or less arbitrarily selected interpretation of the ambiguous, also suggests two possible sources of seemingly evidential matter—telepathy and the

subconscious elaboration of normally acquired impressions and information. There is little to indicate that the first of these—telepathy—plays any important part in the production of Mrs. Holland's automatic writing. For several weeks Mrs. Holland and Mrs. Verrall tried to convey to one another impressions telepathically, but in no case did the automatic writing of the one show any correspondence with the ideas selected by the other (p. 259). On another occasion the two ladies tried automatic writing sitting near each other in the same room; but again there were no coincidences in the scripts (p. 290). The most definite suggestion of Mrs. Holland's susceptibility to telepathic impressions was that when looking into a crystal held by Mr. Piddington, she saw—indistinctly—a big map of the United States, Mr. Piddington having just before been studying such a map, and Mrs. Holland, it is believed, not being normally aware of this or of his intended visit to Boston which led him to consult it (p. 290). But even if telepathy is admitted in this case—and it is a mere supposal—the case is exceptional. It is only general considerations which would lead one to appeal to telepathy from the living to account for anything in Mrs. Holland's automatic script. It is a possibility, perhaps, in some cases, but as a general hypothesis of the phenomena seems distinctly wild.

While, however, telepathy appears to play little or no part in the production of Mrs. Holland's automatic writing, there is abundant evidence to show that impressions and ideas once normally acquired might account for a great, or even the greater part of it. The discovery by the automatist herself in old letters of certain features of a "message" that would otherwise have appeared strongly evidential, has already been mentioned. An instructive light is thrown on the automatic workings of her mind by a dream she had after her first interview with Miss Johnson. She dreamed that she was "trying" for writing with a friend—one not at all likely to be sympathetic to such an experiment in real life—and that, after some delay, a couplet was written, not afterwards remembered, but in which, she thinks, the words "stars" and "light" and "peace" occurred. Then came

"Keswick" and, on the line below, the text, "He asked life of Thee and Thou gavest him a long life, even forever and ever." The dream ended with her saying, "Of course, that's on the grave." She thought afterwards that Miss Johnson might have told her that it was Mr. Myers's epitaph, as in fact it is, though it is not on the grave, but on the memorial tablet in the Keswick church. Miss Johnson, however, has no note or recollection of mentioning the subject, but remembers that while talking to her Mrs. Holland had in her hands for a few minutes Myers's *Fragments of Prose and Poetry*. At the end of the autobiography in that volume the text is quoted, and at the beginning it is mentioned that Mr. Myers was born at Keswick, where his father was incumbent of St. John's Church (p. 268f.). The facts, thus prominently placed, could hardly have escaped even the casual notice of one so intensely interested in Mr. Myers as Mrs. Holland. Further comment on the psychological aspects of the case is unnecessary.

Another still more striking incident of like character is that of the apparition of a man standing with his back to the fire, whom Mrs. Holland did not recognize, but whom Miss Johnson identified, from the description, with Mr. Gurney, without, however, giving any hint of this identification to Mrs. Holland. Some weeks later Mrs. Holland saw the same figure "lying on the bed in a very flung-down, slack-jointed attitude," and at the same time her foot seemed to strike a small empty bottle on the floor, no such object, nor anything to suggest it, being really there. She is unable to account for the experience, as the house, she writes, "has no story even remotely connected with a suicide or an over-dose of any drug." The explanation seems to be that a few months previously Miss Johnson had told her, what had not been published, at least in the writings by which Mrs. Holland's "psychic" experiences seem to have been most influenced, the main facts about Mr. Gurney's death, namely, that he "died from an accidental overdose of chloroform, probably taken for neuralgia or insomnia." Even Miss Johnson did not remember that she had mentioned the circumstance till she found it in her notes of the interview, and

Mrs. Holland was doubtful if she remembered it, even when she was reminded of it (p. 286 f.). It is not, of course, absolutely certain that the case is one of unconscious reminiscence, but the indications point strongly that way. Similar cases in which forgotten impressions emerge in a form implying a process of unconscious elaboration are common enough even in ordinary experience, while the phenomena of crystal vision afford many curious, one may even say parallel, instances of their pictorial objectification.

Unless we are to multiply causes beyond necessity, we seem bound, other things being equal, to ascribe information or intimations which there is any reason to suppose may have been normally acquired to a source in normal experience, however transformed it may have become in the process of subconscious incubation and however automatically it may be reproduced. Now Miss Johnson succeeded in tracing a large number of the items in Mrs. Holland's automatic writing to what, on the principle just stated, must be regarded as their presumptive sources. Thus the date of Mr. Myers's death, January 17, 1901, indicated by the numbers 17, 1 and 01 inserted successively between the parts of a piece of writing which began with F and ended with M, is given by the editor in *Human Personality*. The cryptic message written two days later—"1873. 30 years ago. Cm rde A big Yo u t h"—is referable to the following passage (which explains the anagram) in the book:—"In about 1873...it became the conviction of a small group of Cambridge friends that the deep questions then at issue must be fought out." Next day this was found written: "F. W. H. M. F. Edmund. H. S. Fifteen years does it seem so long to you? 1886." It would be fifteen years when this was written in 1903 since Gurney's death in 1888. But the date given seems rather reminiscent of a passage in *Human Personality* referring to *Phantasms of the Living*:—"The fifteen years that have elapsed since the publication of this book in 1886." This conjecture is rendered the more certain by the fact that in a note on the very page on which these words occur are given the names of the persons alluded to in the script and their official connection with the S. P. R. when first established.

The allusions again to the well-known incidents in the life of Laurence Oliphant in the script of Mrs. Holland's fourth period may all be accounted for by the knowledge of them Mrs. Holland had at one time obtained by reading Oliphant's Memoir by his cousin (p. 259 f.)

But it is unnecessary to multiply examples of this kind; they abound. Miss Johnson has been at special pains to trace out such possible sources of information and thereby to weaken considerably the impression of a spiritistic origin which the writings make for themselves in other respects. For the theory now begins to develop in the reader's mind that the form of writing messages from the dead is an acquired habit of Mrs. Holland's automatism, and her feeling of their external origin a species of auto-hypnosis, by which we need be no more imposed on than we are by the delusions of the insane or by our own ordinary dreams; that the superior quality of her writing is due to her own superior culture; that the verisimilitude in the personations is derived from her sympathetic appreciation of character; and that the content of the messages is, in the main, a product of subconscious activity elaborating material derived, in the first instance, through the usual channels of sense. Add, perhaps, a tincture of telepathy, a modicum of chance and a sufficient latitude of interpretation in cases that are ambiguous and enigmatical, and have we not the formula which dissipates all this mystery? What is there still remaining to be explained?

If we consider only the possibilities of the case, taking the various incidents severally and in detail, the answer must certainly be, "Little or nothing;" and those who demand convincing demonstration of spirit communications, while readily accepting less conclusive evidence in other matters, will probably regard the alternative possibilities of the theory above outlined as a sufficient refutation of the spiritistic theory. The question, however, is not one of possibilities, but of the weight of the evidence. And in estimating the evidence account must be taken not only of the particular items, but of all the concomitant circumstances, and, in the present case, of the total impression of the whole series of writings.

The probabilities here cannot be expressed in mathematical terms; they will be judged differently according to the particular bias of each man's temperament and training.

Now there certainly are at times in the writings under consideration a number of concurrent factors or circumstances which, if we accept the testimony, seem strongly to affect the probabilities in favor of the spiritistic hypothesis, even if they fail to produce in cautious minds a settled conviction of its truth. We may take for illustration the "communications" of the "Hodgson control" (pp. 303-310). Dr. Hodgson died suddenly of heart disease while playing a game of handball at the Boat Club in Boston, December 20, 1905. Between February 9 and March 16, 1906, four pieces of Mrs. Holland's script claim to be derived from him. On February 9 the name is indicated, as already mentioned, in two ways, by the letters of the alphabet next following the proper letters and by numerals arranged like a sum in addition. In spite of the definite instruction to read the numbers as letters, Mrs. Holland failed to comprehend either set of symbols. They were not, therefore, consciously produced, and they were characteristic of Dr. Hodgson. Equally characteristic of him seems the remark at the end of this piece of script, "A corpse needs no shoes." This first "Hodgson" script contains also allusions to his death—"the shortness of breath" as "the worst part of the illness" (which need not be taken to imply more than the experience of the brief fatal attack), and a reference to "nitrate of amyl—probably too late even if it had been thought of." Nitrate of amyl is sometimes given for heart failure. There is further an apparent attempt at identification by reference to "a gold watch chain with a horse-shoe shaped cigar cutter attached to it, an old seal, not his own initials" and "a white handled knife ink-stained." Miss Johnson's report does not say whether the last was appropriate, but the other references were found to be so, except that the cigar cutter was of the ordinary kind and not shaped like a horse-shoe. Then there is an attempt to describe a letter, apparently with the desire that it be returned. Requests of this sort are frequent, we are told, with the "Hodgson control" in Mrs. Piper's recent

automatic writing, none of which had then been published, and it is unlikely that the fact was known to Mrs. Holland. One of the most suggestively curious items in this first piece of Hodgson writing is the symbol K. 57 followed by a Christian name. The name is that of a lady referred to by the last syllable of her name only and afterwards as "Q" in Hodgson's early report on his sittings with Mrs. Piper. It occurs again, following a reference to "the young wife that died so long ago," in Mrs. Holland's script of February 28, also purporting to come from Hodgson; also in an earlier script, written nineteen days before his death, in a context which suggests (to Miss Johnson) a possible connection with Mrs. Piper. The symbol K. 57 was found to have significance by the discovery by Mr. Piddington on May 25, 1906, when in Boston overhauling Hodgson's effects, of a note-book on the back cover of which R. H. had written in pencil, under his initials, two columns of numbers, and below them another column of numbers headed "Mr. [or Mrs.] C." Of the twenty-seven numbers in this memorandum, eleven are preceded by the letter K., and the rest are without any prefix. The memorandum has no number 57, the highest being 52; this occurs four times, three times with the initial K. It is certain, then, that Hodgson used K followed by a numeral to designate something or other, and it is as well-nigh certain that this fact, which was first discovered, accidentally, one may say (see p. 307), by Mr. Piddington, was unknown to Mrs. Holland. Yet it is used by the "Hodgson control" in her automatic script—appropriately—and, as far as the record goes, nothing similar is written down in connection with any other "control." The coincidence may be casual, but taken in its context, it is certainly striking.

What the symbols mean is uncertain. Mr. Piddington believed that in the memoranda they referred to some particular series of Piper sittings, or to some particular subject of the communications. If so, there would be an added element of congruity. But whether this is so or not, it is interesting to find in the same note-book another point of attachment with Mrs. Holland's writing. On the front cover, namely, R. H. had written "The Eternal Life," while inside

were two loose sheets containing rough notes for an article he had intended to write in reply to Münsterberg's book, *The Eternal Life*, by which, it was known, he was very much incensed. On March 7, after various attempts at a name, Mrs. Holland's hand wrote, "Hugo—H. M.—Minster Berg. Hugo. Was he not aware? R. *Why* are they so brutally dense. H. I always had a quick temper" (p. 306). This would all be peculiarly appropriate to R. H.; if the facts were known to Mrs. Holland, why does her hand so boggle at the name? Mrs. Holland herself is certain that at the time she had never even heard of Prof. Münsterberg.

The other items in these fragments purporting to be derived from Hodgson are (1) the mention, on February 9, when the script, the first in the series, makes several allusions to his death, of "a wide prospect from the windows,"—which would be appropriate to the view from the club house where he died; (2) the punning allusion, quite in Hodgson's vein, in the second piece of writing, on February 28, to his name in "Dickon of Norfolk," with the quizzical interrogation referring to Mrs. Holland's aversion to the introduction of proper names, "is that far enough away from the real name?"; (3) the description which follows, definitely indicated as that of "R. H." (written in monogram), a description which, as applied to him, Mr. Piddington says is "not either very good or very bad" (p. 308); and (4) a reference, on May 16, to "Spring on a Boston hillside" dwelling particularly on the brilliant red of the maples. This last, it may be remarked, would be suitable to Hodgson, but would not be likely to occur to Mrs. Holland, for while the brilliant coloring of the Autumn foliage in America is well known in England, there are probably very few English people who are so aware of the redness of one species of our maples in the Spring as to find any appropriateness to that season of the lines of the script:

"When the deep red blood of the maple leaf
Burns on the boughs again."

Here, then, we have not one or two, but a considerable number of pertinent allusions and, in the opinion of those

best qualified to judge, characteristic personal touches, with no demonstrably egregious blunders—the mistake in the shape of the cigar cutter and the *possible* mistake in the reference to the young “wife” might easily be explained—while their significance is in most cases, if we are to trust her honesty, unrecognized by the medium, who appears normally, indeed, largely, if not quite, ignorant of the facts. Certainly, on the assumption of her good faith, it was not consciously that she wove together this tissue of congruities. Were they, then, the product of her subconscious activity elaborating knowledge or impressions normally acquired? Analysis would show that this is conceivable, again raising the question as to the balance of probabilities. Let us consider. Mrs. Holland did not know Dr. Hodgson, but she had met a number of persons who did; she had read a paragraph in a newspaper recording his death; she may have seen a picture of him,—his portrait has several times been published; as a child she had played at a “secret language” made by using either the letter before or the letter after the real one; the device of representing a name by numbers occurs again in her writing (p. 320), indicating, it may be held, familiarity with this method of designation, which is, in any case, an obvious one. By making the necessary assumptions, all the main items in the writing can be accounted for. There remains, to be sure, the curiously suggestive “K. 57,” and it may be admitted as unlikely that Mrs. Holland had ever heard that Dr. Hodgson used this sort of a symbol. But may not its introduction into the script be a pure accident? After all, it is *not* in the memoranda discovered by Mr. Piddington, nor has any significance so far been found for it in connection with the proper name to which it is annexed. Moreover, why assume that that name, while the same as, was intended to refer to, Dr. Hodgson’s “Q?” If some other symbol or some other Christian name had been used, would it not have been still possible, among the vast mass of Dr. Hodgson’s papers, to have discovered something which might be interpreted as an equally striking connection? There remains also the curious fact, as we are told (p. 309), that Mrs. Holland’s “Hodgson’s control” more nearly, perhaps, resembles

Mrs. Piper's "Hodgson's control" than the real Hodgson alive, while of Mrs. Piper's "Hodgson's control" Mrs. Holland, at the time of her writing, could normally have known nothing. But even allowing the correctness of this discrimination, are we obliged to suppose either that the resemblance is due to the real Hodgson or to a telepathic influence on either automatist from the other? May it not be that the similar difference from the known character in the two cases is due to the similarity in the assumed modes of his self-expression, the disjointed automatic writing of a supposed dead person, eager for identification, often, too, for the fulfilment by the living of some special wish, and dreamily reminiscent, inevitably introducing a certain modification in the representation of the personality?

The above is a typical case and well illustrates the difficulty of a dogmatic decision. The spiritistic interpretation is favored by the congruity of the whole and its several parts with its own claim to be derived from a certain dead person, and by a number of incidents which it seems unlikely that the automatist either knew before or invented. Yet analysis shows that with scarcely a remainder, and that of a very doubtful character, every feature of the writing may plausibly be accounted for otherwise. We have to make large assumptions in any case; where the balance of probability lies, the possibility of spirit communication being once conceded, it is not easy to say. But to say the least, the force of the evidence for the spirit hypothesis, so far as it depends on cases like the above, is sufficiently impaired for the sceptic by considerations drawn from ordinarily recognized possibilities, without that appeal to indiscriminate telepathy, so little supported by evidence, which some critics of spiritism appear to regard as its most plausible alternative.

The telepathic hypothesis, however, improbable as it may be, has to be reckoned with whenever the script indicates facts the reference to which cannot well be ascribed to chance or to the prior knowledge of the automatist, but which are or have been known to some other living person. Another ingenious hypothesis,—that of Dr. Walter Leaf (p. 376)—is that the evidence points only to the survival of a more or less

coherent complex of the memories of the dead, but does not point to the survival of a coherent living personality. So varied are the possibilities of escape from the out-and-out "spirit" theory.

To meet these objections some new kind of evidence is required. It was thought by Mr. Myers, when alive, and by others prominent in the S. P. R., that a crucial test would be the reproduction by the medium of the contents of a sealed envelope prepared by the alleged communicator before his death and known to him alone. A number of such anticipatory messages were written and carefully preserved. But the experiment has proved so far unsuccessful; Mr. Myers's own envelope was opened under the direction of Mrs. Verrall's script, but did not contain the passage the script gave. Shortly afterwards Mrs. Holland's "Myers control" expresses regret at the failure "because it was a disappointment to you," but regards it as otherwise "too trivial to waste a thought upon"; later this is written: "I want you all to devise a better test. The sealed envelopes are not the best. Set your wits to work" (pp. 242, 384). Already for some time the wits of the psychical researchers had been at work, and experiments had been devised to see if a connection could be established between the respective "messages" of two mediums of such a sort as to indicate a third agency identical in both; for example, the "controls" of the one are to try to convey to the other an idea expressed by a certain distinctive word or phrase. But these experiments were only partially successful (see pp. 370 ff.). Meanwhile the writings of different mediums are found, when compared, to suggest a connection at various points. Not only is one medium thought to describe correctly some fact about the other, but there are apparently independent references to the same topic in the two scripts. Correspondence of this latter sort, however, might, as Mr. Piddington remarks (p. 373), result in some cases from similar trains of ideas in the minds of the two automatists. But suppose the topic referred to by A is unintelligible to A, while the topic referred to by B is unintelligible to B, and that the meaning becomes clear when the two writings are compared; suppose, for example, that a

picture or historical event, is described in A's script, but so enigmatically that A fails to recognize it, and that then B's script contains an allusion, equally enigmatic for B, which serves to complete the description and fix the identification; suppose, further, that there are cross-references in the two writings definitely indicating that a test is being given and that the "messages" are complementary and mutually explanatory: then, in the assumed absence of collusion and of hints of any sort to suggest the correspondence, it would seem difficult to avoid the conclusion that the correspondence in question was due to the intentional activity of an intelligence other than that of either of the scribes and, indeed, other than that of any "living" person, in the ordinary sense of the term. For it seems gratuitous to suggest that correspondences of the sort described might be brought about by the hypnotic, or other occult, influence of a "living" person, and other alternatives, that of mere chance and that of mutual telepathic influence might, conceivably, be excluded as improbable by a number of such correspondences, and still more by their character.

Now the chief interest of Miss Johnson's paper on the automatic writing of Mrs. Holland lies in the theory it puts forth, together with evidence in support of it, that the spirits of Myers, Gurney, etc., may actually have devised and carried out the kind of experimental test indicated. "Granted," she says, "the possibility of communication, it may be supposed that within the last few years a certain group of persons have been trying to communicate with us, who are sufficiently well instructed to know all the objections that reasonable sceptics have urged against the previous evidence, and sufficiently intelligent to realize to the full all the force of these objections. It may be supposed that these persons have invented a new plan,—the plan of cross-correspondences,—to meet the sceptics' objections" (p. 377). This view is supported by numerous passages in Mrs. Verrall's script. Again and again the script speaks of "superposing," "piecing together," getting the clue from some other automatist. "Mrs. [Forbes] has the other words—piece together. Add hers to yours" (p. 382). The most definite passage indicating a new kind of experiment is the following, written August 10, 1904:

"I want something quite different tried—you are not to guess, and you will probably not understand what you write. But keep it all and say nothing about it yet. Then at Christmas or perhaps before you can compare your own words with another's and the truth will be manifest. But there will be no sensations in what I say [meaning, perhaps, as Miss Johnson suggests, that the result will not be startling, so as to convince all the world]—it will be aimed at something quite other and only a long trial can be of any use."

This, if one so pleases, may, of course, all be set down as an invention of Mrs. Verrall's "subliminal," and a like explanation may be given of similar remarks in Mrs. Holland's writing about the desirability of co-operation between different sensitives and of combatting the difficulty of telepathy between the living (p. 390). On the other hand, if the actual cases of cross-correspondence afforded the kind of test which the theory requires, they would tend strongly to confirm the genuineness of the communications all round. In any case, it is to the latter that we must look for the evidence that experiments of the kind suggested have been actually invented.

It is unfortunate that no attempt seems yet to have been made to bring together for comparison all, or any large number, of the apparent cases of cross-correspondence that have occurred in the automatic writings of various sensitives in recent years. Miss Johnson deals only with those occurring, within the limits of her report, in the respective scripts of Mrs. Holland and Mrs. Verrall. She finds here some eight or nine instances. They are all perhaps capable of varying interpretations and are certainly likely to appeal in very different ways to different classes of minds. Among them, however, is one which to a certain extent seems to represent the more crucial type and, as Miss Johnson also regards it as the clearest case of a typical cross-correspondence (p. 387), it will be instructive to describe and examine this in detail (pp. 297 ff.). The case is as follows:

On March 2, 1906, Mrs. Verrall wrote automatically, in Latin two passages, here translated: (1) "Not with such help will you find what you want; not with such help, nor with those defenders of yours"; (2) "First among his peers, himself not unmindful of his name; with him a brother re-

lated in feeling, though not in blood. Both these will send a word to you through another woman (*per aliam*). After some days you will easily understand (*bene comprehendere potes*) what I say; till then farewell." Between the two passages was written in English "Keep the two distinct—you do not hear write regularly—give up other things." The script thus itself definitely recognizes its cryptic character and definitely predicts its interpretation later, presumably in connection with the message that is to reach the scribe through another woman. This, with the injunctions in English, may be taken to suggest the beginning of an experiment. There is an allusion, of course, in the first Latin passage to the well-known words of Hecuba (*Aeneid*, II. 521) as she sees the aged Priam putting on armor in the vain hope of defending Troy against the already victorious Greeks; but what pertinency the allusion had here, or what connection, if any with the second passage, or what was referred to in the words, "First among his peers," etc., Mrs. Verrall could not understand. She showed the script to Dr. Verrall, who said that he saw a connection between the two Latin passages, but did not tell her what it was.

Two days later he found the same intention expressed in his wife's script of that day, but again did not tell her what he thought it was, and she still remained in the dark. The script was as follows:

[*In English:*] "Pagan and Pope. The Stoic persecutor and the Christian. Gregory not Basil's friend ought to be a clue but you have it not quite right.

Pagan and Pope and Reformer all enemies as you think.

[*In Latin:*] The cross has a meaning. The Cross-bearer who one day is borne.

[*In English:*] The standard-bearer is the link."

On the following day, March 5, the scribe wrote in Latin, "Leonis pelle sumpto claviger in scriptis iam antea bene denotatus. Corrigenda sunt quadam," followed in English by, "ask your husband he knows it well." Assuming that the *claviger*, "key-bearer" (also "club-bearer") here described as already well denoted in the writings refers to one of the

personages alluded to in the writings of March 2 and 4, there seems to be striking confirmation, as will presently appear, of Dr. Verrall's interpretation of the passages in the representation of the key-bearer as one garbed in the "lion's" skin, or, with a play on the word, assuming the skin, or appearing in the person, of "Leo." Further confirmation may be found in the "it" in "ask your husband he knows it well," indicating that the allusion is not merely, as might have been supposed, to persons. The script continues:

[*In Latin:*] "There stand the columns, where Calpe has been left. That is the end. [*In English:*] No you have left out something. [Then continuing in Latin:] *assiduo lectore columnae.*"

Mrs. Verrall translates these last words, regarding them as a reminiscence of a line in *Journal* (*Sat.* I, 13) referring to readers who declaimed with so much emphasis as to break the columns of the hall when they were speaking, as "the columns [broken] by incessant reading." The *prima facie* intention of the script itself is evidently to expand the idea in the reference to the pillars of Hercules, "the columns where Calpe (*i. e.*, Gibraltar) has been left." This reference and the succeeding quotation of the Juvenal passage may be regarded, of course, as nothing but stray associations started by the suggestion of Hercules in the *claviger*, interpreted as "club-bearer," in the lion's skin. But it would be consistent with the script itself to suppose that the pillars of Hercules stand for the *ne plus ultra* of the description, and that the added words were intended to suggest that the interpretation could only be achieved by the most attentive reading. However this may be, the whole thing remained to Mrs. Verrall a riddle, an enigma, an unexplained mystery.

