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### THE ANIMAL WORLD AND THE OCCULT.\*

By Miss Margaret Robson.

When we consider the mysteries presented to us by the animal world and its relation to the universe at large, we are met at every turn by problems little less baffling than those to which investigators have become accustomed, in connection with Man, his personality, his descent, his development and his ultimate destiny. Psychical Research has so far dealt mainly with human survival, but the general problem of immortality is much wider, including questions as to the fate of the lower organisms.

When we think of the boundless ocean of life all around us, manifested in so many different forms, as plants, trees, animals of all kinds and finally as man, and all from the same Great Source of Life, it is almost enough to make one reel. We can't imagine, and no one believes that every flower that dies, every worm that is crushed, every bird that drops from the nest, will live again as that same conscious entity, but if life is indestructible, as we believe it to be, what becomes of it when the plant or animal undergoes the physical change called "Death"?

There is food for reflection in the fact that we know so very little about these beings that we call "lower animals."

\* The present paper was read by the author before the Dublin Section of the English Society for Psychical Research, and is printed here for its collection of incidents connected with animals.—Editor.

We are surrounded by them on all sides, we use them, make friends and pets of them, and study their habits as far as we are able. Scientists have been able to trace their descent back from the highest forms to the very lowest, and yet with all this our knowledge is very slight, owing, no doubt, in great measure, to the very limited means of communication we have with them. We don't know what they think about, and they can't tell us, we know they communicate with one another, but we don't know how they do it. We know they have many powers, which in Man would be considered supernormal, and which we sum up under the term "instinct", tho we really know nothing about it, except the fact of its existence, and we don't know what becomes of them when they die. In a paper like this it is impossible to deal with the subject exhaustively, even if it were in my power to do so, but my object is just to sum up some of the difficulties that confront us, in the hope that discussion of the whole subject will follow. I propose to confine myself to two aspects of the question, under the headings "Occult Powers in Animals" and "Theories as to the Fate of Animals when They Die."

### **Occult Powers in Animals.**

By occult powers I mean to include not only clairvoyance and telepathy, but those mysterious powers which exist in animals, and which in man would be supernormal, and which are altogether apart from ordinary intelligence.

So much has been written of the marvels of the bee-hive and ant-hill, those miniature cities, so wonderfully planned and governed, that it is not necessary for one to say much about them. Every one has read these things. But it must often occur to us that if some beings more highly developed than we are, could look at our world from a height above us, we should present an appearance very much like an ant-hill, and an intelligent observer would wonder what all those little black things were doing, running about on the surface of that ball, going hither and thither, some congregating in one place and some in another. Then as he observed us further,

and discovered that our actions had some purpose in them, and that our world was governed in an orderly way, would he give us credit for intelligence, would he say we were guided by blind instinct, or would he suppose us to be acted upon from without, by some superior intelligence? Why don't we give ants and bees credit for intelligence equal to ours? Is it because they are so tiny? Is it because they can't speak? or read and write and do sums? Sometimes I wonder whether human intelligence is, after all, the highest, for when, as is sometimes the case, a human being is found to be in possession of some of the instinctive and intuitive faculties common to all animals, that person is looked upon as quite out of the common and more gifted than his fellows. (More often he is hunted down by the Research Committee of the S. P. R. and investigated.) Yet, argue as we will we can't help feeling convinced that these powers in animals are, somehow, on a different plane from man's intelligence. If it were not so, what should we find? In the first place we should find bees and ants improving in their work as they get older, we should find their brains developing and evolving from one generation to another, but instead of that, we see that they know how to do their work as soon as they are born, they have not to be taught, and they go on forever doing the same things in the same way. Bees knew how to make hexagonal cells, hundreds of years ago, as well as they do now. Earth worms carry on their marvelous work beneath the ground, little knowing that without their aid, man could not exist upon this planet. They, it is, who prepare the ground in which we sow the seed, but we cannot for a moment believe that they do this with an intelligent mind, knowing what they do. In the human race we find no parallel to these wonders, unless it be in the case of infant prodigies, who if it is a question of music, seem to be able to play without being taught, and even to compose, or if it is mathematics, to be able to calculate with lightning rapidity, without ever having had a lesson. But these powers usually diminish in the child, as his brain develops and his intellect is trained.

Of migratory birds, much might be said of the wonderful

faculty they have for finding their way south. I once heard a lecture on the "Minds of Animals" delivered by a scientist whose name I forget. At that time he was Master of one of the Colleges at Cambridge. He said that a bird's brain was entirely a brain of sight, i. e., that the part of the brain in direct communication with the eyes was abnormally developed, and his opinion was that birds find their way to the sunny south entirely by their eyesight. To support this, he said he had known birds to start on their way south and on finding a mist over the land, to return and wait for a clear day to make another attempt. But this doesn't account for what is known to happen when parent birds bring up two broods of young in the same year. They send the first brood south by themselves, and they wait behind till the second brood is ready for the flight. The first brood will go to the very same spot that the parent birds inhabited the year before, and they join them later with the second brood. As Flammarion writes "The swallow knows better than Christopher Columbus or Magellan, the variations of latitude." The same lecturer that I referred to just now, in speaking of a dog's brain, said it was a brain of smell, and tried to account in this way for the power that many dogs and cats possess of finding their way. But this physical fact of a brain of smell, in no way accounts for the way in which a dog who is taken away by train in a basket will find his way back by a road, along which he has never been before. Whether all dogs and cats possess this power in an equal degree, is open to doubt. We have only to keep an eye on the "Lost and Found" column, in any daily paper, to see how many animals get lost, in spite of this faculty. Often the most intelligent dogs are perfectly stupid about finding their way home. It almost looks as if this instinctive faculty somewhat disappears as the intelligence widens. Or it may be that this is a power akin to clairvoyance in people and only existing in some animals and not in others, quite irrespectively of intelligence. A few months ago I read either in the "Irish Times" or the "Daily Express" an extract from a paper called "Nature" in which the writer told of an extraordinary case that had come under

his notice. Two swans had built their nest two following years on an island in a certain pond, and on both occasions, soon after the cygnets were hatched, they were eaten by a pike inhabiting the same pond. In the spring of 1911 the swans built their nest for the third time, on the same island, and the day after the young were hatched, father, mother and cygnets all disappeared and were found on another pond at the distance of a mile and a half away, where they had never been before. How did they know of the presence of water at such a distance? Were they dowsers, or clairvoyant? There were no pike in the second pond and the young were brought up in safety.

That many animals *are* clairvoyant, has been proved beyond a doubt. We often read of horses shying at the sight of a figure invisible to the driver, and of dogs and cats, who will whine at the sight of a dead master or mistress. In one of the papers that we had read to us last December in this Society—*Personal Experiences*—we heard a most interesting story of an Irish terrier, who howled and whined to such an extent one night, that he had to be brought indoors from the stable or outhouse, where he was accustomed to spend the night. The next day, news came of his master's death, which had occurred during the night. In the "*Occult Review*" for November, 1910, there is a most evidential story of a cat who saw a ghost. (Page 269.)

In "*Light*" of Nov. 9th, 1912, there is an account of a remarkable occurrence in India under the title "*Strange Case of Miss Orme*". I needn't enter into particulars of the case, which are outside the scope of this paper. Suffice it to say that Miss Orme's pet dog was away from her, staying with Miss Stephens, her friend. Miss Orme died suddenly, and at the moment of death appeared to her friend. Miss Stephen was awakened by the whining of the dog, who was evidently the first to see the apparition. He afterwards ceased whining and jumped joyously round his mistress. In the "*Animals' Guardian*" for December, 1912, we read an account of what took place in a haunted bungalow in India. A man arrived late one night at a lonely bungalow, accompanied by his native servant and his terrier dog, Toby. He had hardly

crossed the verandah when the dog began to growl and show signs of fear, every hair on his back bristling. When bed-time came, and his master retired to rest, Toby crept into a corner of the room, growling and snarling, and nothing would induce him to take up his usual quarters at the foot of his master's bed. His master, being afraid that something was wrong, put a lighted lamp and a revolver on the table by his bed-side. Hardly ten minutes had elapsed, when there was a sound of something rushing quickly through the room, the revolver was thrown on to the floor by unseen hands, and the lamp was blown out. The man called out to his servant, and at the same time heard a series of violent raps on the wall behind the bed. His servant gave one shriek of terror, then dashed out of his room and tore down the passage that led out of the house, as fast as his legs would carry him. There was no further disturbance that night. When all was quiet the gentleman remembered Toby, and went to see how he fared. He found the little dog lying with his head on his forepaws, his eyes wide and staring, quite dead. Such instances are very common. From the Proceedings of the S. P. R. and in the S. P. R. Journal I am glad to know that many such occur, and have this advantage, that we may be quite sure they have been well investigated before they were published. There is no getting away from the fact that many animals are clairvoyant, but the probability is that as in human beings, some are more sensitive than others.