So far we have only an allusion to a "cross-correspondence" in the prediction of a message to be received through another woman. But now, on March 7, Mrs. Holland, who, it may be remembered, was at this time "experimenting" with Mrs. Verrall, their respective scripts being sent to Miss Johnson,—Mrs. Holland wrote, without obvious connection with anything that went before, the words, "Ave Roma immortalis. How could I make it any clearer without giving

her the clue?" Mrs. Verrall received this, with other extracts from Mrs. Holland's script, on March 11. On reading it that morning to Dr. Verrall, she was told by him that it applied appropriately to the same thing as the veiled descriptions in her own automatic writing of March 2, 4 and 5. He then told her that her script of March 2 had suggested to him Raphael's picture of the meeting of Attila, terrified by the visions of St. Peter and St. Paul, with Pope Leo, who had gone out to save Rome, and that each successive piece of writing seemed to carry the allusion further. And this thought Mrs. Holland's "Ave Roma immortalis," etc., appeared to complete.

With this suggestion before us, it is easy to interpret the details of the description, and it is remarkable to see how fitly they combine. The reference at the beginning to old Priam vainly thinking with carnal weapons to defend the ancient city of Troy may be taken to imply a contrast with the method of Leo, armed with miraculous, spiritual powers, in the defense of Rome. The "first among his peers, himself not unmindful of his name" would apply primarily to St. Peter and secondarily to the Pope; the brother with him "related in feeling, though not in blood" would, of course, be St. Paul. Or the two might be interpreted as St. Peter and the Pope. Carrying out the interpretation, we find the allusion to Attila and Leo becoming more definite in the "Pagan and Pope" of the second piece of script. There is no appropriateness in "The Stoic persecutor" and no satisfactory meaning has been found for "Gregory not Basil's friend" which it is said "ought to be a clue." But the script itself declares that something here has not been correctly expressed, and it may be conjectured, perhaps, that the "persecutor" was meant to refer not to a "Stoic," but to the quondam persecutor, St. Paul. We should then have the four principal personages of the picture indicated in order. Anyway the script goes on to indicate emphatically one of the personages associated with the "Pagan" and the "Pope" as a "Reformer," and this, of course, is a suitable designation of St. Paul. The remark "all enemies as you think" is pertinent to the connection; but it is implied that they are not

so here, which would be true, as regards the Reformer and the Pope, of the representation in the picture. "The cross has a meaning. The Cross-bearer who one day is borne" may naturally be taken as referring to St. Peter and the tradition of his martyrdom. The words may also allude to the cross in the picture, where a cross-bearer is seen mounted at the Pope's right, while the statement, "The standard-bearer is the link," acquires significance from the standard-bearer in the background with the mounted Huns behind Attila. The third piece of script, with its reference to the "key-bearer" (St. Peter) in the lion's (Leo's) skin—*Leonis* in the Latin is the emphatic word—already plainly indicated in the writings and to Dr. Verrall's knowledge of "it" (the picture), seems almost to force the interpretation given by saying what was meant right out; so that when, finally, Mrs. Holland's script comes with "Ave Roma immortalis. How could I make it any clearer without giving her the clue?" the allusion may well be thought to be complete. It is well known that Attila, in the interview with Leo, was threatened with destruction if any harm should come to the Eternal City, and in the background of the picture the city is represented with the Coliseum and aqueducts.

It cannot be denied that we have here a set of circumstances which cohere together in a remarkable way to yield the interpretation suggested to Dr. Verrall, nor, if we assume one continued intention throughout, is any other easily conceivable. The allusion, indeed, is not definitely referred by the scripts to a picture; so far as the words go, it might relate to an historical event or to a description in a book; but the fact remains that an intelligible meaning is given to the several items of the allusion by referring them to the picture. Certain other circumstances, moreover, must surely seem significant both for the unity of the intention and for the interpretation of the incident as a whole. The different pieces of writing, namely, themselves plainly indicate the enigmatic character of the allusions and the identity, in certain respects, of the references at different times, and they strongly suggest a deliberate purpose in the selection and carrying out of the enigma, as though an experiment were being tried in

communication. On the first day we have, following the first Latin passage, "Keep the two distinct—you do not hear"; *i. e.*,—we may presume to interpret—do not be misled by the obvious allusion to the episode in the *Aeneid*: more than this is meant: the words have still another bearing. "Write regularly—give up other things." Then comes the second Latin passage, "First among his peers," etc., not obviously connected with the first, and including the prediction of a word to be received through another woman and the recognition that it is only after some days that the message will be understood. This is the beginning. On the second day we have, "Gregory . . . ought to be a clue," "The cross has a meaning," "The standard-bearer is the link,"—all implying some kind of a riddle, of which they, along with the other phrases of the text, obscurely hint at the meaning. On the third day, with what appears to be a more definite indication of the meaning in a scarcely veiled identification of the "Pope" of the previous day's script by name ("Leonis pelle sumpto claviger"), the attempt to suggest the subject of the enigma ceases, and the incident, as far as Mrs. Verrall's script is concerned, is closed. She is told to ask her husband, who knows it well; there stand the pillars of Hercules; "that is the end." All this, it must be admitted, has a curious consistency. But now comes, to complete the episode, the remarkable circumstance that two days later Mrs. Holland, in entire independence, as we are led to suppose, of Mrs. Verrall, writes automatically a phrase which, while having no pertinency in the preceding context of her own script, is singularly appropriate to the cryptic allusions in Mrs. Verrall's, that this phrase is connected with some sort of an enigma or puzzle given to another woman ("How could I make it any clearer without giving her the clue?"), the reference, on any reading of the facts, being undoubtedly to Mrs. Verrall, who frequently appears in Mrs. Holland's script, whose affairs are almost certainly meant to be alluded to in other portions of her script of the same day and with whom she was experimenting for cross-correspondences at the time, and that the giving of this phrase accords with the prediction made in the first of this series of veiled allusions in the automatic writing of Mrs.

Verrall. The objection that it was predicted that the two "brothers" would send the word, or message, and that this was not evidently fulfilled, loses force in the light of the interpretation given to them as figures in a picture, and may even be turned into an argument in its favor. For while it would be difficult, or even impossible, to prove that a single message was derived from *two* real persons, nothing could more fitly represent the idea which St. Peter and St. Paul stand for in the picture as guardians of the Eternal City at a critical period than the phrase, Ave Roma immortalis.

Such a combination of circumstances into a coherent unity as this cannot well be ascribed solely to chance, and the theory which assigns it to a controlling intelligence external to either of the two automatists must rank, *prima facie*, as a good scientific hypothesis. It fulfils the logical conditions of any hypothesis in that it introduces into a variety of particulars the unity of a single meaning, rendering them intelligible as mutually significant, mutually related elements in a whole. Many a hypothesis is credibly received and acted on which is sustained by far less evidence. Nor should we hesitate here if the circumstances were of the ordinary kind and the "controlling intelligence" could be pointed out in the ordinary way. If, *e. g.*, the messages, instead of being automatically written, had come anonymously through the post, they would certainly be referred to a "communicating" intelligence and would probably be interpreted as designed to suggest the allusion which has been found in them. But the circumstances of their production point to an analogous, but not commonly known and as yet unrecognized agency, to an intelligence, namely, not bound to the conditions of ordinary experience, and this is an agency whose very existence seems to many minds so doubtful that any theory of the facts appears to them preferable to that. Without sharing this prejudice, we may admit that a plausible and even a sufficient hypothesis is not necessarily the true one and, acknowledging that the evidence for the spiritistic hypothesis must be exceptionally strong, proceed to indicate some respects in which the evidence in the present case, strong as it is, is inconclusive.

The crassest alternative would be to suppose that Mrs. Verrall and Mrs. Holland were engaged in the fabrication of a monstrous piece of mystification. Let any one believe it who will. The weak point in the evidence in Miss Johnson's opinion is that Dr. Verrall having seen Mrs. Verrall's first script and associated it mentally with the picture, the possibility is not excluded that Mrs. Holland may have received the idea telepathically from him; but if so, why, she asks, does Mrs. Holland add, "How could I make it any clearer without giving her the clue?" "For this certainly," says Miss Johnson, "was not derived from any idea at least consciously in Dr. Verrall's mind" (p. 387). But is it as "certainly" to be assumed that Dr. Verrall did not "consciously" think that the successive allusions in his wife's script were pretty plain hints? The telepathic hypothesis, moreover, if good as between Dr. Verrall and Mrs. Holland, might be invoked to explain the apparent development of the idea in Mrs. Verrall's scripts, or even its first obscure production. Or, stranger yet, Mrs. Verrall, having received the idea telepathically from Dr. Verrall, may have herself conveyed it telepathically to Mrs. Holland. But there is little probability of a telepathic influence in the case, especially as neither automatist recognized the reference.

Another explanation suggests itself less doubtfully occult. To begin with Mrs. Verrall's scripts. Is it quite as certain as assumed that the idea underlying the different, disconnected expressions is that of the Raphael picture? Or that there is any such underlying idea? They are plainly enigmatic and severally ambiguous: may they not be the sporadic expressions of verbal and other associations held together by the vague idea that *some* sort of a common meaning is intended, that *some* sort of an experiment is being tried by the "controls"? Thus the phrase on the third day, "Leonis pelle sumpto claviger," which appears so striking when read with the interpretation suggested in mind, applies, as we have seen, equally well to the club-bearer Hercules, and this application is favored by the reference to the pillars of Hercules following. But against this, it will be said, is the qualification, "already before well described (or plainly denoted) in

the writings," which is appropriate to the "key-bearer," St. Peter, in the person of his successor Leo, but not to the "club-bearer" Hercules. The question, however, is whether the insertion of the phrase may not be due to Mrs. Verrall's idea, however vaguely realized—it had been definitely enough suggested to her,—that the successive items in her automatic writing at this time had *some* kind of mutual relationship? The same idea, combined with a feeling of incongruity, might be held to account for the statements, "but you have it not quite right" and "some things are to be corrected." What is not quite right, what things are to be corrected, the script does not say. And this is convenient, for we are now allowed to make what corrections we please. We assume that the mistake was in the "Stoic persecutor" and are not much concerned to find a significant "clue" in "Gregory not Basil's friend," and then, weaving together the rest, we find that they lend themselves to a certain plausible interpretation. Are we sure that our selection is not arbitrary and our interpretation not fanciful? Admitting, however, that this is not the case, we may still perhaps explain the phenomena "naturally" on the following assumptions. The script of the first day, we may suppose, is simply the product of the latent verbal associations of the classical scholar together with the ideas of "cross-correspondence" and other forms of "spirit" communications of the devoted psychical researcher and skilled automatic writer, Mrs. Verrall: it certainly contains in itself nothing that is evidential. It suggests immediately to Dr. Verrall Raphael's picture of the meeting of Attila and the Pope. This suggestion, which, considering the brevity and indefiniteness of the indications, seems a mere accident, is conveyed, let us suppose, to Mrs. Verrall not telepathically, but through hints, not consciously given, but that escape, so to say, of themselves, in conversation with her husband during the next two days, yet in a manner so vague and fleeting as not to be recognized by her. There is, of course, no evidence that this occurred, but there is also no evidence that it did not; the possibilities that lie for a sensitive subject in the manifold suggestions aroused by varied conversation, especially with intimates, are incalculable; and the evidence that

impressions and ideas, unnoticed at the time, reappear, sometimes strangely masked, in the phenomena of automatism, is considerable. Mrs. Verrall may, therefore, have got the idea of the picture, which was, of course, known to her—that is, she may have got a hint of it,—in a perfectly normal way. If we assume this, what more is needed to explain its re-emergence by obscure allusions and under the form of messages from the dead in her automatic writing beyond those general conditions, imperfectly understood, indeed, yet manifested in automatism of various sorts by abundant analogy, under which subconsciously apprehended ideas are automatically reproduced? That Mrs. Verrall did not recognize the allusions in her scripts, is no serious objection to this view of their origin; for, as Miss Johnson has remarked (p. 265), it happens not infrequently that the automatist fails to draw even the most obvious inferences as to the meaning of her writing, and in the present instance the allusions were sufficiently obscure.

Turning now to Mrs. Holland's coincidental script, one finds nothing particularly surprising in the mere phrase, "Ave Roma immortalis." Mrs. Holland, we are told, did not know Latin; but the phrase is familiar. It is suddenly introduced, but it is characteristic of this type of automatic writing to be disjointed and peculiarly so of the whole of Mrs. Holland's script in which the phrase occurs. The influence of association, however, is seen in what follows, an allusion, namely, to a chilly winter spent in Rome, the reference being presumed to be to the winter Mr. Myers spent in Rome during his last illness, a fact known to Mrs. Holland. One might surmise from this an association, partly by similarity, partly by contrast, of the entire episode of the reference to Rome with what precedes and follows it; for immediately before and immediately after, the allusions relate to conditions at the opening, at the time of writing, of the English Spring. But we are not bound to point out links of association; it is often impossible to do so with any assurance, even when we are convinced that they exist. This is not a difficulty. The difficulty for one who declines to accept the spiritistic hypothesis and at the same time rejects the improbable assumption of telepathy

as an explanation, is to account for the occurrence, in connection with the Latin phrase, of the question, "How could I make it any clearer without giving her the clue?" and the evident pertinency of this conjunction with certain features of Mrs. Verrall's nearly contemporaneous scripts. Why should there be mention of a "clue," and that not for Mrs. Holland, but for another woman? And why should this mention of a clue and the Latin phrase with which it is connected fall in so pertinently with the prophecy and presumptive allusions in Mrs. Verrall's scripts? Taking the evidence as it stands, the frankest way for the sceptic to deal with this difficulty is to set it down to one of those strange coincidences which occasionally occur and for which there is no really satisfactory explanation available. We may surmise, indeed, that the evidence is not all in. We may suspect, for example, some hint in correspondence between Mrs. Verrall and Mrs. Holland or Miss Johnson and Mrs. Holland during the interval between Mrs. Verrall's first script on March 2 and Mrs. Holland's script of March 7; Miss Johnson we may believe was "discreet," but discretion is a relative term when portions of the script of one automatist are being sent to the other for the discovery of pertinent incidents. On this point we are not informed, we are left to infer that no hint was given. But all possibilities must be considered. Even if we assume as probable that there was no such hint, there is at least the fact that both Mrs. Holland and Mrs. Verrall had at this time the thought of cross-correspondences in mind; is it altogether unlikely that this idea should have awakened in Mrs. Holland's "subconsciousness" in connection with the first emergence of a familiar, but unexpected, Latin phrase, the idea that the phrase had meaning as an instance of cross-correspondence and was intended to corroborate something in the script of her fellow-experimenter, much of whose automatic writing she knew to be in Latin? Considerations of this sort serve perhaps to make the coincidence appear a little less strange.

The examination of this case must suffice both to show the kind of evidence for spirit agency presented by the phenomena of cross-correspondence and to indicate the kind of

criticism to which it may be subjected. The evidence consists in a number of concurrent circumstances of a sort hard to reconcile with mere chance and including the independent reference on the part of one automatist to items in the script of the other, the clearest evidence of external agency being where neither script is intelligible alone, but becomes so when related to the other. The criticism consists in questioning the interpretation, pointing out the ambiguous character of the messages, indicating their possible origin in already recognized sources, doubting the fact, or at any rate the implied extent, of the independence of the mediums and reducing to a minimum the degree of coincidence to be explained. To one already convinced of the truth of spiritism, the criticism will doubtless seem ineffective. But it is to be remembered that for psychical research, broadly speaking, the burden of proof is on the side of spiritism and that the critical student of the evidence is not obliged to provide a fully developed alternative theory, but only to call attention to possible sources of error in the evidence adduced for the spiritistic theory. After all is said in criticism, it must be acknowledged that the evidence presented for that theory in Miss Johnson's report is considerable in amount and of a quality not to be lightly disregarded. When the case just now discussed is taken in connection with the other cases of cross-correspondence and these combined with the rest of the evidence, the cumulative effect is even impressive. Miss Johnson would be herself the last to overestimate its force. She considers that far more instances, and instances of a more cogent kind, than any included in her report are required for anything like an adequate proof of the agency suggested by the cross-correspondences. But she concludes her paper by intimating that further evidence in the same direction has been furnished by the more recent portions of Mrs. Holland's script and particularly in a series of cross-correspondences recently obtained between Mrs. Verrall, Mrs. Piper, Miss Verrall and Mrs. Holland soon to be published. Needless to say the publication of this material will be awaited with the greatest interest.

Smith College.

H. N. GARDINER.

NOTES OF A SITTING WITH PLANCHETTE.

On Sunday Evening, April 26, 1908, at the Home of Mr. and Mrs. Horace L. Cowper.

[The following record has the usual interest of such phenomena. It is a mixture of evidential and non-evidential incidents which largely explain themselves. All that is necessary to say here is that the experiments were by private parties and the results were as much a surprise to them as they could be to any one unaccustomed either to such phenomena or to experiment with them. All are private people of excellent standing in the community and most of them well educated. One of them, Mr. Cowper, may be said to be a scholar of some ability and note. The others are intelligent members of the community in which they live. The record, as will be remarked, is very recent and on that account receives the notice which this publication gives it. My attention was called to it a few days after the experiments, and I proceeded immediately to secure it, with such confirmation as was necessary. All the parties present certify the facts.

Mr. Manor, who did the writing with the planchette, had never before in his life done anything of the kind. He did not know until the date of the sitting that he could do automatic writing. He had no suspicion of psychic powers. It was a mere accident of the occasion that he was discovered to be the "medium," and none were more surprised than himself at the developments. I happen to know him personally and can speak in his behalf as both an intelligent and an honest man and that trickery of any kind would be the last thing to be thought of by him. But the reader will remark that it is not necessary to suspect this, since there is some evidence of the supernatural in the record and also that some of the things said are both in opposition to his natural temperament and out of harmony with his normal convictions. He is a prac-

tical business man who has had no special interest in this subject, and in fact has tolerated it more out of deference to what he knew of other members of his family than from any peculiar personal interest in the subject. There is nothing in his training, habits, or interests to attract him to the subject or to suggest automatic writing.

The numbers used in the record signify the person referred to or the person who asked a question. The matter in parentheses represents the questions themselves asked on the occasion. The matter in square brackets represent later comments, except in the case of numbers which are explained above. The notes explain the significance of the contents where they do not explain themselves.—Editor.]

Sitters: 1, Mr. Hunt R. Manor; 2, Mrs. Hunt R. Manor; 3, Mr. Cowper; 4, Mrs. Cowper.

The table having been arranged for "Planchette," 3 and 4 did not attempt the board, as they had repeatedly been unsuccessful. 2 tried the board without result. Then 1 and 2 together tried the board and got very faint and unsatisfactory result. Then 1 tried the board alone which at once began to write legibly.

(Will Christian Science help Nell's [2] eyes?)

No.

[2] (How long will Cousin Nellie [4] have to be treated?)
[by Christian Science].

Not long.

[2] (Will Christian Science cure her?)

Yes, wait and see.

(Why will not Christian Science help Nell [2]?)

No light.

[2] (How can we get [that] light?)

God.

(What will cure Nell's [2] heartburn?)

Work, work.

[2] (What will make Cousin Horace [3] better?)

Pine.

[Note: 3, a sufferer from chronic bronchitis, had been recommended to a sanitarium where the air was thought to be beneficial on account of the *Pine* forests surrounding.]

[2] (To whom can Hunt [1] sell a house in Roland Park?)
Woman.

[2] (Can you tell us the woman's name?)

No, wait.

[2] (How long will Hunt have to wait before making a sale?)

Don't ask.

[In a letter dated August 9th, 1908, Mrs. Manor writes that the first house sold by Mr. Manor on his return home was to a woman. J. H. H.]

[2] (What will benefit Marion's health?) [sister of 2.]

Sense.

[2] (What will be our condition in the future life?)

Better.

[2] (How will it be better?)

More light.

[2] (Why did Mr. Wooton drown himself?)

[Note: E. Wooton, friend of 1 and 2, committed suicide supposedly the previous winter by drowning in the icy waters of the bay.]

No reason not.

[2] (Where is he now?)

Gone.

[2] (Where has he gone to?)

Wait,—no hell—Am———

[3] (Who is the spirit communicating with us?)

Reemo. [Not very plainly written.]

[3] (Do you mean Remo? [one e.]

Reemo.

(Did we know you here?)

A friend of yours.

(What was your name here?)

What good would answer do?

(Why did Planchette not write for 3 and 4?)

Nerves not attuned.

[3] (Would you recommend Hunt [1] to develop automatic writing?)

Too much fool, wait.

[2] (How can Hunt get more light?)

Investigate.

[3] (Would you recommend Theosophy and the Vedanta philosophy as a line of investigation?)

That is light.

[4] (Will Christian Science help on the way?)

All work for good.

[2] (Is Mr. Wooton with you?)

O yes this is but a school.

(What step should Nell [2] take next in the education of her children?)

Good health is the important point.

[2] (Is Cousin Horace's dear friend Dr. O—— with you?)
Gone.

(Are Mr. and Mrs. C—— together?)

We all have a fair start.

(Do people who love each other here know each other there?)

Either.

(Will you answer that more plainly?)

What is life?

[2] (What is the best thing for Catherine's health? [Young daughter of 2.]

Air.

[2] (How can Cousin Nellie [4] make Cousin Horace [3] less dogmatic?)

Dogma is nothing.

[2] (Where is Mr. Edward? [Deceased brother of 3 who departed under a great cloud of fear.]

No fear, happy.

[2] (What ought to be done with Uncle Joe?) [Uncle of 2, a helpless invalid. Question had been discussed if he should be sent to a sanitarium.]

Keep him.

[2] (What shall we do for Mamma's health and happiness?)

She needs light.

[2] (What will give her that light?)

Veda.

[2] (What does papa need?)

Less trust.

[2] (What does Hunt [1] need?)

A wife who lets him study.

(What does Neil [2] need for her best development?)

More children.

[2] (What does Cousin Horace need?) [3].

Exercise.

(What kind of exercise?)

Air.

[No questions followed at once and the sitters were conversing, while I had his hands still on the board which commenced to write voluntarily, the initials "E. W.—E. W.—E. W." No one present connected the initials with the Mr. Wooton before mentioned, hardly knowing that his first name began with E.]

(Who is E. W.?)

Wooton.

(Is he with you?)

O yes.

(Does he want to communicate?)

Yes, now.

(Is he happy?)

Yes.

[2] (What did you want to say?)

How.—

[Note: 1 and 2 explained that Mr. Wooton had taken up the Indian salutation "How" as a personal habit and frequently so greeted his friends.]

[2] (Will you say something to Marion?) [Sister of 2 and friend of Wooton and much concerned about his suicide.]

Poor child, don't worry.

[2] (Can we do anything for Mr. Wooton?)

'Tis love keeps us all.

[2] (Does he know we love him?)

I do now.

[2] (Have you anything to say to 2?)

Wish you were here.

[2] (Have you anything to say to 1?)

Sorry not to have seen you.

[2] (Have you any message for Mr. and Mrs. Hopkins?)

[Father and mother of 2 and Marion.]

Tell them Good-bye.

[2] (Why did you go as you did?)

Tired.

[2] (Was it good that you went that way?)

[Note: All four sitters understood this question to mean "was it good that you committed suicide."]

As good as any, but cold.