Passing on from Clairvoyance to Telepathy, I have often wondered whether it is possible for telepathy to occur between human beings and animals. I believe it is a fact that coach drivers, who are in the habit of driving coaches along most dangerous places above precipices in the Yosemite valley, never allow nervous passengers to sit in the front for fear they will communicate their nervousness to the horses. They are always stowed away at the back as far from the horses as possible.

Anyone who has kept animal pets and observed them will admit that they can communicate with one another. It is just possible that they have solved the problem as to how to send telepathic messages at will, which we certainly have

not. Our chairman, Sir Wm. Barrett, tells us that, in the case of human beings, the best condition for a message to be carried is for the agent to be in a comatose condition, or asleep and to leave all the work to his sub-conscious mind—in other words, the more we try to send a message, the more it won't go.

There have been various theories to account for these occult powers in animals. Professor McDougall thinks that the doctrine of "Instinct" was prejudicial to the study of animal behaviour. He says "the actions of men were said to be governed by the faculty of Reason, those of animals by Instinct, and this attribution of the actions of animals to instinct seems to have disguised, from those who used the word, the need for further study or explanation of them. It was a striking example of the power of a word to cloak our ignorance and to hide it even from ourselves."

Long ago Aristotle taught that the difference between animals and man was that man possessed powers which the animals do not possess, *in addition* to those which they share in common. Descartes, a philosopher of the 17th century thought that animals were merely complicated machines, that their movements could be explained by the mechanical principles which enable us to construct, control, and understand the movements of a clock, or any other machine.

Lamarck, in the 19th century, propounded his theory of animal evolution, but it was not till Darwin convinced the world that all forms of life had been evolved from some simple form that the problem of the relation of the human to the animal mind began to be studied seriously. Darwin argued that just as Man's physical frame had been evolved from the body of some animal species, allied to the existing man-like apes, so the functions of his mind must have been evolved from the mind of the same animal ancestor. Darwin, and his followers in their desire to minimise the gap between the human and the animal mind perhaps over-estimated the mental powers of the higher animals, but McDougall thinks that the gap does not seem so wide as it did half a century ago, for the new light that has been thrown upon Man's mental processes, has diminished it from *our* side, by showing

us that human mental processes are more akin to those of the animals than had been previously supposed. We are, perhaps, hardly aware how many of our actions spring from what we call "Instinct" in animals.

"Sketch", Feb. 19th, 1913, gives the following item:

Illustrious students of animal psychology are probably the only people who do not understand the dog. They deny it even as high instincts as those credited by Dr. Francis Darwin to the plants. But there was a little group of dogs at Cruft's Show last week which upset all the theories of the scientists. Probably there was no a dog in the company that could have picked the lock of the chamber in which the psychologist imprisons an animal, demanding that, to be considered a reasonable creature, it shall straightway release itself. Not one of them could have used a knife and fork or read this number of *The Sketch*, but they had all done things which have no relation to dumb, blind instinct. They had saved human life, and that is why they were there. The group comprised all sorts and conditions of dogs, and their pedigrees were too fruitful of bars sinister to make records presentable to the purists.

The Rosicrucian idea is that animals have no indwelling spirit, but are directed from without. In a book entitled "The Rosicrucian Conception of the Cosmos" the writer elaborates a most complicated system of the universe. The next sphere to this he names the "Desire World", which, I suppose, would correspond to what other schools of thought would call the Astral Plane, and it is from this plane that he thinks the animals are guided by a "Group-Spirit." He thinks that animals are not individualised in the same way that human beings are, and to explain what he means he gives an illustration, to show the difference between the man with his in-dwelling spirit, and the animal with its Group-Spirit. He imagines a room divided by means of a curtain, one side of the curtain representing the Physical World, and the other the Desire World. He then supposes there are two men in the room, one in each division, but they cannot see one another, nor can they get into the same division. There are ten holes in the curtain, and the man who is in the division representing the Desire World can put his ten fingers through

these holes into the division representing the Physical World. The fingers represent the animals belonging to one species. The man can move them as he wills. The man in the Physical division sees the fingers, sees that they all move, but does not see the connection between them. To him it appears as if they were all separate and distinct from one another. He cannot see that they are governed by the man behind the curtain, and not by their own intelligence. The writer goes on to say, "We hear of animal instinct, and blind instinct. There is nothing blind about the way the Group-Spirit guides its members. There is Wisdom, spelt with capitals. It is the spirit of the group, which gathers its flocks of birds in the fall, and compels them to migrate to the south neither too early, nor too late, to escape the winter's chilly blast; that directs their return in the spring, causing them to fly at just the proper altitude, which differs for the different species. The Group-Spirit of the Beaver teaches it to build its dam across a stream at exactly the proper angle. It considers the rapidity of the flow, and all the circumstances, precisely as a skilled engineer would do, showing that it is as up to date in every particular of the craft as the college-bred, technically educated man. It is the wisdom of the Group-Spirit that directs the building of the hexagonal cell of the bee with such geometrical nicety; that teaches the snail to fashion its house in an accurate beautiful spiral; that teaches the ocean mollusc the art of decorating its iridescent shell. Wisdom, wisdom everywhere! So grand, so great, that one who looks with an observant eye is filled with amazement and reverence!"

This idea of animals being acted upon from without seems to me to explain in great measure the behaviour of animals, its account for the fact that they are not individualised, in the way that human beings are. By this I mean that when we learn the characteristics of one animal, we know the characteristics of the species to which it belongs. All members of the same animal tribe are alike and will act in the same way under like conditions. Yet we know that some of the higher domestic animals do think, and this is because they have come into close touch with Man for generations—on the same principle that a highly charged wire will induce a weaker current

of electricity in a wire brought close to it. Having summed up briefly the Rosicrucian theory to account for animal behaviour, I will now go on to the second part of this paper:—

### Theories as to the Fate of Animals When They Die.

It has been proved and is now generally accepted by scientists, that Man's physical frame has ascended through many varied stages from the very lowest forms of animal life. For this reason, if for no other, it always seems to me that we ought to be particularly interested in the psychology of the animal kingdom, to which we are bound by such close ties. When a pet animal dies, and we see the lifeless body lying immovable, the inevitable question arises, "Where has it gone?" The body is still there, but Something has gone. It is the same old question that Man has eternally been asking with regard to his departed human friends. I have always thought, from childhood up, that to all appearance, there is as much difference between a living dog and a dead dog as between a living man and a dead man. When I have had the courage to remark this, often at the risk of shocking people, I have almost invariably received the same answer; viz. that the *Life* is gone out of the animal, but the *Soul* is gone out of the man. If these people were asked to define their terms they would find themselves in difficulties, for, after all, it is the moving spring that has gone, whatever name we like to call it by. Now, as to the problem, where has it gone? Christians, taken as a body, calmly assume that animals are annihilated at death. What grounds they have for this belief I don't quite know, unless it is that the Scriptures, upon which they base their hope of a future life for man, are silent upon this subject. We humans imagine ourselves to be very superior creatures indeed, and arrogate to ourselves the exclusive right to be immortal. Yet anyone who observes the lives and habits of other creatures cannot but wonder what grounds there are for this assumption. In Mr. A. C. Benson's book, "Leaves of the Tree", he tells a story of how F. W. H. Myers, when quite a small boy was out walking with his mother one day when he saw

a dead toad that had been crushed by some passing vehicle. His youthful mind began to speculate upon the present whereabouts of the toad, and he questioned his mother about it. From her he only elicited the information that the toad was annihilated—had simply ceased to exist. This idea, he says, filled him with the "deepest anguish." Whether we share his horror at the idea of annihilation, or whether, like Sir Oliver Lodge, we court the idea, makes no difference to the truth about the matter. It is refreshing to find that among orthodox Christians there are some exceptions. Kingsley, Wesley, and Bishop Butler all believed in a future life for animals. Kingsley wrote "We must define what our souls are, before we can define what sort of a soul or non-soul a bird may or may not have." St. Francis of Assisi called the birds his brothers. Perfectly sure that he himself was a spiritual being, he thought it at least possible that birds might be spiritual beings likewise, incarnate, like himself, in mortal flesh.