[Note: The answer apparently denotes a recollection of the icy waters of the bay, and ignores the question really intended.]

[2] (Will Mr. Wooton say something to us?)

Lesson to learn.

[2] (Will you tell us more?)

Do good and fear not hereafter. We are all condemned to live, in one form or another, there is no stopping the wheel—we are but atoms in an immensity. Worlds, worlds, worlds. All systems of religions are good as all rivers flow into the ocean. This world is a mote in the sunshine, a vale between two eternities. When you walk here all is beautiful. All is not dross before this plane. Life is our first lesson. Fear not answers the question. Where is Miss Prue? In life we must do our best as the moment provides [and then there was a pause.]

[Note: Miss Prue was a saddle horse belonging to Marion Hopkins, who at the time of Mr. Wooton's death was much concerned because she did not know if she would be able to keep her saddle horse or would be obliged to sell her.]

[3] (Is Mr. Wooton talking through Reemo?)

I am talking direct. Hunt [1] is a medium that is writing what I said. We are like children at a play before the curtain goes up. We do not know if it is to be a tragedy. Our parents or friends would not bring us if it were not for our good, but fear not, all is for the best.

[3] (Do you know the helpers that meet us when we leave here?)

They come from the next plane (are) loving.

[2] (Does Mr. Wooton want to say anything else to us?)

Goodnight—Goodbye—Goodbye—

[Reemo was then addressed and asked if he wished to say anything further—and wrote "Goodnight."]

[This sitting had occupied several hours and all the sitters were somewhat fatigued. There was no intention of prolonging the sitting and I placed his hand again on Planchette and the board commenced to move about and wrote:]

What do you want?

(We want to know who you are?)

Rita, Rita—We are all in hell, hell, hell, Hell is full. We all have our hell in ourselves.

(What is the matter with Rita?)

Too many men for my husband.

[3] (Are there no influences above you then that can help you?)

They never did on earth.

[3] (Don't you know there are influences that can help you now?)

It will take a long time to wipe my child's blood from my hands.

(Can we help you?)

Help! Hell! You starve me and kill my child but I will get light.

(Have you anything to say to us?)

Don't believe the priest. He is the one—he lies.

By this time the four sitters were quite worked up. I, who is a singularly robust man, was very pale and confessed to cold chills going up and down his spinal column. A normal, healthy child who was soundly sleeping in a room above woke up screaming loudly—we did not inquire if "the cat's in the water butt," but adjourned.

Second Series.

[The following record of planchette writing was also made by Mr. Cowper, who was present, as indicated. The group of persons present was not the same as in the previous experiments. The record largely speaks for itself. It was not known by any one present at the time whether Monroe Kingsley was dead or not, and it was not known by Mr. Cowper when he reported the facts to me. I found the facts by inquiring of Miss Arth whose letter appears at the end of the record. It appears that he died three years after the date of the sitting. The prediction of the fire has its interest, tho it has no evidential features, and Miss Arth takes a healthy view of it. The chief interest of the record as a whole is a psychological one.—Editor.]

Notes of various sittings with "Planchette" during November and December 1904 at the Sanitorium at Watkins, N. Y.—"The Glen Springs." The sitters were Mr. and Mrs. Horace L. Cowper and Miss Mae Arth, a nurse, a resident of B——, N. Y., a near village, where her family lived and where she had grown up. Miss Arth was wholly ignorant of "Planchette" and was much surprised when it commenced to write for her.

1st sitting, November.

[After "Planchette" had shown a disposition to write—]

(Who are you?)

You think for yourselves will you women folks.

(What is your name?)

Will not write my name.

(Have we ever known you?)

Yes you have known me.

(Which one of us has known you?)

Miss Arth.

(When has she known you?)

[No answer.]

(Are you her subjective mind?)

No I am not.

(Are you anyone's subjective mind?)

No I am not a subjective mind.

(Tell us where Miss Arth has known you.)

Will not.

(Is it good for us to write with you?)
 Yes Mama this is from her, this is the truth from her.
 (Who is her?)
 Mamma.
 (Who is Mamma?)
 [Note: Miss Ames' mother is living.]
 Mamma Kingsley.
 [Note: Mrs. Kingsley, Miss Arth's grandmother, was in the household known as and called "Mamma Kingsley." She died when Miss Arth was a small child.]
 (Where is Mamma Kingsley?)
 With friends of her household.
 (Name one.)
 Monroe Kingsley.
 (Who is Monroe Kingsley?)
 Your mother's nephew.
 (Is he dead?)
 [Note: Miss Arth did not know.]
 Yes.
 (When did he die?)
 March the fifth.
 (Name another friend with whom you are acquainted?)
 Mary Bowers.
 [Note: The fact of Monroe Kingsley's death has not been verified. Miss Arth might be able to do so. Her address is B——, N. Y.]

Nov. 20, 1904, Sunday night.

2nd sitting. *Mrs. Cowper asks questions* about her return from the Sanitarium to her home.

(When shall I go home?)
 Never.
 (What is the cause of my never going home?)
 From the fire.
 (Will the house burn down?)
 Yes. Yes. Yes.
 (When will it burn?)
 Tuesday.
 (Which Tuesday?)
 November.
 (Which Tuesday remaining in November?)
 First Tuesday.
 (How will it get afire?)
 Chimney.

(Will any one be hurt?)

No.

(What time will it burn?)

Morning.

(Will anything be saved?)

Yes.

(What will be saved?)

Many things of value.

(Will the pictures be saved?)

Yes.

(Will Mamma's picture be saved?)

No the little one will not be.

(Will the one Mr. Loomis painted be saved?)

Yes.

[Note: Miss Arth had never been in the Cowper house and could not have known that there were two portraits of Mrs. Cowper's mother, one a miniature.]

(Shall Mr. Cowper go home?)

No not to-morrow.

(Cannot Mr. Cowper prevent the fire?)

No he could not.

(Will Grandma's shawl be saved?)

No it will not.

(Would not more things be saved if Mr. Cowper went?)

Yes they will.

(Would it not be better for him to go?)

Yes it will be better.

(Will Mr. Cowper get sick if he goes?)

No.

Mr. Cowper did not go home and nothing happened. *But* in the following winter, Miss Arth having accompanied Mrs. Cowper to her home as nurse, Miss Arth *in the forenoon* put too much wood on the "Franklin" stove in Mrs. C's bedroom, set the chimney on fire, the blazing soot set fire to the roof and for a little it looked as if the above prediction would be realized, but the fire was extinguished with trifling damage.

Sitting of Dec. 1, Miss Arth asks,

(Will my grandmother write for us?)

No.

(Who is it writing?)

Your neighbor.

(Who?)

Nancy Stillwell.

[Note: A neighbor of the family who died when Miss Arth was a child, remembered by her.]

(Where are you?)

Near those for whom I cared.

(Is it different over there?)

Many ways are different.

(How different?)

Nameless ways.

(Are you happy?)

Happier by far am I than when on earth as before.

(Can you see into the future better than we?)

In future lives we only trust to God who leads us where 'tis wisest we should go and best to be.

(Do you have the same view of things now that you used to have?)

We see clearer ways beyond earthly forms of yours.

(Can we help you or you us?)

You may help us if you choose.

(How?)

'Neath loving thoughts are good influences at work for us.

Second sitting Dec. 3, Miss Arth asks questions.

(Will any of my friends write?)

Maybe so.

(Who?)

Martha Washington.

(Will any of Mrs. Cowper's people speak to her tonight?)

All of them are beyond my knowledge to-night.

(Who are you?)

Manager of this thing.

(Who is the manager?)

Many would ask, never have found out.

(Will we never find out?)

Never inquire of this existence what force it is.

4th sitting, December 6.

(Why do you move from side to side and jerk instead of writing?)

Many would have me tell mysteries unexplained by me to form which be earthly bound by senses like yours therefore ask me knowledge no more.

(Are you not a power that gathers and transmits the thoughts of other minds?)

You may not have that knowledge. Ask me no more.

(Is the power that writes always the same?)

Yes.

(Why did you tell us about the fire?)

That myth you looked around not as I did, as a joke.

5th sitting, December 10. Mrs. Cowper asks,

(Will it be better for me to go home Wednesday or the 19th?)

The twenty-fourth will be the better day for the journey.

(What day of the week?)

Tuesday.

[Note: Error. Tuesday not the 24th.]

(What makes you get days and dates mixed so?)

No calendar where I am.

(Am I going to feel better soon?)

Yes. Mary Arth how are you these days?

[Miss Arth questions.]

(Who are you writing to me thus?)

Your girlhood's happy playmate.

(What is your name?)

Dell Lambert and brother Joe.

[Note: Friends of Miss Arth's childhood, deceased.]

(Is not this a joke?)

The last thing we would think of on this side the line is a joke.

(How can I identify you?)

The loved ones you knew need not be identified, do they?

Many happy days you can think of we have had together. Can you not?

[Mrs. Cowper asks.]

(Why do I feel so badly to-night?)

Your strength is fagged out by too much exertion, you can see that yourself can't you.

6th sitting, December 11.

[The first question was lost. There was no answer.]

(Won't you answer?)

He will have to wait for the answer to that. Time will show the effect.

(Do you judge of things as we do?)

Many times, not always.

(Is Monroe Kingsley dead?)

He may be. I have no knowledge.

(Who is writing?)

Nobody's business who I am, not a bit.

(But who is it? We would like to know.)
Yes, you asked me once, I know that.
(Can you hear what we say?)
Yes I can hear what you say to me. Can't you?
(Are you the one who wrote last night?)
No, you know I am not.

7th sitting, December 16.

Planchette jerked and slid over the paper without writing more than two intelligent answers, as follows:

(Will any one write for us to-night?)
Maybe—no.
[A kitten which was playing about the room was placed on the table. Planchette wrote "Mew—Mew—Mew."]
(Why can't you write to-night?)
This is a baby who has no good power to which you can speak understandingly.

A sitting at E——, N. J. Same persons. Mrs. Cowper asks questions.

(Can Dr. Hermann help me?)
Do you wish to do that. Rest is what we think you need.
(Who are "we"?)
Would you ask only things answerable.
(Will you name one person?)
The power by which we have one thought has control of the universe.
(Will I ever hear from my people?)
You may some day.

The following letter was from Miss Arth and is a reply to inquiry regarding Monroe Kingsley and other experiences which I had learned Miss Arth had known. The reader will observe these for himself.

B——, N. Y., June 22, 1908.

Dr. James H. Hyslop,

Dear Sir:—Your letter of June fourteenth received. I am glad to give you what information I can in regard to the planchette writing, tho I am afraid my answers will be of but little use to you. The Monroe Kingsley mentioned died last November or about then. He lost no relative at the time of the writing that I know of, tho he had a relative in the west, the date of

whose death I do not know. Mary Bowers was a half sister of my mother's, who had died less than a year before the writing. I do not know why the name of Martha Washington should have appeared. I can give you other incidents which would probably be too common to be of interest to you. From a neighbor's house four young people were taken away after reaching an age between sixteen and twenty. During the last year of Della's life, she was the third one to go, she told of twice seeing George, the brother who had died last before. The first time she was singing about her housework, when, opening the hall door to carry something upstairs, her brother appeared in the opposite parlor door. The last time she was reading aloud by lamplight to her mother, when, glancing into the next room, the long pause and her frightened face caused her mother, who was sitting behind the half-opened door to question her. Then she said she had seen George walking about in the adjoining room.

The last night of Joe's life, he was the fourth, he insisted that George sat for a while in the chair by his bedside. Mrs. Wesley Lambert, the mother, is the only one left of the family now, and she is slightly childish. But she and her sister, who occupies part of the houses, have told of many strange sounds about the house at night.

I have known of other supernatural experiences which seem not unusual enough to repeat. I think it worthy of note that the last three times that I have received a call from a doctor to go and care for a patient, I have awakened the morning of the day with the impression that I had just been standing by a sick bed. Yet the doctor always calls me after varying intervals and without any previous notice. When I called at the Dr's office before going to the last patient, I told him I was sure she would not live, because of a dream I had had. Then, too, the first night on duty I slept for a few minutes, and in my dream I saw the patient dying, just as it is needless to say, she did, five days later. Such things are interesting, to the person who experiences them. But I fear I have taken too much time.

Yours truly,

MAE ARTH.

The next letter was in reply to further inquiries about details regarding the fulfillment of the prediction of the fire. I wished to ascertain various incidents in connection with it that might suggest an unconscious fulfillment of it by Miss Arth herself, and the letter explains her attitude toward it.

B——, N. Y., July 6, 1908.

Dr. James H. Hyslop,

Dear Sir:—In reply to your letter of June twenty-fifth I can say that probably the Planchette's tale of the fire at the Cowper house was thought of many times before the fire actually occurred. We were leading a very quiet life with plenty of time for retrospection. Our conversation was frequently on topics of a like nature, tho I cannot recall any particular time I am sure that that particular writing was spoken of with the rest. But I never looked at it in the light of a prophecy, and not until Mrs. Cowper's sister humorously wrote that she thought it interesting that the one who guided Planchette in writing about the fire and the one who lighted the fire, were the same, did I ever connect the two. I saw it then only as a joke. Probably you look at it from a psychic, rather than a humorous viewpoint, but the former is a new position for me. I have not been able to see very far yet. Is it possible for forecasts like that to be real and yet so out of proportion.

Truly yours,

MAE ARTH.

EDITORIAL.

Endowment Funds.

Recent development of interest in the work of psychic research makes it necessary to recur again to the need of an endowment that the work itself may be done in a manner commensurate with that interest. As the year approaches its termination we may suggest some considerations for members prior to the opening of the coming season.

The work has grown far beyond the possibility of doing it rightly without proper assistance, and in fact will have to be abandoned in the near future unless that assistance can be secured, and this only because the material is too massive for handling in connection with the duties that fall upon an editor of our publications. The interest has grown so much the last year, thanks to the utterances of Sir Oliver Lodge, and other writers in the popular magazines, to say nothing of the Italian investigators, that demands for experiment are now becoming urgent that might have been ignored two years ago. The material requiring attention has increased in the same proportion and it will be useless soon to do anything with it unless the means are forthcoming to make this possible.

But the more immediate need is an office and the means of filing and classifying the material on hand. It is this subject and the foundations of a larger endowment that will occupy the attention of the present notice. We have already published the fact that we have now a fund of \$4,000 which is permanent and of which only the income can be used. This consists of the Life Membership fees which have been paid in the past. We repeat here this fact in order to emphasize the circumstance that an endowment fund has actually been begun and all members can feel assured that no part of this sum will be used for either investigations or publications and

that only its income will be available for such purposes. This insures the permanency of the effort to do the work. It is our policy also to seize every opportunity to add to that permanent fund. If, at the end of this year, we find that we have not funds enough to continue experiments and investigations in the same manner as last season, it is our intention to add what we have to the endowment fund and to continue publications from the receipts of membership fees. It now appears that we may possibly have funds enough to continue investigations next year, tho upon a smaller scale than the last, and hence it makes the present appeal for endowment funds more timely.

The thing to be suggested now is based upon the system of Life Memberships mentioned in the circulars of the Society. Most of the \$4,000 mentioned above was secured before the Society was organized, and now that its existence has continued for two years with material on hand for several years' publications it may seem proper to urge upon members the consideration of a policy that may easily assure it an endowment sufficient for a permanent office. That has been placed at \$25,000, whose income will suffice to assure an adequate office and means of preserving the Society's records.

The Society now has nearly eight hundred members of all ranks. The Life Associates fee is \$100. That of Life Members is \$200. That of Life Fellows is \$500. Patrons \$1,000 and Founders \$5,000. As already indicated it is the policy of the Society to fund these amounts and to use only their incomes. It will be apparent to readers that an average of \$100 from the members would insure about \$75,000 endowment which would suffice to procure an office and also an assistant for the work. An average of \$200 each would supply \$150,000, which would place psychic research upon such a basis that its larger wants would probably be readily supplied by those who would realize the importance of the work. But it ought to be easy to secure the fund necessary for an office and its equipment. We can then appeal more effectively for an adequate endowment for the work.

Members who are able can adopt two courses to aid in

this work. (1) They can consider the policy of paying *life* instead of annual fees. (2) They can interest others in the work and its needs. There should be a large increase of membership, but this should be made subservient to a permanent endowment. If the membership were large enough the annual fees for publications could be reduced, and so also could they if the endowment were adequate. We therefore hope that members will take into consideration the question of becoming life members of such rank as they feel able. They will have the satisfaction of making the Society an endowed institution and also of dismissing the duty to pay annual fees. The most important thing at present is the guarantee of such permanence as will at least enable us to continue reasonable work of some kind. The sum of \$4,000 which we now have as a permanent fund assures an income of only \$200 a year and that will not accomplish much, when we consider that it requires thousands of dollars to conduct careful experiments. But it is a guarantee against the dissolution of the Society, and it would require but slight sacrifices on the part of members to put it on a far better foundation, one that would make an appeal for an adequate endowment much more effective. We trust, therefore, that members will seriously consider the question of becoming life members as a means of establishing the Society more effectively and of enabling it to both conduct its work better and to invite the financial assistance of those who are able to endow it.

INCIDENTS.

The Society assumes no responsibility for anything published under this head and no indorsement is implied, except that it has been furnished by an apparently trustworthy contributor whose name is given unless withheld at his own request.

The following incident explains the circumstances under which it came to our attention. It is particularly interesting for its complications with automatic writing and for the fact that the dying person and the person present at his bedside at the time of the incident knew nothing about the previous arrangement which the narrative mentions.

March 15. [1908.]

Dr. J. H. Hyslop:—

After reading the closing paragraph in the article on page 118 in the February *Journal*, I was impressed to write you of a "similar case," that occurred in my family several years ago but is as fresh in my memory as ever. My uncle was a well-known merchant of Boston. His wife had the ability for automatic writing for many years. She was very secretive about it and wrote only to please her husband, who was greatly interested in the phase. The communications were generally from brothers and sisters and an elder member of the business firm. At one time there was a younger brother very ill with bronchial consumption who was living with relatives about ten minutes walk from his residence. It was arranged through the automatic communication that in case the death should occur in the night time he should be notified and awakened by raps. According to promise one morning at four o'clock my uncle and his wife were both aroused from a sound sleep by loud raps on the headboard of the bed. They arose immediately and left their house in a hurried manner and arrived in time to be with his brother as he drew his last breath.

This uncle who was called to the death bed scene was an intimate friend of Mrs. Piper.

I had several séances years ago with Mrs. Piper and at the last one I had two remarkable tests. My husband had occupied rooms at one time at the Union League Club, N. Y. Dr. P., through Mrs. Piper, said there was soon to be a death in that particular apartment. A few days later the newspapers announced the sudden death of a wealthy broker who was taken

suddenly very ill with heart trouble and was attended by Dr. Watson, who was also a resident at the club. At the same time I was notified that I was to hear very soon of the sudden death of a friend. Three days later on my return to —— I received an invitation to attend the funeral of an old friend and neighbor, who had not in any way been in my thoughts for weeks.

MARY B. LYNN [pseudonym].

The peculiar character of this incident induced me to inquire regarding details and more especially regarding the knowledge of the dying man at the time. The primary interest in the coincidence was that it was associated with automatic writing and a prearranged understanding. It was therefore necessary to inquire how much the dying man knew of the arrangement and who were present at the time. All the incidents needed to throw light upon the case came out ultimately in the correspondence. The next letter makes important features clearer.

March 19, 1908.

Dr. James H. Hyslop:—

In reply to your letter of March 17th I consent to your use in the *Journal* of the incidents if the name and locality are suppressed.

In answer to question 1st I explain that the automatic writing had been carried on for many years very privately, only in the presence of Uncle and Aunt. It was never a matter of conversation except with my uncle and self. Once or twice messages in writing were shown purporting to be from my grandmother. Their own grown up children knew nothing about the automatic writing ability of their mother. My uncle used to remark to me that he must tell them about it some time as he would not like to pass out without telling them about it. It was delayed too long, for my uncle dropped dead in the street with heart trouble when apparently well, in perfect health as far as personal appearance indicated. My aunt did not like to write, she felt always like concealing the business. It was not popular and queered people. Besides she feared my uncle would be over interested and if known, it would injure him among his business friends. When writing she would turn her face from the paper and my uncle was always the one to read the messages. The handwriting varied much. I heard her remark that some of the writing influences made her arm ache badly.

My uncle had been ill two years or more, was not confined to his room, or bed. I am sure nothing was ever said to him that

he was incurable nor any mention of death nor anything about the automatic writing. We all knew that the end was near and that sorrow and anxiety would open the communication, and seeing the wish to be notified in my uncle's thoughts brought out the promise that the raps should be heard.

Another incident in connection with this death occurred. My husband and I were living in Newport and often took the trip to Boston. We planned one evening to go the next morning on the early train. I was roused out of a sound sleep by a very realistic dream. In a vision I saw this sick uncle moving around with his old strength and happy with a joyous freedom. The time was the early morning in summer. I immediately aroused my husband and told him my dream. It was between four and five o'clock. As the train ran into the depot at Boston, my cousin met us and said Uncle W. died that morning about five o'clock. He died at my mother's home about ten minutes walk from my uncle's residence. My uncle and aunt were the only ones that knew that the raps were promised to be given.

The facts regarding the prediction of Mrs. Piper have never been recorded or previously used. The predictions were given in 1899 in the first week in June. My friend died on the 8th and was buried the 12th.

The man who died at the Union League Club, N. Y., I am not so sure about the date. I read the account in the N. Y. papers. I think the death occurred in the course of three weeks after the prophecy.

The events I have given are so many years back they may not be so valuable. I have a very good memory and hope I have succeeded in making the statements plain. I have had many remarkable tests given to me and never remember of being deceived.

Yours truly,

MARY B. LYNN.

It was necessary to make inquiries regarding the patient's knowledge of the arrangement mentioned in an earlier letter. It was apparent that raps would not be telepathic productions except that we assumed them to be hallucinatory. But if the dying person did not know of the arrangement and if the person watching him did not know it the coincidence would not appear superficially to be a case of telepathy, unless it was unusually complicated. The following letter was a response to an inquiry on that point, tho it did not wholly clear up the subject, as I did not put my question rightly. A later letter made it clear.

March 21, 1908.

Dr. J. H. Hyslop:—

In reply to your second letter I affirm that the invalid brother knew nothing of the arrangement in regard to the raps, or any communication that was received by the automatic writing. The writing always took place at my elder uncle's residence which was a ten minutes' walk from my mother's home where the invalid uncle was living. No one, except the automatic writing medium and her husband had any thought or knowledge of the possibility or probability of raps being given. All that I know about the details are that my uncle desired to be notified in this way of the approach of the passing away of the invalid, and that he told me of the raps which were given that aroused both from sleep and the death occurred a few moments after they arrived at the invalid's home.

Perhaps I could give to you sometime my first experience at a public séance, where I received a test that telepathy could not explain.

Yours truly,
MARY B. LYNN.

Further inquiry brought out in the following letter that the dying person knew nothing of the arrangement made to awaken the uncle and aunt, if he died in the night.

March 24th, 1908.

Dr. J. H. Hyslop:—

In reply to your last question in letter third, I will reply that there were just two persons present at the young man's death, who knew about the arrangements about the raps. They were the uncle and aunt who were awakened by the raps. Not until after the death occurred was there any reference made about the matter to any person.

I fear my statements could not have been very clear to bring out so many questions. I hesitated if I would write the incident to you and concluded to do so because I had noticed in some of the reports how many words it required and how much time to get a little condensed substance that would leave a strong impression of interest. Too much analysis may injure the inspirational power.

If you should decide to have the incident recorded in the *Journal*, I should be pleased to receive a copy.

Yours truly,
MARY B. LYNN.

Tho the above letter is clear as far as it goes it does not exclude the possibility that the person at the bedside of the

young man at the time the raps occurred knew of the arrangement. The following letter makes that point clear. The coincidence, therefore, was not between what was known at the young man's bedside and the home of the uncle and aunt.