Animals are not entirely physical. There must be something in them akin to the spiritual body that we believe Man to possess.

Mr. E. E. Fournier D'Albe in his book, "New Light on Immortality", has a theory as to what the spirit body is, which I will briefly outline for the sake of those who may not have read his book. He explains how that the human body is composed of millions of little cells, each of which has a nucleus, containing the Life-giving element, and which he names a "Psychomere" or Soul centre. The theory is that these "psychomeres" form the Spirit Body which is withdrawn at the time of death. If there is anything in this theory it is applicable to animals as well as to Man. He says "Do animals possess souls? According to the general lines of our argument, we must answer most decidedly; they do. Their organisms are as complex as our own. They require similar directing centres, or psychomeres. Their mental faculties are, as a rule, greatly underrated, largely on account of the difficulty we experience in 'putting ourselves in their place.' Indeed, we may seriously doubt whether ants and bees, for instance, are in any way inferior to ourselves,

or, if they are, whether their partial inferiority in some things is not compensated by a superiority in others. Do they survive them also? Are they, too, immortal like ourselves? We can allege no sufficient reason why they should not be! The idea that noxious instincts [insects] for instance, may accompany us and confront us in the Soul world is enough to fill some sensitive minds with horror and loathing. They would, at that price, rather not have immortality. They would prefer annihilation. But let us look at this question rationally and coolly. In the first place, we may possibly never come near them. They may be thoroughly earth bound, and passing through a cycle of rapid re-incarnations, they may, if they people the atmosphere at all, be confined to its lowest strata. If they inhabit the soul world itself, they may fulfill a useful function there, something like horses and cows and pet canaries in this. For the practices and pursuits which make them objectionable here will be necessarily modified by the change of world and of state of aggregation."

To any student of even elementary psychology, the theory of annihilation is most unscientific, yet so convinced are most of us of its truth, that we feel we are doing a righteous action, when we tread upon a half dead insect, or chloroform an animal that is in pain, believing that we have put an end to its suffering, while at the same time we should shudder with horror at the idea of doing the same thing for a dear friend, even though we believed we were speeding him to a much happier world. It is strange how illogical we can be at times.

In many Eastern religions, we find the doctrine of Transmigration. This doctrine is regarded by the Brahmanic Hindoos partly as a penance and partly as a means of purification. It is accepted by the Buddhists also. It was shared by the Egyptian priests who believed that the soul had to continue 3000 years after death in the bodies of animals, before it could reach the habitations of the Blessed. The doctrine passed from here into some of the philosophic systems of the Greeks. It occupied an important place in the writings of Pythagoras, and Plato propounds the theory

that souls return into the Godhead after a cycle of 10,000 years, spent in the bodies of men and of animals.

The idea of a Spirit entering the body of an animal after it has inhabited that of a human being is contrary to the doctrine of Evolution, but I think it is quite reasonable to suppose that an animal's spirit when it leaves the body, may enter the body of some higher animal, until at last it is enshrined in the physical frame of a human being. This is, I believe, the teaching that is found among some of the sects of Hindus, and as a result of this, the world of animal life is regarded with more reverence and kindness than among Christian people. Their boys and girls are taught that each animal possesses a soul, has individuality, and that the germ of life in each one of these will gradually pass through the various stages of evolution, and ultimately appear in a human form, and that Divinity is expressing itself through the forms of lower animals. I believe some spiritualists hold the opinion that animals have an "astral" body and go on to the next plane, but not further. From time to time in "Light", I have come across instances of clairvoyants having seen astral forms of animals after death. James Lawrence of Newcastle-on-Tyne, writing to "Light" of August 10th, 1912, says he has noticed how frequently horses, cattle, dogs, cats, tortoises, birds, and other animals appear to clairvoyants. He himself has seen all these clairvoyantly, horses and dogs perhaps preponderating. He has also seen rabbits, domestic fowls, mice, and at least once, a rat. The appearance of a seal by the side of ex-whaling captain was recorded some years ago, which was recognized as a pet.

M. Leymarie, editor of the "Revue Spirite", gives an interesting story ("Light", March 19th, 1904.) In January, 1877, the Signora Bosca, widow of an eminent civil engineer, was seated at his fireside, No. 7 Rue de Lille, Paris, when Count Lvoff, President of the old court in Moscow, paid his first visit there and was presented to the Signora. They proceeded to converse. Suddenly the Signora exclaimed, "Signor, I see near you a dog, which seems very affectionate. It is a large white Newfoundland, with black paws and ears, and a black star on his forehead. Round his neck is a silver

collar, and on it is written "Sergio Lvoff" and the name of the dog (which M. Leymarie says he cannot remember). It has a beautiful long tail, and it caresses, and looks up at you." At those words, the Signor's eyes filled with tears. "When I was a boy", he said, "I was restless and reckless, I trusted entirely in my dog which you have just described; and it repeatedly saved my life, once carrying me out of a river, when I was in great danger of drowning. I was 12 years old, when I lost this faithful friend, and I mourned him as a brother. I am rejoiced to hear he is near me, for I am certain that these dear companions have intelligent souls, which survive their bodies. I see you are a powerful medium, you have told me of things that happened 40 years ago. Thank you Signora, may God bless you". The Signora then saw the dog make great demonstrations of joy and it gradually disappeared. M. Leymarie adds that they didn't expect Signor Lvoff that day, and that he met the Signora for the first time.

In "Light" of Dec. 13th, 1902, a writer writing from New Zealand tells how he was in the habit of sitting once a week with a lady friend, for development in clairvoyance, and, when possible, every other evening, alone. During that time, his guide, whom he saw clairvoyantly, always arranged for him to have a succession of spirit visitors, usually one at a time, and he was asked to describe them. One evening, to his great surprise, a man brought in a large black monkey, which was placed upon a chair, where he could see it plainly, while the man stood beside it, with an amused smile on his face. The monkey was busily eating what appeared to be a biscuit, and when that had disappeared, the man gave it a second one. He then walked out of the room, with the monkey running beside him on all fours. The writer says they passed quite close to him, and the animal was so lifelike, that he felt rather creepy for a moment. On another occasion, a white cat was brought in, and placed on the table beside a lighted Rochester lamp. It appeared to be frightened and jumped on to a sofa, where it sat down contentedly. A pretty little goat was also brought in one evening, and another time during the clairvoyance hour, four other ani-

imals appeared. The first was a pretty little white lap-dog with long drooping ears. A lady, dressed in white, wearing some beautiful jewels, held it on her knee. Then an elderly gentleman came in with two wooden boxes, with wires across the front. Out of one, he took two rabbits, one of them of a brownish color, like the wild rabbits, which are so plentiful in New Zealand, and the other was black and white. He then put them back, and out of the other box he lifted a guinea pig. After he had gone out, an old acquaintance of the sitter's came in, with a very sleek and fat brown setter dog. Someone else followed with a fine black retriever, which growled and barked, evidently thinking the sitter was a ghost.

Madame D'Espérance in "Light" for October 22d, 1904, tells how she once had personal experience of the spiritual existence of an animal whom she had known well in life. It was a small terrier, a great friend and favorite of the family, who, in consequence of her master leaving the country, had been given to an admirer, living a hundred miles or so away. One morning, a year or more later, on entering the dining room, Mme. D'Espérance saw, to her astonishment, "Morna" scurrying round the room in a perfect frenzy of delight, round and round, under tables and chairs, as she was wont to do in moments of excitement or joy, after an absence from home. Naturally, she concluded that Morna's new owner had brought her, or that she had found her way home again herself, and she went to make enquiries of the other members of the family. No one however knew anything of the dog's return, and search, or call as they would, Morna did not show herself again. Madame, of course, was told she must have dreamed she had seen the dog or had been deceived by a shadow, and the incident was forgotten. Months, or perhaps a year passed, before Mme. met Morna's new owner, and asked after her welfare. He then told her that Morna was dead, had been engaged in battle with an enemy, and had died from the wounds she received. As far as they could ascertain, this had happened about the time, or a little while previous to the day on which Morna had been seen racing round the room in her old home. Mme.

D'Espérance adds that she had no doubt, that Morna, finding herself free, had come to pay her a visit, and was overjoyed, at finding herself in familiar and beloved surroundings.