April 3, 1908.

Dr. J. H. Hyslop:—

There could have been no one present at the invalid's bedside, except his sister, who had the care of her brother, and it was impossible that she could have known anything about the matter.

My Uncle and Aunt were very secretive people and they would not make the plan a subject of talk. They were in such constant communication for years that it probably did not impress them as being marvelous. I did not suppose that it would have been of so much interest to you, for I have had so many tests that were of more interest to myself, that it recalls the expression of T. B. Aldrich, in "Ghosts," "Such things have chanced to me as one, by day, would scarcely tell a friend for fear of mocking."

Yours truly,

MARY B. LYNN.

April 8, 1908.

Dr. James H. Hyslop:—

I am the only person living who knew of the incident at the time it occurred. I never knew just how many days intervened between the arrangement in regard to the raps and the death.

The automatic writing frequently occurred on Sunday and in the event of any matter of interest, in the evening. I can infer from one other incident that occurred, that it may have been a few hours, or a few days—the approach of the shadow of death is probably very apparent to those in the spirit sphere.

The other incident I refer to is this: My father was not well. He came to visit us and he lived only three weeks, not being confined to his bed or room,—and I received an automatically written message a week before the death occurred, telling us—"my father was not going to get well—that he was soon to pass away—that it was best—I must not grieve. It would be but a passing shadow."

I have also been forewarned in another death that occurred in the house of a friend, who was a medium. On this occasion, there were several months between the prophecy and the death, and the individual was not sick at the time, but able to attend business, although not in robust health.

Yours truly,

MARY B. LYNN.

The facts, then, in the case are these. A young man is near his death which is expected at any time. An arrangement is made without his knowledge or of any one about his bedside that, if he dies in the night, his uncle and aunt, living ten minutes walk distant from his house, shall be awakened by raps in order that they may be present. They are awakened at 4 A. M. and without any other intimation of the matter they are present at his last moments. The phenomena belongs, in respect of the coincidence, to those represented by apparitions of dying persons. These latter are often said to be explained by telepathy, tho there is not one iota of scientific evidence of this. All that we have a right to believe in these cases, so far as they are understood at present, is that there is some causal nexus between the death and the apparition of the dying person seen by some friend at a distance. The assumption of telepathy is based upon the possibility, not the known fact, that the dying person is thinking of his friend or trying to communicate with him. But in the case reported above the coincidence is not between what is known about the mental state of the dying person and the friends awakened to be present, but between his death and a pre-arranged fact which the dying and other persons about him did not know. It is, therefore, not an apparent case of telepathy. The fact of raps might seem to be decidedly opposed to a telepathic theory, but we may suppose them to have been mental facts and so telepathic phantasms. But even in that case they would not be presumably between the dying person and the friends. Associated with the automatic writing they suggest a source outside the living, even tho they may not prove it.

BOOK REVIEWS.

Principles of Psychic Philosophy. By CHARLES B. NEWCOMB. Lothrop, Lee, and Shepherd Co., Boston. 1908.

This little book is a series of aphorisms and not a scientific discussion of psychic research problems. Those who are seeking wise saws, or attempts to supply them, for the "new thought" movement might be interested. But scientific students of unsettled problems will not find it serviceable for their purposes.

Lectures on the Elementary Psychology of Feeling and Attention. By EDWARD BRADFORD TITCHENER, Professor of Psychology in Cornell University. The Macmillan Company, New York. 1908. Price, \$1.40.

This book, as the title indicates, was a course of lectures which were delivered at Columbia University in February of 1908. There are eight lectures in all, accompanied by copious notes. Most of Professor Titchener's work has appeared in a form better adapted to advance students. This little book is fitted for the general student and perhaps for the layman who has kept pace with the work of normal psychology. If any criticism is to be made of it here it would be for the author's failure to give the translation of the German passages he quotes. He gave the translation in the lectures and might have given the same in the text of the book and then quoted the original German in footnotes. Not all our students are familiar with the German, and a still less number of the laymen who might read the book.

It is not a book on psychology in general, but limits its work, as the title shows, to Feeling and Attention. There is great sobriety and conservatism of treatment in it, and the analytical account of the phenomena under notice is fairly exhaustive, with a style that is free from scientific technique that might injure it for general readers. For all who are interested in the later and perhaps more advanced views on the phenomena discussed the book should prove invaluable.

Neurological and Mental Diagnosis. By L. PIERCE CLARK, M. D., AND A. ROSS DIEFENDORF, M. D. The Macmillan Company, New York. 1908. Price, \$1.25.

This work is for physicians and students of abnormal psychology. It has no special interest for those interested in the supernormal, tho its phenomena will have to be taken into account ultimately in the study and explanation of all unusual experiences. But the medical side of such cases does not offer any explanation of the psychically supernormal. At the most it can only make us aware of the setting in which the supernormal may occur. As for the rest the book is a help to physicians.

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"RELIGION AND MEDICINE."

By James H. Hyslop.

This book, published recently by the leaders of the movement connected with Immanuel Church in Boston, offers a text for some discussion of problems that are on the borderland of psychic research. It is distinctly a sign of the times, and this in more than one respect. Its most evident characteristic is its relation to the "practical" spirit of the age. But it proceeds upon a definite theory of the facts and agencies which it intends to use in the pursuit of the aims instituted by a system of psychotherapeutics. This aside, however, for the moment, the important thing to remark at first is the general indications represented by the book. These are the recognition of a wide field of important phenomena of mind, long neglected by scientific and practical men alike, the tacit admission of needed reforms in religious life, and the pursuit of practical aims before the scientific aspect of the phenomena has been adequately studied. All of these are the natural outcome of the intellectual and social conditions of the age, and perhaps some of them will not be clear to the superficial reader. But one thing will be clear. This is the evidence of an organized attention to a group of phenomena that have

been too long neglected by an age that pretends to be progressive and scientific. Yet the interest in them has not been instigated by a scientific spirit, but rather the practical, and more especially the medical aspect of this interest.

The book treats of the "Subconscious Mind," "Suggestion," "Auto-suggestion," nervous diseases, hypnotic therapeutics, the therapeutic powers of faith and prayer, Christ's healing, and the outlook of the church, with a few other chapters less striking in their titles. It is the result of three men's labors, two ministers and one physician. It introduces a plan to associate psychotherapeutics and religious work, and so states the grounds on which such a plan may rest scientifically, while it cites instances that justify the plan and outlines what it evidently regards as a prospective influence on the religious life of the individual and the church. It admits that the interest in "Christian Science" was one reason for organizing its work, and that will be construed as either a weakness or a mark of strength, according to the predilections of the reader. But the frankness of this avowal should disarm criticism, as that can have no justification in any suspicion of cowardice or hypocrisy in utilizing what has to be admitted as a genuine fact in the development of "Christian Science" whatever its follies.

But it will not be necessary to further outline the contents of the book. Suffice it to say that it is in many respects an intelligent and useful presentation of facts and methods in connection with the problems of suggestive cures. Whatever criticism it must bear will relate to the larger issues of scientific and philosophic matters rather than those that are practical. The plan and the book were conceived in reference to a practical problem, tho readers will quickly remark an interest in other issues as well. For those, however, interested in intellectual problems the questions suggested by the book and the work are far larger than the practical ones, and it is these larger questions that come up here for discussion. That a wider recognition of mental therapeutics is necessary and imperative ought to have been apparent twenty-five years ago, and it only indicates the slowness and conservatism with which the subject is taken up by the world to

note that this part of the globe boasts of its enterprise and yet has been behind Europe in the adoption of suggestion as an important agent in therapeutics. Individuals have used it often and for many years, but the scientific bodies of the country have been slower than elsewhere to look at it. The reason for this need not be examined at length, but it is the product of the natural disposition of the scientific man to go more slowly than the mass of mankind, especially when the latter endeavors to press the scientific man into a work before he accepts its credentials. The scientific intellect will not be forced. It takes its time and resents hurrying. Any attempt to force it to accept the popular ideas of things only induces it to disregard the problem altogether.

If we may summarize the general tendency and spirit of this book it would be in the statement that it aims to unify and harmonize two opposite movements in human thought, materialism and spiritualism. This position is not consciously enunciated, and perhaps the authors would resent it. But we cannot evade historical conceptions and systems in estimating the meaning of the book. The associations of these two general intellectual tendencies cannot be escaped when trying to ascertain the significance of works like this, and tho it might prejudice some of the aims of the effort which it represents to thus express its meaning the lover of truth would not object to the consideration of this point of view for the sake of better understanding some underlying ideas that gave rise to the movement and will avail to direct it more or less unconsciously. No one would infer directly from the book that the issue was between these two points of view, and I do not question the propriety of thus deliberately evading the controversies of philosophy and science, at least in the present stage of the authors' work. But the issue is there and the interpretation of the movement in its scientific and intellectual significance will enable us to determine just where its strength and limitations are. The primary aim of the book is a practical one, tho the authors are frank in saying that the remoter end is the rejuvenation of the church, partly by recalling it to its primitive practical work and partly by reinstating "faith" in its religious system. But one defect the

authors do not see in this program. It is that they cannot start with the same convictions as the early church. The cures of early Christianity were based upon a belief about disease which we no longer hold. The authors themselves state that demonology was the primitive explanation of disease and that cures were effected by methods that went on that assumption. But they frankly concede that we no longer "cast out demons," but "cure nervous disorders." Now either these are the same or they are different. If they are the same why not as vigorously sustain the theoretical as the practical position of early Christianity. If they are different we have the opposition between the materialistic and the spiritualistic conception of the facts. The concession to the influence of materialism is unmistakable in the recognition of this distinction, and that issue must be fought out to obtain anything like a clear ground for any system.

In this brief characterization of the work I anticipate what may come up for more detailed examination. But I have wanted to indicate at the outset what the real issue is in the present age and that it must be fought out by the methods that are qualified to decide it and that there is no use to evade it when it confronts every step we take in the practical affairs of life. If it were once decided whether we are to assume the materialistic theory as the sound one upon which to base all speculative and practical efforts we should at least know where we were and what should be the prior considerations in the treatment of disease. No doubt the fact that mental states influence bodily function may be used to suggest scepticism regarding any dogmatic claims of materialism, but it does not determine finally the prior importance of mental phenomena in the interpretation of nature. It effects nothing more than the recognition of a causal function for consciousness, tho this function may not extend beyond a subordinate place in the series of phenomena that constitute the order of the world. It still remains to prove that the mental has the ultimate priority and importance.

The fact that we speak of nervous disorders instead of demons; that we think in terms of brain cells and functions; that we always look to physical and physiological conditions

of consciousness, both normal and abnormal, and that we have a predilection for assuming that the prius or condition of mental phenomena is a bodily organism, shows to what extent the materialistic point of view has prevailed ever since the revival of science, and if we are not going to continue the assumption of this prius we must give adequate reasons for it. If consciousness is not to be regarded as a function of the brain, but an independent phenomenon of some other associated subject or agency, we must give as good scientific reasons for it as have been accumulating in behalf of the materialistic hypothesis. We cannot assume, in the light of modern physical science and its conquests, that a soul exists. There are too many facts suggesting such dependence on the organism as will naturally divide opinion regarding any other subject of it. The burden of proof is now on the man who believes that the brain is not the subject of mental phenomena. When the early Christian believed as indisputable that man had a soul and that it survived death he had not far to go to believe that spirits could influence the lives of men for good or ill, and circumstances led them to suppose that much evil was due to their interference with the normal life of individuals. But if we give up the existence of demons and demoniac possession have we any better evidence that we have a soul? No doubt we can urge the difference between consciousness and physical phenomena as a ground for possibilities. But when we admit, on the one hand, that consciousness has its fortunes materially affected by physical conditions, and, on the other, that we know too little about its nature to insist that this distinction between mental and physical is so radical as it seems, we may well pause in our assurance that we have a soul. The issue, then, for the religious believer is clearly defined, and it is the question whether he can assume so confidently the existence of a soul upon which he is to base both his defence of religion and his theory of mental therapeutics.

I am not raising a question against the actual occurrence of mental therapeutics: for the facts remain on any theory, and I have called attention to the circumstance that consciousness may be regarded as a causal agent in a series of

phenomena without making it the initial prius of the series. It is merely a question of fact whether it shall occupy the place of a causal influence, and we do not require to decide the issue between materialism and spiritualism to determine that. But the fact that it may be a causal event, after it has once been given existence, deprives us of the right to use that causality as evidence of an independent subject, and our ignorance of its real nature opens the way to strengthen the claims of scepticism. The fact of curing disease remains on any theory, and tho we may examine the fact with a view to ascertaining whether it is testimony to some other than materialistic metaphysics, yet in these days of strict scientific methods it is largely a mere matter of opinion that cures attest a spiritual view of man. When that nature has been otherwise proved we may think the phenomena more intelligible from that point of view than the materialistic, but it will require a different type of phenomena to satisfy scientific men that consciousness is not a function of the brain.

What the authors assume in this matter is clear from the subordination of the work to religion and its advancement. They frankly avow that their primary interest is not the cure of disease, but the cure of souls. They assume the truth of Christianity as the justification of their application of it, and I am not disputing their right to do this on any evidence that appeals to their intelligence. I am only stating that they are not primarily interested in the medical, but in the religious view of man's nature and his life. They are curing diseases as a means of making converts to Christianity. They do not resort to the traditional method of convincing the intellect of its truth, but they give it a practical utility and expect the patient who has been physically benefited by it to accept its spiritual teachings. This pragmatic view of it may appeal to certain types of minds, but it will not convert the intellectual man to the truth of Christianity. He insists first upon believing it true as a condition of appreciating its utility. Curing diseases may prove the truth of a theory of causal relation between mental and physical phenomena, but it will not prove any of the specific claims made in orthodox theology: nor will it prove that man's nature is spiritual. The utmost that it

can establish is this causal nexus mentioned. No doubt many will be induced to listen to reason on other matters in the claims of religion the moment that they find a benefit flowing from accepting the scientific claims of religious men and feel the benevolent results of their humanitarian actions. But while it may start the intellect to thinking in that direction the critical mind will not accept the result as proving any but the simplest theoretical contention. The best minds will insist upon other criteria of truth than the pragmatic one. For them the truth of a doctrine precedes the right to claim utility for it. I refer, of course, to associated beliefs, and not the one that is convertible with the most direct issue in connection with the facts.

Religion does not consist in the belief that mind can influence matter, that diseases can be cured by suggestion, and hence there is no logical proof of it in such phenomena. Religion, as it is known to us historically, is a vast system of beliefs, emotional states and ceremonies centering about a few fundamental ones, more especially the existence of a divine intelligence, the personality of Christ and the immortality of the soul. No single set of facts is going to prove these doctrines, or convince any rational man of their truth. Each must stand on its own bottom, and suggestive cures, if we are once convinced of such doctrines, may tend to confirm a man's faith or belief, but they have no relevance to the primary issues in the establishment of them, whether they be objects of faith or of reason, it being a false psychology which assigns different functions to these agencies. This last aside, however, the fact that it is the philanthropic and ethical ideal of Christianity that gives the cue to the duty to medical work and not its metaphysics suffices to indicate that we should not expect, either to prove our faith by curing disease, when that faith implies assent to a philosophical system, or to assume that any belief in it is necessary for the results, and one might add also that we no more require to have a theory of the process by which mental cures are effected. The effect of them on the subjects may be to influence their beliefs in all sorts of directions, but we can hardly regard such convictions

as rational, if they are only defended by emotional reactions alone following some utilitarian benefits.

If we knew that there was a soul in man; that physiological functions were determined by it, consciously or unconsciously; that its functional action was the prius in all normal and abnormal phenomena of the mind; and that religious belief was identical with these views we might well attach evidential importance to mental therapeutics, but these are precisely the questions to be determined, to say nothing of the remoter bases on which the larger religious fabric historically depends. The materialistic position is so strongly buttressed in the general presumptions of the indestructibility of matter, the existence of a vast system of physical forces assumed to determine the conditions of consciousness, and the results of physiological investigations that the facts of suggestion, however mysterious they may appear, will not decide for any intelligent scientist the truth of any philosophical or theological dogma regarding the existence of a soul. Materialism will require an entirely different system of facts to dislodge its claims. The phenomena are there and they give our previous theories of the relation between mental and physical events a great shock, but they do not decide any question finally between materialism and spiritualism. They simply bewilder scientific intellects and will continue to bewilder them until we get some sort of articulate explanation of them other than what we have at present, and in the meantime that explanation is not necessary for the preliminary practical work which can be effected. Hence no theory of the phenomena is needed either for influencing the subject to be cured or for proving a religious system. On the side of its scientific meaning and explanation the matter is still a problem of investigation.

I shall return to this question after an examination of the fundamental contentions of the book, tho I wish to emphasize the fact that I am not disputing either the truth or the value of the therapeutic labor that the authors have undertaken. I should defend the importance of the work as strenuously as they would and do not abate one jot of interest in it when I undertake to say and to show that we are not at all assured

as yet of the scientific doctrines which are so strongly asserted in the book. Holding, as I do, that the theory of these phenomena is not necessary to either the admission of their interest or the use of them for practical purposes, so far as we know their law of occurrence, I may have complete liberty in urging the limitations of our knowledge on this perplexing subject. Whatever strictures are passed upon the authors' scientific positions will, then, not be interpreted as denying the practical importance of the work in hand or as trying to discourage it in any way.

What I wish, therefore, is to emphasize the extent of our ignorance in this whole field of psychotherapeutics and from this to urge some sort of frankness and honesty on the part of scientific men in regard to it, when, in fact, they generally appear to display a dogmatic knowledge of it by mere words whose definite meaning it would defy any intelligent person to state. The whole field of the subconscious and of suggestion is but a name for very extensive ignorance. We know a little about it, and that little is determined entirely by its relation to the normal consciousness which is the thing we know best, and it may be added that we know little enough about that! The place which the subconscious shall have in our psychological theories has still to be decided and it does not help any to throw all mysteries into it with the assumption that they are thereby explained. It only produces that state of mind regarding them which makes further explanation impossible or improbable.

The first thing to come under notice is the authors' conception of the "subconscious mind." First they more or less identify it with the phenomena of animal instinct and then refer to Von Hartmann approvingly who made about everything that men did a product of the unconscious. Then they assign the general vital functions to it. Following this the work of memory is used to define it, assuming that the things we remember can be better accounted for by "subconscious mind" than by either the conscious or brain action. It is assumed that we can understand the facts of recognition when conscious, but that, unless the "subconscious mind" be invoked to explain things that we have not recalled, we do

not understand them, but that we do understand them if we can call them phenomena of "subconscious mind." Then it is the agent in "dissociation," a charmed word which is supposed to carry with it great illumination. Then it is identified later with the "Universal Spirit." "The works of genius," say they, "bear the imprint of the Universal Spirit." This position is reinforced by quoting approvingly the view of Schopenhaur about the "Universal Unconscious Mind." This again is followed by the inclusion of the "subconscious mind" in the basis of religion and very distinctly identifies it with the Infinite Spirit. In the course of the definition and description of its function they adopt the view of Thompson Jay Hudson, that the "subconscious mind" cannot originate thought, which, if it means anything, assumes that it is not intelligent.

The reader will find all these doctrines maintained in the first chapter of the book. There is a distinct minimizing of the importance of conscious life and hence they subordinate it to the "subconscious" life. It will be found that I have not misrepresented them in this. Now the contention to be made here, in criticism of this, is that so large a view of "subconscious mind" is by no means an agreed one in the students of the subject. The physiologist and the materialist readily admits the existence of "subconscious" phenomena, but he neither admits its identity with the "Universal Mind" nor concedes that it is "mind" of any kind. The fact is that the very terms "subconscious mind" may be treated as a misnomer. Only on one assumption can it be made consistent with the religious view of man or with the philosophical and theological doctrines of the "soul." This is that "mind" shall be synonymous or convertible with consciousness. On this matter it is well to be perfectly clear, and hence I shall go, at some length, into the examination of the term's meaning in the discussions which have determined the problem for us.

In the course of history there have been several conceptions of the term "mind," but all implying that it denoted the subject of consciousness. In certain schools of thought it had a narrower meaning than in others, as they conceived it

necessary to distinguish carefully between "mind" and "soul" and "spirit." But in most philosophical schools which have determined the more or less settled conception of the term it denoted the subject of mental states and hence something distinct from the brain. In this sense it was synonymous with "soul" and "spirit" and was representative of the point of view that denied materialism in the interpretation of mental phenomena. In other words, it denoted the thing that was conscious, that had mental states and acted in volition, in contradistinction from brain which the materialist made the organ of consciousness. Now as long as consciousness was deemed the essential attribute of "mind," especially since the time of Descartes, such a thing as unconscious "mind" was an absurdity. And more particularly when psychology and philosophy maintained that the "mind" was a unit, a single thing or subject for explaining mental states as its functions. This meant that there was but one mind, not a number of them. It was readily and easily conceded that the mind might have various attributes as functional activities, such as visual, auditory, tactual sensations, or the general types of consciousness as expressed in thinking, feeling, and willing. All these were types of consciousness, this latter term being simply a generic concept for including the several activities displayed by a single mind or subject. Hence "mind" denoted a single or unitary being and consciousness implied a real or possible number of its phenomena. It matters not for our discussion whether this conception of mind be true or not, the effect of it on human thought is the same as if it were correct, and as long as we treat man as an individual, some sort of unity, the term mind must denote that. But when we choose to use the terms "subconscious mind" and to distinguish it from the "conscious mind," as the authors do, it at once introduces perfect confusion into the systems of thought which have previously dominated our scientific and common life, to say nothing of the religious world. What it seems to imply is that there are at least two minds, and perhaps half a dozen of them, connected with the same organism. How much different this can be from the ancient demonism, which the authors reject,

it is hard to see. What philosophical and practical life require, for rational beings at least, is the conviction that man is some sort of unity that enables us to appeal to his reason and to make him, in his conscious life, responsible for his actions. But to assume that there are two or more minds more or less in possession of the organism is to introduce perfect confusion into our thinking, unless we can assign distinct function to each running parallel with each other, and interfering with each other only in abnormal conditions of the organism. The facts, no doubt show this confusion and interference. But there is no attempt on the part of the materialistic theory or of dualism, which assumed the existence of both mind and matter, to trace this duality and interference of function to a single subject. The materialist frankly appealed to a very complex organism and various organic disturbances in the adjustment of function to account for the disharmony. But it only increases the confusion for thought to have the brain and the subject of normal consciousness still further distinguished from a "subconscious mind," which, so far as it is "subconscious" is not distinct from the brain, and in so far as it is regarded as "mind" is distinguished from the subject of normal consciousness as generally conceived.

The fact which gave rise to this usage was the retention of the term "mind" by the "empirical" school of psychology to denote *consciousness*, after it had dropped its metaphysical import. They accepted the materialistic view of the relation between consciousness and the organism, which denied the existence of mind, and yet continued to use the term to denote the stream of consciousness. The metaphysical import of the term indicated that "mind" was the subject of mental states, not a name for the states themselves. But the empiricist felt that he could not refuse to use the term at all, and hence compromised with usage by changing its meaning. Instead of acting as men have done toward what is denoted by the word "ghost," namely, retain its definition and deny the fact, they preferred to deny the fact and change the definition, so as to throw dust in the eyes of the general public. They may not have consciously intended thus to throw dust, but

the temper of the religious mind was such on these problems of physiology and psychology that it was not safe to awaken discussion of the philosophical issue. In so far as the term "subconscious mind" denotes only a group of activities not discoverable as a part of the conscious activities there can be no criticism of its usage. But as long as it is chosen to denominate a group of phenomena and does not escape the older philosophical import of the term "mind," it is certain to produce confusion in all issues that make clear thinking a duty and a necessity. The older conception was perfectly compatible with the supposition of any number of conscious and unconscious actions. It denoted a subject with already admitted variety of attributes or functions, and there was nothing to prevent adding more. True it supposed that conscious actions exhausted the powers of the soul, but it did no violence to the idea of man's unity of nature to admit the existence of unconscious functions as well as the conscious, if the facts made it necessary. But to assume a term that implied the existence of another, perhaps many minds, in the same organism was only to put into philosophy the idea of complexity, like the physical organism, where before it had assumed simplicity and unity for "mind" while conceding complexity for the body. This may be the true view. I am not here implying that we *must* suppose the mind to be one and simple. There may be any number of subjects or "minds" in possession of the organism. But if we are going to assume this conception we must be prepared to accept the philosophical consequences, which are the utter annihilation of the religious system which the authors defend. Two minds or any number of them with wholly different functions in the same organism might not be so bad, but the assumption of the same functions and yet with conflicting interests is only to make science and reason nonsense as long as the "subconscious mind" is the one to which all deference has to be paid. The whole process of the author's work, as discussed here, implies an appeal to the conscious mind to determine the nature and functions of the "unconscious mind." The former is the prior authority and is the one which rational people use and depend upon for the regulation of their lives. To

bring in the "subconscious mind" as lying in the background and as the one which presides over the more fundamental functions of our being, and yet to claim that it does not think (!), is to come back to the position of materialism without calling it by that name.

Another stricture to be placed upon the authors' conception of the "subconscious mind" is the breadth of scope given to its functions. With the psychiatrist generally it is the name for a number of disorganized functions and very few would in any way associate the vital functions with those which explain genius! Yet this is what these authors do. Moreover, they go farther and identify "subconscious mind" with the Absolute, or Universal Spirit, or God. To the scientifically inclined man nothing is clearer than the duty of distinguishing explanatory agencies where the phenomena are so distinct. There is no reason whatever for supposing that the regulation of the action of the heart or digestion is in any way identified with the processes determining genius or the action of Providence in the cosmos. They may ultimately be traced to the same basis at the foundation of things. But science is not helped by trying to conceive genius and healthy digestion as identical or due to identical causes. One involuntarily thinks of Carlyle in this connection. The authors have adopted Mr. Myers' ideas here and I by no means accept his theory of the subliminal. I do not deny it and neither do I accept it, and it is well to add that the doctrine has not met with any acceptance in the scientific world. It is possible that genius is a subliminal phenomenon, but if so we can hardly refuse it the attribute of thinking! But there is no adequate evidence that Mr. Myers' view of it is correct. What the future may show remains to be seen. But granting that it does prove that genius is a subconscious phenomenon, it is certain that we can hardly identify its functions with those that regulate circulation and digestion. Much less does it seem intelligible to identify it with God, especially if we are not to admit that it thinks, as the authors' conception of God and that of all religious minds is that God is a thinking subject.

Still further it should be remarked that the "subconscious

mind" is a name for our ignorance, not for knowledge. In one unwary moment the authors admit this. The "*Vis Medicatrix*" of nature, which they say is "subconscious mind," they say does not originate thought and distinctly state that it is a name for our ignorance. If they had clung to that conception of it they would have been saved many a pitfall. But they think and speak of it as if we knew all about it, as if there were no better known agency in determining mental and physical phenomena. But the fact is that it is an almost wholly unknown field, unknown in any sense that its agency is a familiar and explicable one. The best known part of our life is the conscious mind. Its phenomena are directly present to introspection. We understand their connections and laws, but the subconscious is still an enigma. We have not yet investigated its nature and relations to the organism with anything like the care that psychology has for ages given to normal consciousness. We are just beginning to recognize that such a thing exists, but what it is and what its relation to normal consciousness is we have hardly the remotest knowledge.

Normal consciousness is to us the standard of the known and it must be the measure of all phenomena presented to it for intelligent reflection and explanation. Facts become intelligible in production to their resemblance to those which are intelligible to us. We understand in some sense the movements of the arm in response to the will. There are no doubt things even here that are mysterious enough to us. How a thought issued as a fiat should move the muscles we may not know, but we are so accustomed to the causal relation between will and healthy physical organism that we do not find it necessary to take any account of this mystery, and in fact would not be aware of it but for such phenomena as paralysis. We are familiar, however, with the connection between the will and certain definite bodily actions. But it does not strike our minds as natural to find the organism perfectly helpless to remedy some functional disorder until some one comes along and rubs our nose and eyes a little and simply says that we are well and we are well. If the "subconscious mind" can so easily cure us why does it wait for the

nose rubbing and "suggestion?" Is it because the "subconscious mind" does not think? If it does not think, how can "suggestion" effect anything? But why or how does it think when "suggestion" effects its cure? In fact, it is the apparent absurdity of supposing a causal relation between "suggestion" and the cure that makes many minds sceptical of the fact. There seems to be no rational connection as we normally know causes. Why, for instance, cannot the conscious mind, with its rational agencies, effect the same result? Why is the "subconscious mind" so unable to act until the conscious mind of another or of the same person gives it the hint? I do not pretend to answer these questions, nor do I imply that we must have an answer as yet. But I insist that they indicate a problem which we have yet to solve and that we do not know the "subconscious mind" until these questions are answered.

Starting with the idea that it is the conscious mind that we know best and that affords the standard of explanation for us it ought to be clear that the "subconscious" is only a name for facts which cannot be explained in the normal way. They are simply placed outside the explicable. They are not classified under any known principle, but put outside the known. This is not to explain them, but to confess that they are not explicable by the known causes. The conception is a negative, not a positive one. We should unhesitatingly assign the phenomena to cerebral action were it not that so many of them show such decided resemblances to intelligent actions, and the usual standards of science had made neural phenomena mechanical and unintelligent. Whether men were right in so restricting physiological phenomena makes no difference at present. What we know is that phenomena of the nervous system as known to physiology show no superficial traces of being intelligently directed. They seem to follow mechanical laws, and to represent nothing except what we may observe in any machine. But many subconscious phenomena show decided resemblances to the phenomena of consciousness and on that ground suggest a connection with mind rather than with the brain, except as we assume that all types of "mental" phenomena are phenomena of brain. The

observer thought that they were equally excluded from the ordinary functions of the brain and those known as conscious actions. Hence the term "subconscious," "subliminal," or unconscious mental functions. It seemed that the phenomena had a closer relation to those of consciousness than to those of the brain that were evidently mechanical. But not being phenomena which the normal consciousness could introspect it was necessary to exclude them from that class, and a cause between brain and mind had to be invented. But it was supposed that the facts were explained by thus choosing a term which admitted the conception of "mind" into the problem while it carefully excluded that feature of mind which made it intelligible, namely, consciousness. The terms thus seemed to get all the advantage of association with two mutually opposed principles of explanation, mind and matter. It satisfied the materialist by admitting that normal consciousness had nothing to do with the phenomena and it satisfied the spiritualist by incorporating the idea of the "mind" into the case. What one term of the conception denied the other affirmed, and both parties were complacent!

For instance, in hypnosis the actions of the subject both in appreciating the "suggestions" of the operator and performing intelligent actions in response showed very different phenomena from the ordinary machine. There was evident, or is always evident, the interpretation of the operator's statements just as the normal consciousness might do, and one can hardly refuse the process the characteristic of intelligence quite like the normal consciousness. On the other hand, the normal consciousness or "conscious mind" has no recollection of the facts. It seems as oblivious and ignorant of the "suggestions" as another person or as it is of the normal neural functions. We know nothing of the processes connected with digestion and circulation and we know no more of the processes that go in in connection with "suggestion." So the phenomena called those of the "subconscious mind" had to be excluded from those of consciousness precisely as are cerebral and neural actions. But they show such characteristics of intelligence that they can hardly be classed with

the mechanical actions of the organism, and hence the perplexing nature of the interpretation which cannot invoke either type of causality with which we are familiar. The consequence is that we are ignorant of their nature in so far as they cannot be reduced to either one of the classes which are most intelligible to us. In so far as they do not reduce to those of consciousness they are foreign and inexplicable, and only in so far as they simulate the conscious can they be regarded as understood. But the authors assert that the "subconscious mind" cannot originate thought and in so far as thinking is excluded from them they become unknown or must be put with the mechanical phenomena of the organism. But neither alternative satisfies the man who wants a complete explanation of the facts, and we shall never be satisfied until the phenomena can be fully assimilated and made intelligible in terms of the known facts of consciousness. We may have to resort to refinement to accomplish this task, but in some of the functions of consciousness we must find the analogy which shall make the phenomena now classed as "subconsciousness" intelligible.

In the practice of orthodox medicine, which is based upon the investigations of chemistry and physiology it is quite natural for us to understand, or think that we understand, the action of medicine. The physiological functions of the body are supposedly conducted by chemical laws and actions, with which we are perfectly familiar in the inorganic world. Hence to give a medicine is supposedly to put some new chemical agent in the bodily laboratory to carry on its counter action against some foreign poison that has been accidentally admitted. All this system of chemical medication has been worked out for centuries, in fact, ever since Hippocrates, and is so compact and reasonable when we once accept the physical basis of life that it is a natural shock to be told or shown that "suggestion" will do what no chemical agent will do. A man comes along who puts a patient asleep, or even without this, and simply says to him that he will be well in a few days and when the few days have passed he has no more of his malady. At first we are not accustomed to such miracles and as they conflict with our orthodox way of effect-

ing cures we deny the facts, until they become so numerous and unescapable that we admit them, but refuse to employ such means because we cannot make them articulate with our materialistic theories of physics and chemistry. That failure to articulate them with what we have been accustomed to suppose as rational is the indication of the extent to which the causes of the phenomena are unknown. We have not found that diseases generally will respond to oral commands or wishes as we please, and why they should do it in any particular class under such conditions as are implied or expressed by "suggestion" is a mystery. The distinction between organic and functional troubles serves a very convenient purpose for limiting the powers of "suggestion," but it does not make the explanation of mental therapeutics any clearer for those who are not familiar with the facts. The peculiar limitations under which "suggestion," normal or hypnotic, or faith, as it may be called, is supposed to act remains inexplicable, if we are to assume that the "suggestion" has anything rational to do with the effect. Why a command, a wish, or a "suggestion" will not act of itself, why the subject cannot produce the desired effect without external aid in most cases; why such apparently absurd hocus-pocus has to be gone through, as it appears to the orthodox physiological point of view, is not intelligible to most of us, even when we have admitted the facts and have become perfectly familiar with them. That either a word from the operator or a state of mind on the part of the patient should effect all that a dose of strong medicine accomplishes, or even much more when the latter fails, and especially that it should require some appearance of magic to effect it, is the standing mystery of psychotherapeutics, and it does not help the scientific view of it to go about proclaiming either the fact with great gusto or some verbal theory of the "subconscious mind" and "suggestion" as an open sesame of the mystery. We might as well admit first as last that we do not yet understand the facts. Of course much of the pretended knowledge in the case is a concession to the public which wants some positive attempt at explanation and not a confession of ignorance, and if any phrase can be invented to stave off the proposal of worse

ideas it seems to most people quite justifiable. Vast multitudes of mankind are satisfied with a word, and especially if it consists with respectability. If we can conceal our ignorance by a phrase which pleases others and makes them think the phenomena are explained we seem to have been very scientific, and the world goes on rejoicing. The facts are, however, that the terms which we use to explain these anomalous phenomena merely classify them as outside the province of the known. They simply indicate that they are *not* the same as conscious facts and their associated causal agencies. It remains to characterize them more positively and affirmatively, and that can be done only in proportion to the discovery of connections and resemblances to normal phenomena. Very little progress has yet been made in this important task.

The same remarks can be applied to the idea of "suggestion." It is not a name for any knowledge of the process, but of our ignorance of what it really is. It denotes one thing that we know and that is the mere fact that some statement has been made to the patient that he will get well. Why this statement or hint should have any causal influence is a mystery. In fact it seems so absurd that only the most decisive facts can make us believe that it has any connection with the result. The term was adopted by a later school to get rid of the theory of Mesmer. It was due to the experiments and views of Braid that the term obtained recognition. Mesmer had claimed that some fluid passed from the operator to the patient and was the agent effecting the cure or producing the phenomena observed. There was nothing in our knowledge of any such fluid that could lead us to expect any such results from its known properties. In fact, we did not know that any such fluid existed, unless the phenomena themselves attested it, and science has never been able to regard them as affording the slightest evidence of such an agent. The experiments of Braid showed that whenever the patient was conscious of the presence of the operator the effect took place and when the operator was absent the effect did not take place. Hence it was apparent that the subject or patient was the primary factor in the result, and the "sugges-

tion" was only the instigating influence. It was a convenient term to denote that it was the idea in the subject's mind that was most closely connected with the effect and that the operator was a mere suggestor of it. "Suggestion" thus did not name the cause, but it only implied a denial of an assumed cause. It was a useful term to supplant the ideas of "magnetism" and "electricity," which played so prominent a roll in the speculations of many biologists in the last century. "Animal spirits," "magnetic fluid," and similar metaphysical doctrines had such an influence at one time that they even infected the language of Hume, the sceptic, and Humboldt, the scientist, the latter in a work of which he was later ashamed. Hence "suggestion" came in to eliminate the peculiar theories of the fluidic school and it accomplished nothing more. It does not name the cause of the phenomena. If it did we should find it operative where it is not. In fact, it is precisely the apparent absurdity of attaching any importance to it as a causal agent that keeps many a scientific man from giving attention to the claims of the psychologist. It looks too much like magic to believe that there is anything in it except a means for hiding from us some very simple physical cause. We have not been accustomed to recognizing any causal efficiency in the command of one person to another except with the co-operation of the will of the person commanded. Then the will of the person commanded is the primary causal agency in the case and we use the command or wish only to explain the occasion for the act and to make intelligible the volition at that particular time. But to say to an ill person that he will be well; that he shall stand on his head and feel no discomfort; that he sees a menagerie, and he does all these things without resistance or sense of humor, and to think that the cause of it is "suggestion" is to ask us to believe that a word will do what we know in most situations of life it does not do. Nor does it help us much to admit that it is not the "suggestion" and to affirm that the real cause is the idea of the subject so "suggested;" for we have no more been accustomed to find such causal influence in ideas than we have in "suggestions." In certain situations ideas are the necessary antecedents of certain voluntary acts,

but they are not supposed to produce their effects mechanically and in response automatically to "suggestion." Ideas are usually helpless, and why they should work miracles under hypnosis, especially when we are not aware that any ideas are present, or in any other condition not resembling that in which their action seems rational, is the standing mystery. They do. That is all we know, and we are as far as ever from understanding them. Talking about the "subconscious mind" does not illuminate the matter, and we shall never get light upon it until a systematic investigation of the phenomena is made as the centuries have devoted to other problems. It is a long way from Hippocrates to Galen, and also a long way from Galen to modern scientific medicine, and it may be as long a way from the first discovery of "suggestion" to the understanding of it.

Now the authors of the book under review connect "suggestion" and the "subconscious mind" together and make them more or less indispensable to each other. As remarked also, they hold that the "subconscious mind" does not originate thought. If the term itself be accepted in its etymological meaning it would not denote the subject of consciousness and of thought. No doubt it so appeared to the first student of the phenomena, and many of them show such apparent absence of rationality that it is no wonder that "suggestion" and "subconscious mind" were separated from all the functions of the normal mind as they are usually known. But further investigation shows that we need not eliminate anything but memory in determining the nature of the subliminal actions of the mind. Amnesia was the test of the existence of the "subconscious." That is, the fact that normal consciousness had no memory, usually, of what went on in the subconscious was taken as evidence of some process that was not accessible to its introspection, and as the phenomena were so closely affiliated with the mental functions that were consciously exercised was taken as the ground for denominating the subconscious as mental rather than physical. But a natural tendency arose to exclude all the functions manifested in normal consciousness because memory did not act in it when the normal was resumed after the subconscious state.

That is, while amnesia was taken as evidence of the subliminal act and as it implied a cleavage between the two streams of activity, it was also construed as evidence that none of the other mental functions could be exercised without memory. But this was precisely the error which later inquiries has dispelled. We have found that all the functions of normal consciousness, except memory, that is, normal and supraliminal memory, may be active in "subconscious mind," and it is in fact this circumstance that justified us in considering subconscious action as mental rather than cerebral or physical, except in so far as we wished to consider both as physical. But the distinction between them in certain respects is as great when we regard them as conscious and subconscious, whether they are both mental or both physical, as when we regard one as physical and the other mental. It is only the traditional philosophical dualism that makes us think that the distinction between mental and physical is radical. But without entering into this controversy it was clear that subconscious mental phenomena had more resemblance to conscious mental acts than they had to mechanical and physical acts, and so came to be regarded as of the same nature as the conscious minus nothing but the normal memory of them.

It was precisely this fact that tended to make subconscious mental phenomena intelligible, and this implied that some sort of thought was associated with them. But the authors do not allow the "subconscious mind" to think, and this is only to render them unintelligible altogether or to make them such only in terms of materialism, and with this as the same result for normal consciousness, the doctrine of materialism, which their religious view will not permit, seems established.

The authors probably stated that the "subconscious mind" could not originate thought when they were thinking of its distinction from the normal consciousness and of its supposed relation to the vital functions. They seemed not to have thought what this meant when they identified the "subconscious mind" with the Universal Spirit. If these are identical and if the "subconscious mind" does not think, we have a curious identification of theism with materialism!

But there is a still greater difficulty with their identification of the two. If the Universal Spirit or God is to be brought into this issue at all we shall be confronted with the accepted assignment of great power to him while we here limit the influence of "suggestion" and the "subconscious mind" to the functional diseases and exclude it from the organic! The movement which the authors represent will not take organic cases for cure and frankly recognize that the "subconscious mind" cannot cure them. This is limiting Providence with a vengeance. We might very well limit the power of the individual human subject in its subconscious powers, especially if we treated the subconscious functions as mental, because there is presumably some limitation of the influence of mind on matter. But to make it impossible for the Absolute to cure organic diseases tho it could create organic bodies, and yet to give it power to cure functional diseases with such wonderful success is an anomaly in science and religion alike. The Absolute ought to have as much power over organic as functional troubles. We may well imagine the finite, perhaps by virtue of that characteristic, to be limited in this respect, and for the reason just mentioned. But the Universal Spirit at the basis of all phenomena ought to have no such limitations, and it hardly comports with the character of it to exclude the organic and more difficult diseases from its charity and care to take up those which are the less difficult of treatment.

Another important stricture on the authors' position should be noticed. In showing the place and influence of "subconscious mind" on religious beliefs they subordinate the conscious mind to the subconscious. In defining the functions of the "subconscious mind" they refer to certain experiences in life and take up the subject of human love, almost adopting the sentiment of Schopenhahr regarding it. They agree that it is wholly an unconscious affair, a product of the "subconscious mind," and add that "it is this which gives love its infinite quality, which makes it blind to the ordinary considerations of reason and conscience." Then later they say, "there is reason to believe that it is purer, more sensitive to good and evil, than our conscious mind." In the

discussion of its relation to religion they indicate that religion is an affair of the "subconscious mind," and make reason and normal consciousness inferior guides in this respect.

This is a curious position. The whole work is an appeal to reason and the ideas of the normal consciousness, while the impression made by such passages as I have quoted is that the "subconscious mind" is the determiner of the true and the good, and yet it cannot reason or think. The "subconscious mind" was not known until recent years, and it has to be known and examined by the conscious mind and its nature so determined, and yet the conscious mind has to subordinate its claims to power and legitimacy to this new discovery! What more could materialism demand than all these limitations placed on the subconscious and subordination of the conscious to it? Are we to reverse the procedure of science in such matters and make intelligence explicable in terms of the unconscious. Hitherto we have assumed that consciousness was the standard or supplied it for the understanding of all that comes within its compass. But here we are practically asked to make conscious phenomena intelligible in terms of the unconscious, a position identical with materialism, and yet we are asked to accept a spiritualistic interpretation of the world.

It may be well to call attention to functions in the system that betray great strength and offer to the conscious life and mind the problem of overcoming them. But it is another thing either to assert or imply that the subconscious is better than the conscious: for there is nothing more certain than the fact that we are compelled to follow the authority of consciousness, normal mental states, in the regulation of our lives. This has been clear to the reflective thinker ever since Plato gave us his beautiful illustration of the chariot and the two steeds led by reason. Your unconscious or subconscious passions, desire and impulse, were the steeds and they could only wreck the chariot unless directed wisely by reason. To follow every impulse or incentive furnished by the "subconscious mind" would only lead to confusion, and it is our conscious experience, with the rational system of thought and maxims which it furnishes, that can be safely accepted as the

superior guide. This is tacitly conceded by the authors in their effort to appeal to this conscious mind as the arbiter of truth in all these matters.

The thing for a philosophic thinker to do is to ascertain whether the conscious and "subconscious minds" are not one and the same thing functioning under different conditions and forms. Or still better stated, have we not but *one mind*, whether we regard this as simple or complex, whether a single indivisible reality or a complex organism of adjusted centers of action, and so use the terms conscious and subconscious merely as terms which distinguish different groups of functions of the same subject. We may thus assign one of them the priority of value and authority, and that one will be the group which represents the true adjustment to the conditions of life and development. Conscious mind, to use the authors' phrase, is the group that represents the normal adjustment and has always been the court of decision in matters rational and ethical. The distinction between this group and the subconscious group is merely the distinction between that in which normal memory acts and that in which it does not. No doubt a group of facts goes with the action of normal memory, but apparently to all later investigations the subliminal processes represent the capacity of receiving sensory impressions and of assimilating and interpreting them, so that we do not require two "minds" in the metaphysical sense of that term. One with any number of functional activities, whether within the reach of introspection and memory or not, suffices to satisfy theoretical and practical problems, and it is only a question which group of them is to have the autonomy and rights of legitimacy in the regulation of conviction and conduct.

I shall not undertake any elaborate criticism of the authors' attitude on the relation between "faith" and "reason." That belongs more especially to the problems of philosophy and theology. But I cannot refrain from a few animadversions intended to reconcile that long standing controversy. The authors admit the rights of both "faith" and reason, but it is with a tendency to exalt "faith" into the primary position. I am not going to question this in one

sense of the term. But the thing for all modern thinkers to recognize is the exceedingly equivocal meaning of that term, a feature which may also be assigned to the conception of reason as well. But history has made the term "faith" to do duty for so many things that I think it should not be admitted into the settlement of a controversial question. The decided merit of the authors is their frank recognition of this equivocation. No one could ask for more openness and concessive spirit than is exhibited by them. They know and admit that much of the trouble between sceptic and believer grows out of this misunderstanding, and if I may seem to criticize in taking exceptions to some of their statements it will not be to encourage controversy in behalf of the superior claims of "reason," but to also make an effort to bring the two conceptions into harmony, which is also the endeavor of the authors under notice.

Now the authors rightly maintain that it is "faith" that lies at the basis of many scientists' speculations and hopes. "Faith," too, may describe the mental state which accepts the fundamental assumptions on which scientific investigations and explanations proceed. For instance, physics and chemistry accept without proof that phenomena have causes, as a condition of making inquiries into facts of any kind. Scientific men, as the authors rightly say, assume without proving it that nature is intelligible and proceed on this to ascertain the laws of its action. But with all the truth of this it should be remarked that this "faith" is wholly distinct from the "faith" which has characterized systems of religion. I do not mean by insisting on this distinction that the mental process is different in each case, but that the contents or objects of it are quite distinct, and in addition to this there is the difference of mental attitude of the believer in the matter. The scientific mind is always ready to admit that his conclusions in science are provisional and dependent on the validity of his original assumption. If any one can question this or show that the assumption believed is not correct he will alter his attitude toward his scientific doctrines. He does not assume or assert his belief as one to be indisputable and above all he does not regard the process as in opposition

to "reason." He never gives "faith" the priority of value and authority to "reason" or methods of giving some sort of proof or certitude to the object of "faith."