One might go on multiplying instances of apparitions of animals *ad infinitum* but the few I have quoted (which are typical, and not by any means isolated cases) will serve my purpose of showing that clairvoyants do see spirits of animals. I once read that a Laplander assured a traveller that his people were helped in the chase, by the spirits of dogs they had had. He said he had seen them, while hunting, leading the living dogs, when, owing to rain or deep snow, the trail had been lost.

Now, if we accept the testimony of clairvoyants as being evidence of a future life for human beings we must be honest, and admit that it is just as evidential in the case of animals.

I should like to ask those who deny that animals have a spirit existence, to tell us what stage of growth is necessary, in order to produce a spirit that can survive physical death. There are tribes of savages but slightly removed from the animals surrounding them. They have no desire for progress or civilisation—in fact, they are scarcely more capable of progress than the animals, and one must conclude, that if one exists only while in possession of the physical body, the other also stands but a precarious chance of surviving death.

Some think that continuity of life is not inherent in animals, but in some cases where human attachment and affections have been strong, they have a temporary continuance of life in the spirit world. The fact is, that we have a great deal of evidence for survival, but none for Immortality, either in the case of men *or* animals. Most of us believe ourselves to be immortal, but when it is a question of proving it by evidence it is difficult, and the word Immortality is often used to denote survival.

In conclusion, though I may be departing from the custom of this Society in moralising, I shall perhaps be pardoned for saying, that if we could only disabuse our minds of the old ideas with which we have been fettered and think for ourselves, we should never speak of a "mere animal existence" in a slighting way, or look upon our so-called

"dumb" fellow creatures as being of no account, and although, to the outward eye, it appears to a student of Nature that the way in which animals prey upon one another and treat one another leaves much to be desired, we should echo the words of the writer who said "Nature is cruel, then be thou kind." Though it is certain that Man has been given dominion over the animal kingdom for the present, it is equally certain that for the manner in which he exercises that power he will "one day be brought into judgment." If we once realise that Animal Life is from the same great source as Human Life, and the work of the same Creator, we shall apply the Golden Rule to our treatment of them as well as Man, believing that they, too, have their part in bringing about that

"One far-off, divine event

"To which (not only Man but) the whole Creation moves".

## EDITORIAL.

### THE FINANCIAL CONDITIONS OF THE SOCIETY.

Seven years' work has been done and it will be proper to state what the situation is as to the cost of the work and the needs of the future. To make this clear we must review the financial cost of the work in the past.

Before the Society was organized, we secured a preliminary fund for organization, of \$25,000. Of this amount \$5,000 was given on such conditions that it was practically unusable for the work in any form. The only thing which saved a part of the remaining \$20,000 to actual work was the death of the subscriber, which left the Secretary free to do his work without a salary. The consequence was that the starting of the work had to be done with the \$20,000 and the membership fees. It was hoped that membership would increase sufficiently to cover all expenses. But this hope has been disappointed. Several influences co-operated to this result. In the first place the publications were not sensational enough to attract the class who wish miracles as a condition of supporting the task. In the second place, the effect of the Palladino affair was a loss of 300 members at one stroke, and we have not more than recovered that number since that time, while there have been many resignations each year.

Very early in the work the Secretary saw that the work would not have any promise of continuance, if we were wholly without endowment, and he made it a chief point in the work to start this, especially for the sake of a place in which to store the materials that fell to us from the work of Dr. Hodgson and which came from our own collections, as well as the preservation of our own publications and such works as might begin a library on the subject of psychic phenomena. To make the hope of an endowment fund effective he put \$8,000 of the original \$20,000 into the permanent fund, and then began a campaign for more. In the

course of this, a gentleman wrote him that he had made a codicil in his will for the Society to the amount of \$20,000, provided at his death it already had a fund of \$25,000, and himself pledged \$500 to help secure that amount. The effort was pushed until the \$25,000 was secured. In the meantime a Mr. Warren, who was an Associate of the Society, left in trust his own estate, a sum whose income was to go to a sister until her death, when it was to be given to the Society. After some litigation the Society proved its right to the fund. Another gave us \$5,000, so that we have about \$38,000 for a permanent fund. At present only \$30,000 of this is available for income.