Now "faith" is a term which denotes two general conceptions, one intellectual and the other emotional and volitional. The intellectual import of the term is *assent to propositions*. The religious or moral import of it is a *quality of will or attitude toward a person or a principle*. The distinction between these is radical. The former concerns the truth or matters of fact; the latter concerns a policy of conduct, either in carrying out a principle or in following a person. In antiquity "faith" was fidelity of will to a person or a contract, and tho it involved or implied assent to certain facts, it did not regard this assent as a part of the fidelity as an act of devotion or will. It did not require of a man that he approve of a truth, but that he obey the injunctions of the person he trusted, or keep his promise whether he believed it right or wrong. That is, to antiquity "faith" was fidelity, not belief, tho it usually went with the latter. But in the exigencies of the debate between Greek philosophy and Christianity "faith" finally came to denote a form of assent to dogmatic propositions, which had not been originated by this process at all, but by a vast speculative philosophy and so should have been decided at the court of reason, not of blind acceptance without proof. Between this conception of fidelity to a person or a principle and intellectual assent to propositions the whole controversy between science and religion has been waged, and certain interests availed to encourage the position that one of them was the superior authority. The religious mind wanted to subordinate "faith" to "reason" in maintaining the integrity of the theological system: the scientist insisted that "reason" was the proper authority and so desired the substitution of scientific truth for religious dogma.

Now there is no opposition between this idea of fidelity and assent. They are simply different things, which should articulate, and always would do so but for the antagonistic interest attaching to the difference between the scientific mind and the religious mind that will not revise the past. This view is perhaps what is meant by the authors' attempt to

reconcile "faith" and "reason," tho there is a latent sympathy with the view that "faith" is the only way to vindicate the religious system. But I am going to urge that it shows a tendency to conceive the terms "faith" and "reason" as opposed to each other to compare more or less invidiously their functions even in scientific questions.

Now if we can once for all realize that "faith" and "reason," as intellectual functions, do not differ in kind, but only in the degree of tenacity or certitude with which propositions are held, we shall be in a clear way to their reconciliation. But to distinguish between them by the doctrines which are to be asserted is to invite defeat on the part of "faith" or insoluble controversy on the part of both. For the defender of "faith" will always find himself appealing to "reason" to protect a "faith" which is asserted to be the basis of "reason" itself! If, however, we assign to "faith" the function of assent which accepts a proposition until it proves itself false, and to "reason" the function of certifying it beyond a doubt we shall have two mental attitudes which are separated only by degrees of certitude in conviction. "Faith" as the lowest degree of conviction, extending, perhaps, to some of the probabilities of an inductive belief, will mean that the conclusions or beliefs so adopted are open to revision at any time by processes that may increase our certitude, but will not antagonize the validity of this kind of "faith." Of course, there may be a dispute about the degree of certitude that we have in any special case, but this does not interfere with the fact that the two methods, inductive and deductive, if we may call them such, preside over the determination of human convictions. I do not like the embodiment of this distinction in the terms inductive and deductive, as their traditional significance associates them too much with merely formal processes of logic. Hence I would prefer the ideas of hypothesis and verification, or conjecture and proof, as more properly representing the distinction between "faith" and "reason" in their legitimate relations to each other. "Faith" in scientific questions is nothing more than acceptance of some hypothesis or assumption, either as actually undisturbed by men or as the best view that the meager evidence will afford.

Then "reason," which is nothing more than critical observation, analysis, and verification, will determine whether our conjecture or assumption is to be held with that assurance which is meant by certitude. The only opposition between them, if opposition it be rather than a difference, is that between varying degrees of certitude which they give, and the normal mind must always try to gain the assurance which "faith" does not give. This does not mean that the truth will be different in each case, but that it is revisable by one and that "faith" can never give us the credentials that "reason" seeks, and much less can it ever displace "reason" if we are going to submit the claims of "faith" at all to a court of "reason," and the submission of this claim is implication of the attempt to adjust them at all, because any effort to decide the priority of importance and value for "faith" by asking "reason" to surrender is an assumption that "reason" can decide their relative place and value. And this simply for the fact that the establishment of certitude is the function of "reason" and the attempt to certify the claims of "faith" is an admission of the jurisdiction of "reason."

Now I have done with criticism. For the rest of the book I have only praise. What I appreciate most highly is the general tenor of the volume. It is the work of minds intent on recognizing frankly the rights of science while they feel and avow a sympathy with religion. It is not the place of this *Journal* either to criticize or defend religion of any kind, as such, but to study facts and to examine theories. Religious beliefs are one of the world's facts and they have shown that kind of tenacity, and especially that kind of pragmatic value, which entitles them to fair consideration at the hands of all intelligent men, and it is not any disposition to set them aside in behalf of scientific beliefs alone that has prompted animadversions here upon the authors' views, but only a desire to get consistent foundations for views that they may not be contestable. What I feel is that the authors have menaced the value of their work by the untenability of some of their fundamental conceptions, tho having some important truths associated with them in spite of their untenable character in the light of science. It would have been better, in the opinion of the present writer, to have kept free from the-

ories of the process by which the practical work of the movement was to be effected. There can be no criticism of the general spirit or intentions of either the book or the plans which it defends in general. The courage of the movers and the frank avowal that the church must take up the primitive social and healing work of Christianity, if it is to be a factor in modern life, are beyond praise. That such a movement should be organized and sustain as much scientific character as it does is the wonder of the day to the sceptic who has been accustomed to think that the church has no life in it. Besides there are many wholesome truths told to the dogmatic sceptic, and every feature of the plan, so far as it is a practical effort to apply recognized methods to the cure of nervous disorders, is to be highly commended and not discouraged. It is the shame of science, and especially medicine, which likes to deceive the public with its philanthropic aims while it makes money out of the unfortunate, that measures have not been adopted on a large scale to deal with psychasthenic patients on some such scale as is suggested by the clinic of Liebeault and Bernheim. Worse than all is the indifference to the proper scientific investigation of the facts which suggest so large a possibility. If I should criticize the authors in this respect it would not be for failure to realize the value of such work, but for the assumption of more knowledge about it than we actually possess. I think the above pages make this clear. But if science will not take up the subject for adequate investigation but simply goes on in its complacent dogmatism and blind reliance on drugs, when the clearest evidence of its own practice has always been, in certain types of cases, the confidence of patients, the only thing to do is for religion to rebuke it by practice, which in this practical age is the pragmatic way of proving a truth. In the end science may be induced to take up the problem and learn enough about "subconscious mind" and "suggestion" to make them as much a part of therapeutics as are pills and drugs. The authors are certainly the pioneers in this work in this country. Others may have used it, but none have tried to make it a scientific work while they apply the maxims of philanthropy. They may live to see their church reviving the dying embers of its power.

EXPERIMENTS WITH THE OUIJA AND OTHER PHENOMENA.

[The following record comes from private parties who ask that their names be withheld. It will be seen that they represent another illustration of phenomena plentiful enough, if the scientific man will only control his disposition to ridicule them and frankly recognize that they have some value for psychology far beyond what has been common. It matters not what the explanation may be, tho it is apparent on the surface of the record what the superficial view of them is.

The lady reporting the record is a member of the Society and has kept a fair report of what occurred, tho it may not satisfy the more rigid demands of the sceptic who desires to know every detail. But when we are supplying illustrations of quantity rather than scientific quality it suffices to remark that, after so much supernormal has been proved and accepted, there is no difficulty in regarding the incidents as very serviceable in the solution of the problem before us.

It will be noted, however, that there is some very good evidence of the supernormal. The first incident is clearly as good as many a one with satisfactory credentials. Taken by itself it might not satisfy the sceptic who would not accept it against the present negative verdict, but it has all the characteristics of the admittedly supernormal. This is probably the judgment that can be passed on a number of the other incidents in the Ouija record. But whatever opinion be entertained regarding the incidents, the reader may rest assured that they come from sources against which we cannot propose the ordinary suspicions. The record explains the motive and the result, and tho there may be perplexities on any explanation of them, they ought to have some recognition in the mass of phenomena that will some day have an important conclusion.

One of the most important episodes in the detailed record

is that which reproduces phenomena very much like the case of Dr. J. F. Babcock, published in the *Journal* of last year (Vol. I, p. 382). This is one of the reasons for giving it present notice. It matters not what explanation we give the phenomena, they are there and certainly simulate what is known in spiritualistic parlance as "evil or deceiving spirits." The need of proving their identity and the failure or refusal to do so is an incentive to cautiousness and scepticism, not because any such view is any more impossible than another, but because it is at variance with the usual phenomena we find. But whether at variance or not we have quite as perplexing a phenomenon to deal with on the theory of secondary personality, as it involves a repetition of such things as the case of Dr. Prince supplies, only in a more interesting form, as the normal consciousness is awake and alert to the whole situation, in fact, is a spectator of it.

I have altered all the surnames and some of the Christian names in the record. I have also altered the place of residence of one party involved, and have omitted some matter that might reveal identity and still more that is too personal and intimate to receive publication.—Editor.]

Introduction.

March 29, 1907.

Prof. J. H. Hystop.

My dear sir:—The following incident will perhaps interest you: After reading your book, "Science and a Future Life," we procured a Ouija board and proceeded to test it. To our surprise and joy we were able to communicate with our friends and all went well until the time came when we were deceived by some spirits bent on mischief, who succeeded in misleading us by answering in place of our dear ones. One of these finally confessed, telling us, also, when she first came; and then she left us in peace. But the other persisted in annoying us, so we gave up using the Ouija board.

Now comes the incident: Among the dear friends called up by us was a gentleman to whom my sister was to have been married many years ago and whose death came most unexpectedly. After his death, the picture of a young lady was found in his trunk and it was not my sister's.

One day, recently, since we have stopped using the board, she thought of this picture and, as she still loves him dearly, it trou-

bled her very much. She would often say, "I wonder did he care for anyone else? Did he love the original of this picture?"

My niece, who lives some fifty miles from here, had also procured a Ouija board. She knew very little of my sister's love affair, as she was but a child when he died—nor did she know of my sister's present state of mind, as we had not seen her for some time. She received a message from her sister in the next world and in it were these words: "Tell J—— that M—— awaits a call from her for *he loved her only*. Inform her positively."

This we received from my niece by letter, which was a direct answer to my sister's thoughts.

M. L.

[Inquiry regarding this last incident brought out the following facts. It was the sister of this niece who had purported to communicate in the earlier incidents mentioned in this letter. This was, according to the reply of Miss L—— to my inquiries, on the day before Thanksgiving in 1906. This would be on November 28th. We thus find that it was the same communicator in both cases. There is nothing to indicate whether the message received by the niece was coincidental in time with the thoughts of Miss Carrie L——, and nothing could be ascertained on that point. The coincidence of import is clear. But there was no way of showing that the mental state of Miss Carrie L—— had coincided with the time that the niece received her message. The postal card on which she sent the message was dated Jan. 24th, 1907, and was received on Jan. 25th, the next day. I have the original document at present. Its contents are given below.—Editor.]

Jan. 24, 1907.

Dear Tante Carrie:—Help Tante Carrie to hear from Michael. He awaits a call from her for he loved her only. Tell her that he will answer and that everything is all right. No more trouble. Will you inform her positively.

From Claire.

[The above is a postcard addressed to Miss Carrie Lemaitre, Brooklyn, N. Y.; postmarked "New York, Jan. 25, 7.30 A. M., Williamsbridge."]

[My informant further states that this niece knew that the gentleman involved in the incident died in January, 1882; that

Claire is the name of the deceased sister of this niece; that her sister Carrie had never given this niece a hint of her love affair, but on the contrary had remained reticent regarding it; that the niece had never met the man; that her sister Carrie had never talked to the niece about the picture; and that the niece had never known that a picture of any one had been found in the man's trunk after his death. The niece had used the Ouija only a short time, having found that it was slow work gave it up. It is thought possible that the niece might remember that some one had died for whom the sister Carrie had grieved, and it is certain that she knew that the sister Carrie had heard from a gentleman who was very dear to her, but none of the messages were told to the niece.

My questions were sent to this niece for reply to them and in a letter of April 5th, 1907, she states that the Ouija message was given on either the 23rd or the 24th of January, 1907; that she "knew of several messages from other parties, but of this particular gentleman, only that he was sending beautiful messages, not knowing what they were;" that she had "no knowledge of the photograph;" that she "understood the parties were engaged to wed, prevented by the sudden illness and death of the gentleman;" that she "saw him when a child, but lost all recollection;" and that the sister of Miss L—— had never talked to her about the picture.

This narrative had aroused my interest in a more detailed account of the incidents which had occurred in connection with the Ouija and I wrote to ask if I could have such. This was sent to me on April 22nd, 1907. The reader of it will observe that the whole incident was associated with the death of the gentleman named Michael. The sister of Miss Marie L—— wrote out the following experience which was associated with the death of this Michael, and its proper place precedes the detailed record of the Ouija experiments.—
[Editor.]

Apr. 23d, 1907.

Mr. James Hyslop,

Dear Sir:—How can the following experience be accounted for? During Michael's illness, which lasted a week and of which I was totally ignorant, I had frightful dreams. I seemed to be

midway in an abyss, clinging to precipitous cliffs and making strenuous efforts to get out of danger. I attributed these dreams to a disturbed state of my system and I made the remark, "I am going to be very ill, or something is going to happen to me."

On the night of his death, I was suddenly awakened by a choking sensation; a feeling as if my breath had left me. To me it [was] like dying and I thought I was dying. The next day Michael's brother came and told me that M. had died in the night before. Michael was the gentleman I was to have married.

CARRIE LEMAITRE.

[With a view of ascertaining whether suggestion from previous knowledge of the patient's illness might have accounted for Miss L——'s experience I wrote to know the nature of it and the following letter explains this, and adds another experience the same night. It will be seen that the scientific may suppose that Miss L——'s state of mind may have originated from her fears of the outcome of the illness. But while this may be true of any time during the period, it would not account for its definite coincidence with the night of his death. Taken by itself the incident, perhaps, would not impress us as evidential, but in a collective mass of them it would have some importance.—Editor.]

Brooklyn, N. Y., April 26th, 1907.

Mr. James Hyslop,

Dear Sir:—In answer to yours of the 24th inst., asking about Michael's illness, I will state that it was smallpox; he caught it when it was so prevalent during the winter of 1881. He was taken to North Brother's Island, where he died after a week's illness without a friend or relative near him. I do not know at what hour he died nor do I know at what time I had the experience, as I made no note of it.

Another strange thing (which I did not mention because it seemed so silly) that same night I dreamt my two front teeth had fallen out and I was holding them in the palm of my hand and looking at them. In telling my sister of this, I said: "I do not believe in signs, but they say to dream of teeth is a sign of death." This was before I knew that Mr. M. [Michael] had died. I have dreamt of my teeth at other times and nothing has happened.

In one of my communications with M. since using the Ouija board, I told him of my experience during the time of his illness and death and I asked him if he could explain why I felt that way. He said, "No." That, when he was dying, he called his mother

(she is still living) and he saw his father (who had been dead a number of years) holding out his arms toward him, and he felt so happy to see him.

Sincerely yours,
CARRIE LEMAITRE.

Detailed Record.

[Received April 24th, 1907.—James H. Hyslop.]

I will say that, previous to our using the Ouija board, we had never attended any séance nor had we been thrown with spiritualists. We knew nothing whatever about the other side excepting what we heard in sermons and we had read no books excepting "Science and a Future Life" in relation to the subject. This book we bought and read because my sister, Carrie, had always entertained a dread of death. She wished keenly to live forever, but she was unable to think of her soul as separated from her body and she feared that death was the end. At times this horror was so strong that she would have periods of melancholy, when everything was sad and dark, and she hated to grow old. Your book gave her hope. She read it eagerly. Ouija has done the rest. She is now bright and happy.

In July, 1906, we bought our Ouija board. We called our friend Andrew, who died in July, 1898. We asked him for a message. He said:

Take good care of Marie.

[I have had much sickness in my life and I am not strong.]

Be good to an old woman.

(Who?)

Mother—do not neglect a good friend. Dory has settled in Colorado.

[His brother, Theodore, had gone to Colorado after his death.]

(Was everything clear to you after your death?)

No.

(How long was it before things cleared up?)

Not quite five months.

(Tell us of something that occurred when we were together on earth.)

I cannot clearly make out what you want.

(Do you remember anything that happened in the past?)

I have no memory of any facts.

(Do you remember your boyhood's home?)

O yes!

(Do you remember *Itey-Titey*?)

Rather.

(What was he?)

A cat.

[After this he seemed to become confused and we stopped.]

We generally called one or two persons in a day, but not every day. We next called Clara B——, who died in the Fall of 1903. She said,

Do you remember when Marie ran down by under the stone bridge?

(Where?)

At Fallsberg. [Should be "burg."]

[We had spent the summer of 1887 there with her, but we did not remember that it was a *stone* bridge. By looking at a picture of the spot we found that she was right.]

Then, we called her husband, Mr. O——, who died in 1902. He said,

Cover your face so that a body can find peace.

(Do you mean Carrie or Marie?)

Both. Offer a prayer for me to God.

(Who says this?)

James O——.

Michael died in January, 1882. He said:

Papers on bureau in East 35th Street. Look how you may, you will never find them; a familiar and loving friend will walk with you to get them.

(Who?)

Michael. Remember your promise to be true to me, Carrie. save a place in your heart for me.

(Carrie said: There are no hearts there.)

The little table under our fingers fairly flew to "Yes. Pray for me Sunday."

We afterwards asked him what he meant when he mentioned the papers on the bureau and he explained that he simply meant to identify himself. It was when we lived in 35th Street that he first met Carrie.

My brother Ernest died in March, 1900. He had been addicted to drink and had caused us much trouble by bringing upon us a litigation after my father's death in 1887. He said:

"A brother asks pardon for being a drunkard, for when a man takes brandy, it knocks everything out of his head. Please, Carrie, Marie, forget all the wrong that I have done. Excuse all that I did to you. Deny not my wish."

Andrew said:

"I am always wishing for the time when I will be with you again. Every morning I pray never to be forgotten. Money is coming to you from France. Remember what I say."

This is the first mention made of that money. Later on, we were told of it by three others: father, brother and godfather, but nothing ever came of it. My brother was most anxious that we should get it. He told us to get a lawyer and see about it. He said that France being now a republic, they were dividing up old estates among the proper heirs. According to old laws my mother's eldest brother had inherited all. My father also urged us to get a lawyer and my godfather admonished us to make good use of the money. We never did anything nor heard anything of it. [Note 1, p. 701.]

Earnest said,

"Dear sisters, I beg you, think kindly of me. Let me be grateful. Let me be happy. Do not give me pain. A sister should be good to a brother. A Voice bids me say, Be friends. Pray for me. Forget and forgive."

We did not answer either of the two messages coming from him, we were so surprised.

We next called Mrs. Rose O——, Carrie's godmother, who died in 1898. She said:

"Dear Carrie: I am very happy. A loving Father watches over all His children. Do not judge harshly. Be good to Ernest. God wishes it. He is Love. Say your prayers every day. Marie say a prayer for me. I am blessing you. God loves you, Carrie, the Ruler of the skies is looking down on you. Take this from a friend. Remember, no one is perfect. Remember you are most feeble. Take up your life

after Him. He will help you. Be loving and make yourself happy."

After receiving this message, we awoke to the fact that we ought to let Ernest know that we forgave him, so we called him and told him so. We said we had only the kindest feelings for him and we wished him well. He was very glad and grateful and said that now he could go higher.

Frank O——, son of Mrs. Rose O——, died in 1897. He said:

"Do you remember, Marie, when we were over the railroad track on the bridge and undertook to eat peanuts? Do you go to South Norwalk now between the holidays? I am looking forward to the time when I will be with you again. Give my love to all the folks—be true to them. Tell my sisters that I am happy."

The part about eating peanuts on the bridge refers to the time when we were children and when we visited them at their home in South Norwalk during the school holidays. It was one of our chief delights to stand on the bridge as the trains went rattling by underneath; and, between trains, we played and often treated ourselves to peanuts. I had almost forgotten these sports of my childhood, when he brought them back to my memory.

By this time we had become well accustomed to our Ouija board and we decided not to keep any more records. I am sorry now. I will try to recall some of the things said, which struck me forcibly enough to remain in our memories. We have parts of records also, which I will bring in later on.

My mother died in May, 1877. When we called her, we felt awed. The little table under our fingers took a fine, strong, sweeping motion, and her message was high and sweet.

The little table acted very differently for different people and also showed in a measure their state of mind. If anyone grew agitated, it would take a jerky motion. For instance: Once I misunderstood Frank. Thinking, from something he said, that he wished to be let alone, I said to Carrie, "I do not think he wishes us to bother him just now." Immediately the table began to zig-zag in the funniest way, backing up

and pitching forward again on its way to the letters. Then it would side-step. He said he had not meant anything of the kind, and he seemed so hurt that I hurried to apologize, whereupon the motion became calm and even again.

My niece Claire died in 1897. She was always a very sweet girl and whenever we called her she seemed fairly to bubble over with joy and happiness. She told us that she was God's special messenger to us. She would often say, "God is so good!" We asked her what caused the communication between us and she described it thus: It is the omnipotence of God working through your bodies. She described herself as arrayed in garments of light and beauty. Once we asked her how it felt to die. She answered, "Cold and very dark. Can one die without suffering?" Whenever we wanted anything explained, we called Claire.

We could not get Claire's mother. She had died insane in the spring of 1904. Claire informed us that her mother did not seem to realize where she was and that she worried much and was so feeble that she could scarcely walk. Claire asked us to pray for her. She was not with her mother, but she watched over her.

My father died in November, 1887. He said that he now had hopes that he would be saved and that he was sorry he had not helped to make us love God. He said, "Your mother is in Heaven." He asked us to pray for a friend of his, giving us the name; someone we never knew. He also spoke of my godfather, Mr. P——, as needing "powerful prayers."

Mr. P—— died in February, 1896. He said he was very far from God; that he had made wrong use of his money and that he was sorry he had not made a will, for he would have left me some of it. [Carrie said to me: "I wonder is that so?" to which he answered:] "Carrie, I am not lying."

We spent the month of August and part of September in Keeseville and we took Ouija with us.

One day, we called Clara O—— [mentioned on p.] and she startled us by saying, "Carrie, I am not your friend." We no doubt looked puzzled, for she repeated, "I am not your friend!" and a third time, "I am not your friend!"

Carrie looked surprised and flustered. I said: "Clara you ought not to speak like that!" To this she replied,

"Marie I love you, but, as for your sister, I am her bitter enemy."

(Why, what did she do?)

"She did not act rightly towards Willie at Cook's Falls."

[Explanation: We spent the summer of 1897 at Cook's Falls with Clara, her husband and children. The episode to which she refers occurred in this way: One day her boy Willie, aged about eight years, started out for the boat landing with Carrie to have a row on the river. They baled out the boat, as it had been raining, and were about to push out, when a little barefoot lad belonging to the place, came along and asked to go, too. Carrie said "Jump in," but Master Willie objected and said he did not want him. Carrie insisted, for she did not approve of his conduct. Willie then announced that if the other boy went, he would stay out. "Very well, then," said Carrie, and she calmly rowed away. When the two returned, they found Willie in a rage, on the bank, and as the boy got out of the boat Willie threw a stone at him. We never knew what he told his mother. There was no mention of it made and they were leaving on the following day. Some time after our return to the city, Carrie called on Clara and was coolly received by the whole family. But on subsequent visits all seemed as friendly as ever. Now, here was Clara, years after and in the other world, angry about that little thing!]

I tried to expostulate again. Carrie was too indignant to speak. But, Clara seemed to be in a very ugly frame of mind, for the next thing she said was, "I am a worldly woman. New York is good enough for me." I tried to have her give a reason for her present mood. She said, "God will not forgive me for * * * * *"

The next day we called her husband to see how he felt. He was very nice, indeed. He apologized for Clara and asked us not to mind what she had said. She would soon be sorry.

Some weeks later Clara asked Carrie's pardon, telling her that God said Carrie was right. She said she was going to

try to do better. My sister had been more or less sceptical from the first. She had read your words on secondary personality and the subconscious self. Doubts would assail her. She frequently accused me of moving the little table and often she would turn to me and say, "Were you thinking of that?" at certain remarks made by our friends. So now she took it into her head to have tests. We called Claire and asked her to tell us something about the house that we could verify. She said, "Is there not any sense in this?" We said yes, but insisted on a test, so she told us that there was a hat in the hall near the door. Out we went to search the hall near the door, but there wasn't a hat in sight. On our way back to our room, we had to pass through a passageway leading to a side porch and here, dangling on a hook right near the door, was a woman's sunbonnet.

The next afternoon we called Mr. O—— and asked him for a test. He said, "On the piano in the parlor there is a pretty tea-kettle." The tea-kettle was an old china tea-pot, but, as we knew about it, we asked him to count the pictures on the front parlor wall. He counted twelve but I found the number incorrect. In the *back* parlor, however, where the old tea-pot was, there were eleven pictures and a calendar. Another day we called up my brother and asked him for a test, to which he responded, "Look for a hairpin under the bureau." But that did not surprise us, coming from him. He was always more or less of a joker. We found that they failed to understand the necessity of tests and that either they resented it or else they considered it a joke. So we gave it up.

Mme. G—— was a friend of my mother's. She died in 1876. We called her one afternoon. Among other things, she told us she had made a vow never to serve God. We expressed our sorrow at hearing this and said that we would pray for her.

We called Katie R——, a young woman whose mother had been one of my father's tenants. She informed us that she was on Justice, asked us to tell her mother that she was happy, and then: "I remember your father's dog. His name was Korney." The dog's name was Cornet, which,

pronounced in French, sounds like Korney, but, somehow, this struck us as very funny and we laughed, whereupon she said, "O, I see I did not spell that right. Good-bye."

We called Frank O—— again. This time he informed us that, previous to the time when he first communicated with us, he had been groping in the dark, but that our prayers for him had brought him light, and he thanked us.

Andrew and Michael never knew each other on the earth. They became acquainted over there through our use of the Ouija board. One day we called Andrew and the little table showed great agitation; so much so that we could get no clear message. So we gave him up and called Michael. He acted in a similar manner. We had to give him up, also. Much mystified, we called Claire, and asked her whether she could tell us what the trouble was. She said that Andrew and Michael had had a misunderstanding. When asked what it was about, she said that she knew, but was not allowed to tell. Now, our Claire was always a very communicative little person on the earth. She loved to talk; so now, only too eager to speak, she said, "Ask God if I may tell you." We did so. Then: "I may tell you: Andrew asked Michael whether he thought as much of Carrie as when he was on earth, and Michael said that Carrie was a fine soul, but Carrie was all to him." She added, "Tell Michael to be more gentle with Andrew."

The next day, when we called Michael, we delivered Claire's message. Though we do not remember what he said, something in his answer caused Carrie to ask, "What is the matter? Are you angry with me?" He answered, "Yes." "Why, what have I done?" "You asked Claire to tell you about the trouble."

Carrie, quite upset, and still inclined to be sceptical, lost faith in the whole thing. She could not believe that one as high as he could act like that, and she wanted to believe in it so much. She pushed the board aside, saying, "O, that settles it! I can't believe that. It isn't possible!" I insisted that she keep her hands on the board. She considered a moment and then, with her head leaning on one hand, she placed the other on the little table. Immediately her arm jerked

and the table ran to the words, "Take me back! Take me back!" and much more in short, abrupt sentences. She said nothing. Then, in his trouble, he turned to me: "Marie, make her say something!" [She spoke.] "At last I hear your voice!" Explanations followed. His anger had departed, indeed, and Carrie was brought around to believe in him and the Ouija board once more.

The table was moving more slowly, finally dwindling to a painful crawl and he said: "I am exhausted—I must go." Still, he lingered awhile before leaving.

Now, I will tell you a few fragments which I remember out of longer messages.

Mr. L—— had been our lawyer in the litigation with my brother. This sentence I remember well:

"See to it that you are not guilty of some new form of heresy?"

(Why, what do you mean?)

"I mean this."

(Is it wrong to use this?)

"You may ask for your friends, but you must not ask any questions about Heaven." Then he spoke in grateful tones: "Seldom have I found such fidelity as this. I wish that I had been a better friend." As far as we knew, he had proved a good friend.

While Andrew was giving us a message one day, he said, "Marie, your mother is here. I found her standing by my side. She wishes to speak to you. I go." And he gave place to my mother.

My brother was confused one day and Claire explained that he had been boating, but that he would soon be all right. Miss F—— said, "God's laws are very different from men's laws. I find Him much less censorious than I had expected."

Mr. D—— said, "Tell suffering humanity that a kind father will forgive them all if they repent."

Mrs. Rose O—— said we had her undying love for what we had done for Frank.

We were at various times told to pray for light and wisdom. Also for a happy and peaceful death. Also this:

"Know that love is eternal. God loves all men and he has placed in their hearts a love for another soul, both to be united as mates. Mates are mates forever." And: "Be very good so that sin will fly from you."

We returned from the country about the middle of September, 1906.

Our mother was one of the first to be called after our return. She said, in part: "Ernest tells good stories now and I am pleased for I know that all my earth tokens will be saved. I see that I am going to lose my girls. They are fated to have mates."

My father said: "I want my Claire [mother's name]. Pray with me now that we may be together." We did as he requested. Then the little table moved rapidly, joyfully, to the words, "She is here! She has come to me!"

One day we called Mme. G—— again. [The lady of the vow.] She asked us to call her Pierre [Her husband, who died in 1874 or 1875.] The next day we called him. After greetings, he said: "I see my Anne. [Note 6.] She is beckoning to me. Would you not like to see me?" Quite surprised, we said we would. "Well, then wish it." We asked him whether it would be right, and he assured us that it would, so we wished to see him and looked about expectantly, but nothing happened. I said, "I don't see anything." "Well, then, wish again. Wish hard—now altogether!" We wished with might and main. Nothing. "Well, then, only my face—now—once more." Nothing. Suddenly it dawned on Carrie to ask: "Is this a joke?" "You have guessed it. You will have to wait until you come over in order to see me." He said it was fine fun to see "Marie's solemn expression." He ended by saying, "Tell my Anne, I now know that we will be united."

The following day we delivered the message to Mme. G——. She seemed overcome. She thanked us over and over and asked us to pray with her and wish that it might be so. She asked, as though wondering at herself, "Would you vow never to serve God?"

It was now about the end of September, 1906. When we bade good-bye to Mme. G—— we little dreamt that we

were bidding good-bye to all our dear friends for many a day.

A group of three false spirits, who had been attracted by our merry interview with Mr. G——, now stepped in and set systematically to work to deceive us. As we were entirely ignorant of the possibility of such a state of things, we were easy prey for the snare set for us. It must have been that they remained about us constantly, listening to our conversations, and reading our thoughts for they certainly knew a great deal about our affairs and successfully passed for our friends. It is true, we found Michael rather gay and rollicking, and Claire rather more dictorial, but throughout the thorny path that our unwary souls were about to tread, we never doubted but that all on the other side was honesty itself.

They were very insidious. Carefully and by degrees they eliminated all our friends but Michael. That is, one of them personated Michael. The two others passed as high personages in Heaven, Michael being considered as an inferior and not being allowed to speak without permission.

When things had reached this stage, they started in to tell us about God, Jesus, the resurrection and Satan and, to our great amazement, everything was different from what we had supposed. They kept piling it on so that it became difficult to hold Carrie. They admonished her thus: "Carrie, it is a fact! You must believe. Your salvation depends upon it!"

I had always been more trusting than Carrie, and now I was more credulous. I feared for Carrie's soul and urged her to believe.

One day "Michael" said that he would "dance and sing with joy" when Carrie would come home. Then he asked God when she was coming, and God said—soon. Now, this did not suit Carrie. She was not ready to go just yet, and she demurred. Then he said that she would not be taken unless she was willing. But from this day on poor Carrie knew no peace. He would coax her to come, and then "cast her out of his life" because she would not yield. Then Carrie would weep, and he would relent and console her.

The other two concerned themselves about me. They told me that I was needed in Heaven. Unlike Carrie, I was ready to go. Then Carrie wept some more so we were told that we would not be separated, but would be taken together, and soon! Still, Carrie could not bring herself to decide to go. They fairly badgered her into believing she was selfish to hold me back, so, with many tears, she finally consented to let me go.

They were going to give me a beautiful, painless death. One day, Carrie said to me that she thought it would cause trouble if I died without a physician. Visions of the coroner floated before my eyes, and filled me with horror. Of course, they were listening, for that night they told me not to worry. Due notice would be given me in time to send for the doctor. They advised us to get a plot and settle our affairs, "Michael" all the while was more or less provoked at Carrie for not consenting to come with me.

It finally came to such a pass that nothing was left to do but to kill me off. Our cat was crying at the door once when we were at the Ouija board, and, right in the middle of a sentence, came the order: "Let the cat out!"

One of these spirits must have gained a certain mastery over me, for I began to hear voices. I would be told to get the Ouija board or some trivial remark would be made. I was then told that I understood the language of Heaven, and that I was fit to come home.

One day, about the middle of November, 1906, making it a period of about six weeks after they first took us in hand my sister had gone out and I was alone. As I was passing from one room into the next, I suddenly heard this: "It's all a hoax! It's all a hoax! Do you understand? It's a hoax!" At the same time, I felt as though a cloud was passing away from me. A wave of relief—a feeling of freedom swept through me. Stunned, I sank into a chair, realizing at last something of the true state of things. I said: "O, how could you do it?"

She told me that there were three of them—women; that she had not led a good life on earth; that she had died for-
m and unhappy and that she had just let herself drift along

ever since. The night on which we were speaking and laughing with Mr. G—— she had noticed us and had thought that it would be great fun to take us in. After being with me all these weeks, however, she had grown to like me and to feel sorry for what she was doing. She asked me to forgive her. I said I had no ill feeling towards her. "Well," she said, "You are different from anyone I ever met. Tell me what to do to be better."

I advised her to the best of my ability. She asked me to pray for her and declared that she was going to try hard, so as to meet me hereafter.

When Carrie returned home, and I had related what had happened, she was overjoyed. Hopefully, that night, we picked up our Ouija board, but the little table began to move before we could call anyone and, without any attempt at disguise, the one who had spoken to me in the afternoon announced herself as Annie W—— and said that she wanted Carrie's pardon for "all the suffering she had caused her." Carrie granted it readily. She then assured us that she would never trouble us again, and we parted with good will on both sides. As well as I can judge, she has kept her promise.

We now turned our thoughts to our friends and called Michael. He came and great were the rejoicings! Michael told us to call Andrew, who, in turn, after having his little say, referred us to father, and so on. We held a regular reception and were perfectly delighted.

But, after it was all over, certain words and turns of expression struck us as having been strange to our friends, but all too familiar to us of late. We knew that we had been taken in again. We had failed to consider the probability that the other deceiving spirits were still unrepentant and still on mischief bent.

However, the next day we tried again, and this time it was the genuine Michael. There was no mistaking it, for the first thing he said was, "Eagerly, let me identify myself." We plied him with questions, all of which he answered quickly and satisfactorily. He and Carrie had a beautiful time and Carrie was happy again.

Michael's request to be identified gave us a happy thought: We called Claire, to try it on her. We asked for the Christian names of various members of the family. At the same time, we *thought* of names altogether different from the right ones, or we mentally recited the alphabet, or thought of nothing at all, so that there could be no help for any one trying to read our thoughts. We had grown wise. This proceeding on our part had a certain effect on Claire. It seemed a trifle difficult for her to get on, but she named them all correctly. Then she said, "I know why you are asking me these questions!" And then: "Some one is here—I go."

Of course, we knew who "some one" was. So we began all over again, asking for family names and pursuing the same tactics as before. Not a single name was correctly stated! We let her run along for awhile and then told her that it was all over with her fun and that she might as well let us alone.

She persisted, however, in coming every time we tried to get one of our friends. We grew to know the very swing of the table when under her sway. We asked her for her name and what her object was in acting in this manner. She said her name was Gertie G——, that she had been "Michael" and that she was jealous. She had no friends and she was not going to let us see ours.

We spoke kindly to her and said that we would be friends to her and we told her that we had a friend who had died recently and who might help her. Would she let us call her? "Yes." We called Mrs. N—— who, after glad greetings, said: "Do me a favor—I feel for those I have left behind and I will pray for them. Will you do so too? Are you cogitating about death?" We asked her how she felt right after death. She said, "I felt relieved. I saw family faces and I am hoping to be with my Nick." [Her husband.] "Can you inform me on one point? Do you feel any electricity?" We said we did, slightly, and asked how she felt it. "I feel a powerful hold on you." We spoke of Gertie and asked her to help her if it was in her power. She said she would, but Gertie interrupted and resumed control of the board. We

asked her whether she liked our friend: "No." "Why not?" "She is too smart!"

So it went on. We could do nothing with Gertie. We tried to arouse her better nature and to turn her thoughts to higher things, but we failed to make any impression; in fact, we seemed to bore her, but she held obstinately to her purpose to frustrate all attempts on our part to see our friends. Sometimes she would not even attempt to say anything but would simply swing the table aimlessly back and forth with an extra jerk every little while. We gave up using the board for some time and then, seeing that it would be of no use to try to get any of our friends we thought we would try someone we did not know very well; someone whose name Gertie had never heard: We thought of a gentleman, Mr. W. W., whom we had met in the Adirondacks in the summer of 1902 and who had died in the spring of 1904. That summer we were accompanied by a friend, Anna P—— and she and this gentleman had become very friendly.

Our call for him was answered. This was in February, 1907. He sent the following message: We asked, "Do you know us?" "Yes—features well known—Easy to see Anna—tell her I am quite often near her, and my heart dares to hope she will one day be mine. Tell my mother I feel her prayers for me, and I will yet go to Heaven. I pray God to forgive my sins. California with its vices was a slow evil hurtful friend to me. I was not good. Wisely, now, I pay for the much regretted truth. Tenderly I ask God's pardon. I thank you for your kindness. I will be glad to meet you in Heaven. Tell my Anna I will be glad to see her again some day, when she must cease to live. I am lonely—no one is with me—I will hold you in loving memory for this. Now I go—my love to Anna—Good bye." [Note 4.]

[The following notes in reply to inquiries will throw light upon various incidents of the record.—J. H. H.]

Notes.

1. The family is of French ancestry. My father came to America in 1844 or 1845. As to the possibilities of inher-

itance from France, I cannot tell at all. If so, it is on my mother's side of the family. My grandfather was the Baron de _____.

My grandmother, not being of the nobility, for family reasons, my grandfather did not marry her but he never married anyone else. They had four children, of whom my mother was the second. When my grandfather died, the family recognized his oldest child as heir. He inherited the title and estate. Only this one child was recognized. The others each received a small sum of money and an education. The other boys entered the army. My mother was educated in a convent and was married to my father in 1842.

Over twenty years ago my brother Ernest said something to the effect that it would be a little game of chance to go over to France and see what we could do, but his mind was always full of schemes and Carrie and I did not consider that we were legally entitled to anything.

2. The person my father asked us to pray for was a William F_____. All we know is that a friend of the family married a Miss F_____. We were children at the time and we do not know whether she had a relative named William or not.

As far as my father is concerned, they were the closest and best of friends, neither of them being at all religious. Mr. P_____ was sole executor of my father's will and he was a fine executor. He stood by us through the stormy times we had with my brother and saw us safely through. He was a loyal friend.

3. We were not a religious family. We children were duly baptized in the Catholic faith and that ended it. We never went to church. I do not know what my father believed. He never derided religion. He simply ignored it. He greatly admired Voltaire. My brother was an atheist of the most pronounced kind. His manner of speaking in regard to religion often shocked us.

After my mother's death, in my sorrow, I turned to the church and I became deeply imbued with a sense of religion. Prayer relieved me. My sister was more or less of an agnostic, and it worried her—she wanted to believe.

4. We sent the message to Anna, who lives in Chester, Pa., and received in answer the following letter:

“Thursday A. M.

My dear Friend:—Your letter and message received this morning, where did you get it and how, I wish you would tell me all about it. My poor boy.”

[Some personal statements are then made with reference to a matter in contemplation and which seems to have been opposed to the desires of the deceased friend and the writer remarks that he appeared to her three times in her dreams and remonstrated against her taking the course contemplated.—Editor.]

I wrote her, telling her how I received the message, and received in answer the following letter:

“Sunday evening.

My dear, dear Friend:—Your letter received and you cannot imagine my surprise when I heard in what manner you received my message. I used to have one of those boards in Brooklyn, but somehow could not get much pleasure out of it (and now I see why, as I did not use it for the right purpose) and I gave it to Harold W——, for Xmas present, the year Bennie was home, and Bennie and I had so much fun with Harold, as he would ask the questions and *I would* make it go. My poor boy, little did we think then, that he would send me a message through it.

Well dearie, when I spoke to my Mother about it, she said she wouldn't have a thing like that in the house; she would be afraid. I didn't tell her about the message I received. Do you know my folks, don't know, I still mourn for him nor did they ever know how heartbroken I was over his loss. I had a feeling they would not understand. Oh, but it was so hard and when I would get so homesick that I could hardly stand it, and prayed so hard, to be taken home too. He would come to me in my dreams and console me, and one day he said he would come for me and we would be so happy, and I asked him to take me now, he smiled sweetly and said not yet dear; you have a mission to fulfil yet, then will I meet you.

I wonder what the mission is, there is one thing certain, that his going brought me nearer to God. Do you know, what I did the other day I took a paper and pencil, and wrote two questions on it, asking Bennie if he were happy and if he was waiting for me. I said a little prayer and whispered Bennie. My pencil was about $\frac{1}{4}$ of an inch from the paper. It was very gently pushed down, and wrote very plainly, ‘Yes.’”

I am sending these letters because I think she is remarkably psychic. She feels his presence and communicates with him.

In March last, Anna came to Brooklyn and wanted to try Ouija. We told her about Gertie but I said I was willing to try it with her. So we sat down to it and were unhindered. She received two messages on successive days. In one of these, Mr. W—— asked her to write to his mother whom she supposed to be in Washington but he told her that his mother was in Brooklyn. He said he could not tell her address but that she should write to the Washington address and that it would be forwarded to his mother in Brooklyn.

On her return to Chester, Anna did as Mr. W—— had directed and at Easter she received a card from his mother, postmarked Brooklyn, and containing a promise to write later. Anna related to us a dream she had had in which Mr. W—— appeared and said that he was coming for her the Wednesday after Whitsunday [coming]. She had this dream the night she was with us and when we called him the following day she asked him if he had come to her, and he said yes, and that he meant what he had told her in the dream.

It impressed her much but we did our best to laugh it off telling her that spirits make mistakes like anyone else.

[In a letter to Miss Lemaitre a few days later "Anna" clings to the idea that she will die and reports a number of experiences, partly apparitional and partly auditory, which are too personal and intimate to publish, but they are remarkably interesting psychologically, tho not in any respect evidential. Miss Lemaitre reports that she and her sister tried the Ouija again and owing to the presence of Gertie they gave it up.—Editor.]

5. Mr. G—— calls his wife *Ann*. We did not know her first name, but have since found out that it is correct.

[I made the following note at the time of receiving Miss Lemaitre's reply to my inquiries.—Editor.]

6. 519 West 149th St., New York, April 29, '07.

In response to an inquiry of Miss Marie Lemaitre regarding the date of the dream of "Anna," mentioned in the report

of Ouija board experiments, the following statement was made in a letter by this "Anna" to Miss Marie Lemaitre:

"I am very sorry to say that I cannot tell the exact date, but as far as I can remember, it was either the 27th or 28th of Feb."

The letter is not dated, but the envelope in which it was received by Miss Lemaitre is postmarked "April 26th, 1907, Chester, Pa., 5.30 P. M."

I shall merely note that the writer also tells of some incidents which show a great affection for the deceased mentioned and, in case of a fulfilled prediction, we might understand the possible influence of suggestion on her mind.

JAMES H. HYSLOP.

7. I send you Anna's letter received today [Apr. 27th, '07] and sent in answer to one from me asking her to fix the date of the dream. She has it February 27th or 28th but I think she is mistaken. She was in Brooklyn for a period of about two weeks, visiting friends. A part of the time, she was at the home of her cousin Karl, helping to nurse him. He is the one mentioned in her letter. He died shortly after she left for home. She came to us on the 4th and 5th of March and again on the 12th, leaving for home on the 15th.

I, on my part, now think that I also was mistaken in thinking that it occurred on the night of the 4th. He did come to her that night, but it was to tell her to use the Ouija board again, which we did on the 5th. He makes no mention of the dream in this message.

When she came to us the second time, on the 12th, she told us about having had this dream, so it must have occurred some time between the 5th and the 12th of March, 1907. This is the dream: He appeared to her and she begged him to take her home. He said: "Don't touch me. You will see me the Wednesday after Whitsuntide Saturday. Pray hard in the meantime."

On the 12th of March we took up Ouija, and I asked him whether he had come to her in a dream. He said, "Yes." I asked whether he meant that she was to leave the earth, and why he told her? He said, "She asked me to tell her

when to come. Anna loves me. I want her. Dear Sweet-heart you will soon be mine in Heaven."

[On May 2nd, "Anna" wrote an interesting letter with detailed accounts of some very striking experiences, which are too personal to mention. They show a remarkable willingness and even desire to die at the appointed time. The experiences were of the nature of communications with her deceased friend who had made the prediction both through the Ouija to Miss Lemaitre and to "Anna," one hundred and fifty miles apart.

On May 10th she again writes, showing what the plans are for a trip to Europe with her mother, but she kept her own predicted demise from her friends and allowed the preparations to go on, but expecting not to live to start. The letter is not too personal to publish, and as showing her temper of mind and expectation should perhaps receive record, at least for the sake of those who have so much faith in suggestion under such circumstances.—Editor.]

May 10th, '07.

My dear Friends:—The time is fixed for our trip, we expect to hear by tomorrow, if we were fortunate in getting passage for the steamer that sails on the 19th of June. It seems strange to me, to be preparing for two trips, but so sure am I of going on the one, where there is no return, that I am not buying anything for myself of the little necessary things. Bennie said this morning again, it will be soon now, my own, and I will help you, and pray for you. But I am so healthy, I know you will laugh at this I won't mind, whenever I have a little pain, I think with great satisfaction, now I am going to be sick, and then to my disappointment, it isn't anything and everyone tells me, I have never looked so well, since we came here. Well it is a week from next Wednesday. I am so glad when it is over. I had a very peculiar dream (not due to mince pie either) I thought I was dying and laid or settled myself for things to come and all of a sudden it seemed as though I was plunged down and I couldn't get my breath oh it was terrible, all was dark and oppressive around me, and I called Bennie twice, with the first call, I felt him coming, with the second, he was holding me and saying, one more second dear, and it will be over, and I felt getting freer and feeling so light, when I woke up. now why did I wake. I hope I won't have to go through that terrible feeling again, those words came

to me like a flash as we walk through the valley of the shadow of death, I certainly went through it. I did not see Bennie, but how do you think I called him. Holy Bennie, and it seemed right for me to do so. Bennie is not with me all the time, I seem to feel as though he saw things concerning me, like finishing the place for me. One time he wanted to leave me, and I said, not to, he said I must, dear God calls me, and he seemed so happy, this was our spirits communing.

Well dearies if you don't hear from me by Saturday noon the latest you know I have gone home. I have written another letter to Mrs. W—— to be mailed to her after I have gone home, I will put it somewhere, where they will find it in case I would not be able to speak of it, I have also written to Mother and Fred and explained things and in regards to little wishes, you know dearies I may go suddenly like the other night, and I am so thankful to know and I think I am blessed indeed.

Again if it is God's wish, that it should not be I will abide by His word and say, Thy will dear Lord, not mine.

I must close now and write soon, I wish you could get Bennie, ask Gertie for my sake.

I told Mrs. W—— to call on you, and enclosed the first message from Bennie. I am sorry she has not written to me. I suppose we can not expect too much though.

Good bye. Lots of Love.

Anna.

[The above letter was enclosed in an envelope postmarked "Chester, Pa., May 10, 1907, 11.30 P. M."]

[On May 14th came another letter showing the same expectations, but possibly a trace of counter-suggestion. At least there is a semi-prediction that the event will not occur, and perhaps some rising emotional resistance to it. The letter speaks for itself psychologically.—Editor.]

Monday P. M.

My dear dear Friends:—Your letter received this morning and I was so glad to receive it. Something told me to write this afternoon I feel very well.

I just had a message from Bennie *he was at your house* but could not answer on account of Gertie you know, I think, if you call anyone and then speak to them they hear all you say, when I am alone, I speak very much to Bennie and in that way I gave Karl a good talking to, and just told him what I thought of him, and now he stays away. When I asked Bennie *how he knew*, he wrote, "Never have doubts, trust me. You have faith in prayer

and you asked in His name. I love you; we will be so happy, you are my own dear. I will come for you at that time. Don't fear death; I am praying for you. and you pray my own."

You know after that dream, I had such an awful fear of going through that again, and I told Bennie, he said I must not (His words. "I have prayed for you, and will help you, do have faith, never fear you will be so happy in God's Glory and my love. Your love makes me so happy, are you happy to come Home dear?") You know I have been wondering if it is very selfish of me *to leave them with joy*, but I think it will be better for Fred, if I do, for I have exacted some promises or asked for them which I think he will keep when I am not here any more. And it may be that it will be his salvation, and Mother will not be all alone. It will be sad and lonesome for her at first, but I feel that she would join me soon. Sometimes I am afraid it won't come to pass.

Isn't it strange I was going to tell you how to continue with me in the letter which you would receive *after*, for I have written a few letters to dear friends of farewell, you know I would make a special effort to have my presence felt.

Well dearies I want you both to try right away, and let me know, lie down, let your whole body relax and think of nothing for a few seconds, then gather all your thoughts and feeling and concentrate them on the one you want to commune with then call them, but with such a longing, if you don't feel their presence. Tell them and ask them to come nearer and make themselves felt, and you will feel them and hear in spirit and you answer them that way or speak out. When you speak in spirit it is like a voice apart of yourself but not loud I suppose you felt sometimes as though someone was telling you not to do that or go that way, it is like that only clearer and plainer, that is the best way I can tell you, I even feel Bennie stroking my head, embracing me, when he smiles and is happy, you know I told you, he would never come unless I was unhappy but since that last trouble I was in, I tried that and he comes right away only sometimes he comes quicker and sometimes he is there and makes himself felt to commune, but only when I am lying down I feel his presence at other times too you know, but I think your spirit has better sway in that condition.

Now I hope you will have success and let me know, all my fear has vanished and I feel that I will not go through that again, if I go *this time*; it will be all joy, such is my firm belief and feeling.

Now write soon, will try and write again, I am busy sewing for the trip, it certainly seems strange and I guess some people will say. Poor girl, if she would have known and how glad she was to go abroad and getting ready. I tell you, you can't always

tell and she looked so well too. It makes me smile sometimes. Well Good bye, write soon.

Lovingly Anna.

I have to hurry it is supper time I made a mistake in the paper I hope you will find your way in and out.

[Envelope stamped: "Chester, Pa., May 14, 1907.]

[May 22nd was the date set by the prediction to be realized and that date passed without the desired catastrophe. The following note written on the 23rd shows a good sense of humor and recovered earthly interests. Suggestion certain had no fatal results and the dead had no maleficent powers, such as some would ascribe to them!

Miss Letmaitre follows her note to me with an account of some interesting efforts to get Bennie on the Ouija and have the incident threshed out. The reader will see the results. Psychic research may have been robbed of an interesting incident by all this, but psychology loses nothing by it and there are no catastrophes to record!—Editor.]

[Postcard mailed from Chester, Pa., May 23, 1907.]

Everything O K. I guess it was Mince pie. will write soon. am very busy.

Love.

Anna.

Brooklyn, N. Y., May 28th, 1908.

Prof. James H. Hyslop,

My dear sir:—Enclosed I send you Anna's letter. We tried to do as you requested—to get Bennie on the Ouija board, but we did not have the chance to twit him.

I think that he was there just long enough to say: "Because Anna did not die, have you any faith?" That is all—Gertie came along then.

I would like to tell you about Gertie. Lately we have consulted a little book entitled, "Mediumship and Its Laws.—Its Conditions and Cultivation," by Hudson Tuttle, wherein advice is given on many points—among others how to treat earth-bound spirits. So, when Gertie came, as of old, we tried the approved methods of reaching her. I have come to the conclusion that she is more like a wilful obstinate child than a really bad-hearted person. I can tell three phases of her character by the way she moves the little table—(1) A smooth, curving motion with many flourishes, as much as to say, "I don't care about anything."

(2) A quick, snappy motion as though giving way to an angry mood. (3) The *good way—smooth, even, straight* for the letter wanted.

I have found out that the chief obstacle to her progress is *envy*—not of us in particular—she likes us, tells us so—but envy seems rooted in her heart. Yesterday she asked us whether we ever felt envious.

We spoke to her quite a while—and she went like a lamb to the words, "Now I feel I am led." Then suddenly changing: "Marie mind your business!"

It is positively interesting. She seems ready to yield to her better impulses and then she resents the idea of yielding. It may be many a long day before she masters herself but I think it will come.

Very sincerely yours,
MARIE LEMAITRE.

[The next letter is from "Anna" and reveals the details of the experience and contains some further incidents of psychological interest and reflecting the tone of thought so common in mediumistic phenomena, a baffled sense of disappointment, but assurance that it might still be.—Editor.]

[The following letter was postmarked "Chester, Pa., May 27, 1907, 2.30 P. M."]

My dear Friends:—I suppose you were anxious to hear how everything went. Well it just didn't, that's all. That night and day went just like the rest, only at night I woke up several times, with a start, but did not feel anything, except once, but I think now, it may have been my nerves, when I woke up with such a start, I thought I felt a force coming near me, and as if another was trying to hold it back, saying to that one "I will have her, she must come." and the other saying "no she must live, her time is not yet," and off I went but I was awake at the time: that I know: But do you know, several days before—about the Friday before. I knew or felt I was not going, and to be made to understand to be contented. Censure poor Bennie, oh no, for he looses more than I do in a way. We don't know, or don't realize what is waiting for us in our home beyond and are surrounded with these earthly joys, while those who are Home, are ever looking and watching and praying for us. I wonder too, if our going away had filled my heart with longing. Had another message from Bennie, but first I must tell you,—a dear friend of mine told me my fortune, she is very good at it as you will see, she was here the Monday before that *Wednesday* I wished that it (my dream)

would come true, that Bennie would come for me. When she looked at the cards she looked scared and said, "a light man faces your wish and with it connected is sickness and death, but there is a delay, you will get your wish some day, but not now."

So Friday she told me again and said I would have a glorious time while travelling, etc. * * * [personal matters omitted.] So yesterday I got a message from Bennie saying, "You will love me ever, I love you." then I asked him why he didn't come for me, and how he knew that I should come?

"We know not, God's ways are wonderful. He leads us and loves us; you trust Him forever love. *I thought my love would bring you.* (I didn't make any question except the above.) When you love me love, we will be mated, but if you love another you will be his mate and my friend only, you are so young and life holds lots of love for you." Just think he heard my fortune: was with us there that evening I asked him. I was so surprised and I couldn't get him to say any more. I won't write any more; maybe it is *someone else* after all, though he signed Ben.

Well we are very busy, we are going to sail June 19th, 10 A. M. foot of 5th St., Hoboken, N. J. and I expect to see you both there without fail. after 10 days we land at Boulogne then we go three hours by rail to Paris. I wish you were with us, stay there a few days then to Germany. On the 21st of Sept. we embark to the Land of Liberty so you see we have three months. Now I hope you will write soon and tell me about what you think of it all.

Now good by and write soon.

Lovingly
Anna.

EDITORIAL

It has been decided not to publish the names and addresses of the members of the Society. This is done in order to relieve them of persecution from advertisers. There are also probably some members who may not desire their names and addresses made public, and hence the policy of publishing them will be discontinued for the present. These reasons, however, will not apply to the names of Honorary Fellows who stand sponsors for the scientific importance of the work, tho not in any way indorsing any expressed views of it.

Memorial Membership.

Several members of the Society have suggested the establishment of a system of *Memorial Memberships*, which shall be equivalent in their character to Life Memberships, but are designed to enable persons who are interested in the work to contribute the appropriate sum for such memberships and to have the name of the person for whom the Memorial Membership is established placed in a list devoted to that end. The funds so given are to be invested and only their incomes used. The ranks of this list will be the same as the various Life Memberships, namely, Associates, Members, Patrons, and Founders, and hence the sums necessary will be respectively \$100, \$200, \$500, \$1000, and \$5000. It makes the contributor a Life Member at the same time that it permits him to cherish a sentiment in behalf of another and thus to do honor to some memory.

Work of the Society.

The editorial in the November *Journal* on "Endowment Funds" called attention in general terms to the need of more complicated experiments and investigations. I wish to explain more in detail what was meant by this brief allusion.

All that we have hitherto been able to accomplish is the

rather casual investigation of sporadic instances of spontaneous phenomena of all kinds and the carrying on a few experiments with two or three psychics. These only multiplied instances of the various types of phenomena concerned. They did not deal with any new problems that are fast arising in our work. No doubt one of the most important duties of science is to multiply phenomena which have been established by crucial experiments as existing, so as to remove the idea that they are mere anomalies that further investigation may explain away as casual or meaningless. But having established the fact of telepathy, whatever that may mean, and perhaps some other types of the supernormal, these have suggested new forms of experiment as endeavors to solve new problems that have arisen, and it will be a more difficult and expensive task to go on with this necessary advance in the work. The English Society has instituted a system of experiments at "cross correspondences," by which they mean the obtaining of messages through different psychics or automatists that articulate with each other. This method of experiment is designed to solve certain problems suggested by criticism of previous and different types of work, and is a very necessary step in the progress of our investigations. But it will not be so light a task as the work already accomplished and will require a large endowment and a proper staff of assistants. I emphasize it here because the present growing interest in psychic research will soon have convinced intelligent people of theories which have hitherto been ridiculed, and then there will arise demands for information that cannot be supplied by any other means that a more extensively organized system of investigations and experiments.

It is therefore hoped that members and persons interested in our problems will make every effort to interest those who are able to endow the Institute adequately for its task. This one need will now have to be kept in the front constantly, and in fact is a more important subject of consideration than the publication of incidents and records. Critics have long been saying that we do not do this and that we do not do that. They at first laughed at our doing anything, but having been

forced to admit that there is some fire where there is so much smoke, they nevertheless like to continue their quarrelsome attitude and to do all they can to prevent it, perhaps for fear that they will have to admit more still. But we cannot satisfy the demands of those who desire certain results unless the work is put on the same footing as all other scientific investigations. We have to create a public opinion that will demand money and investigations with the same urgency that sceptics ask for facts. We are dealing with sporadic and little understood phenomena, and the only assurance of progress and intelligent results will be the equipment which a laboratory and a corps of assistants will render possible.

Endowment Funds Again.

A member who read the editorial on "Endowment Funds" in the November number of the *Journal* writes his willingness to be one of a hundred who will take the Life Associateship, which would add \$10,000 to the endowment fund. In the following part of his letter he fears that, unless the proposition be made a contingent one, there might be fewer chances of getting the desired sum. It will be seen that he hesitates on a policy that might add only \$100 to the permanent fund. He says:

"The present permanent endowment, as I understand it, is only \$4,000. As stated, since it is not to be infringed upon, it will perhaps insure the formal continuance of the society's organization. However, it is so small that it offers no assurance against the practical death of the organization as far as active, profitable accomplishment is concerned. On that account one contemplating an outlay of \$100 in a life membership is confronted with the prospect of sinking his money to no effect. Would not the likelihood of this result be largely done away with if the life memberships were made contingent? It is, of course, a threadbare device but it strikes me as one having especial pertinence as applied to the present situation in the society's affairs. Personally I would be glad to pledge myself to be one of one hundred life members, tho I hesitate to part with the necessary amount of money in isolation, with the prospect merely of increasing the endowment fund to \$4,100. If, as a result of my outlay in combination with that of others, I could see \$14,000 endowment fund, the proposition would take on a different aspect."

The feeling that this writer has is perfectly reasonable from the point of view of funds to do adequate investigating. For this investigation it will take the income of one million dollars (\$1,000,000) merely to organize it rightly and to do the initial work within the plans of the Society. But the appeal for endowment as discussed in the editorial mentioned did not devote itself to that plan. It was limited to the much more modest object of a permanent office and a fulcrum for making the larger appeal. It was distinctly indicated that the present object was only \$25,000, which would suffice to provide for an office and its needs in so far as preserving records is concerned. Let me state the following facts which will explain the matter more fully.

1. Last year an appeal for \$25,000 was issued and the collection of it made contingent on securing pledges for the amount. There were pledged only \$3,000 of the required sum, and that could not be collected for obvious reasons. Those pledges will still be good, we understand, when the desired amount is obtained.

2. Members are privileged to make their payment contingent. But as some had already paid for life membership it was not deemed necessary for us to propose that policy. It seemed better to leave that matter to individual members.

3. It should be remembered that the appeal in the editorial was not for \$100 a member, but it was shown what could be done at the *average* of \$100. Many of the members—and this of all ranks—cannot afford to pay that amount. Some are able to pay much more. Indeed some of the members can pay the whole \$25,000 with as little sacrifice as some can pay their annual fee of \$5 as Associates. It was therefore important that we should not express ourselves in any definite sums to be paid by the individual. It were better to have each one consider his privilege and opportunity and to meet the situation accordingly.

4. The primary object of the appeal was to establish such a fund as would insure the collection and preservation of personal experiences whether proper investigations be possible or not. The large mass of material in my cellar be-

queathed from the American Branch cannot be opened or used until an office has been obtained and it contains much valuable matter for publication.

5. The American Branch did not invest its life membership fees, but used them in the same manner as its annual fees. This exposed it to dissolution the moment that its Secretary passed away. We know just what consequence took place on his death. The object first is to secure the American Society against this contingency. This is effected with the small sum of \$4,000, while the amount necessary to provide an office will secure it still better with an opportunity to do preliminary work.

6. A Society like ours has first to establish a reputation with the public for the proper use of its funds. Other institutions have done this and are recognized as safe organizations with which to leave endowments. New bodies like ours can hardly expect public confidence all at once. But to show that we can establish ourselves with an endowment, no matter how small, is to invite and attract adequate endowment for the proper work which we wish to carry on. The sum of \$25,000 would help the public to feel that the Society was a permanent affair and worthy of consideration in wills and other bequests.

7. With the \$25,000 endowment to provide an office and two thousand members we can carry on the work of the society in a manner that will ultimately attract to it the endowment necessary to carry on the investigations in a proper manner. The public seems to have no conception whatever of what the work should be or of the systematic experiments needed to give psychic research anything like a scientific character. I have in mind several types of experiments which it will take years to carry out with the employment of several assistants in the work. There is no use to mention them until a large endowment has been obtained. All that we can do until that endowment has been obtained is to collect and verify as best we can the spontaneous experiences of people all over the country, and educate them as to the importance of recording their experiences and how to make such records. But all this is only justifying investigation.

It is not doing thorough scientific work that will satisfy critically scientific men.

8. The appeal is then not to each individual to give an amount equal to some one else, but to seriously consider what his opportunities are in the founding of a permanent institution. When all Sections of the American Institute have been organized it will represent one of the largest, and we hope one of the most important, endeavors in existence. But for the present we appeal to members to rest satisfied with doing all that it is possible to put it in a condition that the appeal for the necessarily large amount may be more reasonable and hopeful. The only way to inspire public confidence is to make clear that we can be trusted to maintain an endowment, if it is given us, and a small endowment is the best encouragement for so new an undertaking. The appeal to members is therefore to consider the opportunity to do all they can.

The publication of material on hand can continue for several years without an endowment fund for adequate investigations, and with the growing interest in recording experiences much more valuable material will accumulate in the meantime, so that the most pressing need, as already emphasized several times, is an office fund, and the rest will take care of itself. That will be a leverage for a more important appeal to the world.

INCIDENTS.

The Society assumes no responsibility for anything published under this head and no indorsement is implied, except that it has been furnished by an apparently trustworthy contributor whose name is given unless withheld at his own request.

DREAM.

[The following incident was published in the *Progressive Thinker*, Dec. 7, 1907, and resulted in inquiries which brought out some points of interest. It was narrated by a lady in my acquaintance who is a graduate of one of the leading Universities in this country.—Editor.]

My little boy Herbert, passed to spirit life October 21st, 1906, at the age of five years and seven months. During the year previous to his death I employed by the day a Swedish workwoman named Louisa. She and Herbert were very good friends. Early in July, 1906, Herbert accompanied by our maid, Delia, went to pass the afternoon at Louisa's home.

The following January, about three months after Herbert's death, Louisa was awakened in the night by hearing someone call, "Louise! Louise!" She answered "Yes," and recognized the voice and call of little Herbert. He went on to say, "Do you remember the time I went to your home last summer with Delia? I played with your little boy's automobile and I left it in the front yard at the corner of the fence."

After this Louisa was unable to go to sleep. She awakened her husband and told him what she had heard. He could hardly believe her and said she must have dreamt it.

The next morning she took a shovel, went to the fence corner, dug away the snow and leaves, and found the little automobile where it had lain, forgotten so many months.

Is it not remarkable that a child of five should remember after death where a toy had been left six months before?

Does it not seem to show that the soul memory is stronger in the spirit life than it naturally would have been in the earth life?

L. L. M.

I wrote to Mrs. M. on the 8th of May, 1908, desiring further information regarding the incident and especially the corroborative statements of her maid and the Swedish workwoman, and also an answer to certain questions bearing upon

the possible knowledge that the workwoman might have had of the whereabouts of the automobile before she had the dream or heard the voice about it. The assumption had to be made that the dreamer had accidentally seen the automobile where it was finally found and forgotten about it, and so I directed my inquiries to ascertain the probabilities in the case. The answers speak for themselves. The reader will remark that the same person had another experience earlier in her life. The maid adds her confirmation. The explanation below will indicate the place in which the toy automobile was found, and remembering that it was only three and three-quarter inches long and two and a half inches wide and buried in the leaves and snow, we may well imagine that it would not be easy to prove previous knowledge by Mrs. Wahlgren. We cannot deny the possibility of it, tho the circumstances make it less probable than would be the case, if the toy had been found near the walk on the lawn. The chance of casual and previous knowledge of the automobile in the corner of the yard was much less than at almost any other point, tho possible.

Prof. J. H. Hyslop:

Dear Sir:—I send with this signed statement by Mr. Wahlgren, his wife Louisa, and my maid Delia. I wrote out what Mr. and Mrs. Wahlgren said very nearly in their own language. The old mother was present while they were telling me. She can not speak English, but she showed me how her daughter-in-law trembled when she brought in the plaything from the yard.

L. L. M.

I went with Herbert up to Louisa's house about the end of June, '06. I remember seeing him and Louisa's little boy playing in the yard with the automobile. I called upon Louisa in Feb., '07, and she told me about finding the automobile where Herbert came and told her he had left it.

DELIA KELLY.

The first I remember I woke up hearing his voice two times. I woke up when I was called and looked up, but couldn't see anything. I knew it was Herbert's voice and he said, "Do you remember the time I was up to your house with Delia? I played with your little boy. If you go out in the corner of the front yard you will find the little plaything we played with. I awoke my

husband and he laughed at me and said that it must have been a dream. The first thing I did the next morning I took my coal shovel and went out and took the snow and dry leaves away and I found the little automobile; It was all rusty. I took it into the house and showed it to my husband's mother. I felt for a long time after as if I had Herbert around in my house. This was in January, 1907.

When I was a little girl, about seven, I saw my mother and heard her speak about a year after her death.

LOUISA WAHLGREN.

My wife woke me in the night, she was frightened and she told me she heard Herbert call her. I laughed at her, said she must have been dreaming and went to sleep again. She told me the whole story before I went to work—also that she had found the automobile. I was not up when she brought it in. I cleaned the rust off the automobile some days later.

ERNEST A. WAHLGREN.

Mrs. M. drew a representation of the house and yard. The automobile was found in the corner of the yard by the junction of two streets and was ninety feet from the gate entering the yard. The path curved to the left on entering and in passing around the house would pass within about fifty feet of the spot where the little automobile was found.

(Whose automobile was it? Was it a boy's or did it belong to the Louisa mentioned?)

The toy belonged to Louisa's little son, whom my child Herbert, went to visit.

(Was there any possible chance that this Louisa might have seen the automobile before the snow fell, where it was found?)

I did not see the automobile after the day Herbert and Carl played with it. The next day my little boy asked for it, we hunted for it but could not find it and we forgot all about it. It was hidden by the high grass at the corner of the fence under the pear trees where my children seldom went.

LOUISA WAHLGREN.

(How long before the boy's death was the automobile lost?)

The toy was lost on June 29, '06—about four months before Herbert's death—which occurred Oct. 21, '06.

(How long had the snow been on the ground?)

Snow came early the winter of 1906 and 7, soon after Thanksgiving, and staid on the ground. Louisa found the toy about six weeks or two months later in January.

TREASURER'S REPORT.

The following is the Treasurer's Report for the quarter beginning June 23rd and ending October 24th:

Receipts.

Grant from the American Institute . . . \$2,000.00

Expenses.

Publications	\$1,201.37
Investigations	305.77
Salaries	690.00
Office	537.39
Copying	228.17
Supplies	60.91
Stamps	27.75
Sundries	109.40

Total.....\$3,161.76

In addition to this, which is the Report to the Board of Trustees of the American Institute, I would report the following receipts, which were deposited to the account of the Institute.

Membership Fees.....	\$ 640.00
Donations	45.00
Sale of books.....	8.15

Total..... \$ 693.15

JAMES H. HYSLOP, Treasurer.

Errata.

Page 28, line 20, for "projected" read *projected*.

Page 63, line 22, for "an effort" read *no effort*; line 23, for "Fig. III" read *Fig. IV*; line 26, for "Fig. IV and V" read *Fig. V*; line 27, for "S" read *R*.

The whole passage should read: "H. agreed to make no effort to send either question or answer. Fig. IV represents what H. gave to S. to transmit. H. and R. were not to communicate with each other, but R. was to send what he drew to S., and S. was to make the comparison with H. R. drew Figs. V and V a., and S., when he received them, asked R. what V a. was, and he did not know. He thought V was meant to be a part of a triangle."

Page 65, line 21, for "on" read *in*, and for "or" read *on*.

Page 271, line 35, for "of" read *on*.

Page 341, line 15, for "that" read *than*.

Page 344, line 1, for "such" read *much*.

Page 345, line 17, after "discussions" insert *they*.

Page 611, last line, and 612, lines 1 and 2, for "Hodgson's control" read *Hodgson control*.

Page 617, line 15, for "Journal" read *Juvenal*.

Page 622, line 12, for "as" read *so*.

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