At one time the membership fees just paid the cost of printing and distributing the publications, with nothing left for investigations. But the number of members fell off until their dues do not now pay the cost of the publications, and investigation from the funds of members has long been suspended, a special fund for only one kind of investigations having been secured. At first, with the hope of securing an endowment fund before the original fund was used up, the Secretary employed some assistance that involved considerable expense. Special types of investigation were carried on of which no report has yet been made nor can be made until they are completed and it will take years to complete them. But discovering little tendency to protect the work by endowment, he dropped the assistants he was employing and confined himself to the work of the publications and such investigations as he could carry on. But to conduct the experiments of the last three years he has been obliged to have an assistant for half the week who could do the necessary letter writing, and another in the office downtown to look after the mailing of the publications as a supplementary task to his own business. The two involve an expense of about \$1600 a year. These are reckoned as a part of the incidents in the printing and distribution of the publications. The quarterly reports of the Treasurer explain what these costs are, and they show that we have steadily been drawing upon the general fund to pay the deficit of membership dues.

The year 1913 saw the exhaustion of that fund, or nearly all of it, and we must now emphasize the necessity of an endowment fund adequate to meet the situation, or conclude that the people in this country are not willing to support the work as it is carried on. It must cease unless it is endowed. There is no hope that membership will support it, and there is certainly no opportunity to make the work of the kind that would please the general public, so that there is but one course by which we may hope to redeem the situation, and that is endowment. The work for the present year will be gauged with the hope that a probable deficit of \$1600 will be paid by someone. Otherwise the publications will have to be considerably shortened. It is hoped that no such recourse will have to be made, in order to keep within the membership dues. At any rate we must emphasize the need of endowment so as to keep the work on a scientific level, as the Secretary will not lower it to suit the sensational tribe. He may not be able to satisfy some of our scientific brethren, but he has done and will do all that is in his power, so far as he knows how, to keep up a strictly scientific method in the collection, publication, and discussion of facts. More cannot be expected. But any attempt to reduce the subject to popular and sensational matter would only destroy the influence which the work should have, and which it has had. Our primary object is not the direct advocacy of theories. Nor is it any more the opposition to theories. It is the work of collecting and recording facts. If they happen to prove a theory, that is the fault of the facts, not of the Editor and investigator. We have been careful not to select our facts on the basis of their interest, but to give all of them regardless of their relevance or irrelevance to a theory, and readers have been left to their own judgments. This necessarily makes the publications tedious for many readers, especially that class which desires either poetry or explanation.

Scientific work is necessarily slow and irksome and the impression it makes on the present age, accustomed as it is to the popular magazines and the morning papers, is less effective than it should be. Physical science crowds us with discoveries and achievements every few months, but we for-

get that it took the preparation of three centuries to do this. In so complicated a field as psychic research we have more to contend with in the elusive nature of the phenomena, to say nothing of the prejudices which have to be overcome in order to get a hearing at all. It is only the slow accumulation of time that will overcome this lethargy of the materialistically inclined mind. The facts are sporadic. They are not within the reach of every man that runs. The most distinct analogy of them in physical science is meteors. Shooting stars, which we never catch and weigh, occur but once in a century, or even in three or four centuries, and it took astronomers a long time to admit the evidence for them. The stories about them seemed to be mere legends, or worse than legends, mere illusions on the part of incapable observers. But astronomers finally came to terms, and meteors have even figured in theories of the sun's heat. We have to pursue the same patient course in the collection of evidence, and it requires time and money.

We have not been able to experiment as we have desired. Such experiments as we have conducted have been confined to the very simple problem of personal identity in testing the spiritistic theory. We have not had any opportunity to study the problems connected with the nature of a transcendental world and its life. Most people think that this problem is as easy as proving the personal identity of a particular individual. But there can be no greater illusion. We may suppose too readily that the proof of personal identity establishes the veracity of the communicator, and so it may, but it does not prove the correctness of his judgment in any account that he might give of a spiritual world. We have no easy means of verifying the statement about such a world. To do it we shall have to experiment with many psychics whose education can be shown not to include any reading in the literature of spiritualism. Indeed we shall have actually to develop our psychics for the purpose, and readers may infer what a task this is from the statement of facts in the *Journal* (Vol. VII, pp. 305-340), in which it was shown that it took years to develop Mrs. Chenoweth up to the emergence of the type of work now going on.

We cannot think of undertaking this task until we obtain an adequate endowment, one that will enable us also to obtain proper assistants in the work, trained scientific minds with experience in abnormal psychology, who will have patience enough to undertake a large task. It is useless to try such work without endowment.

The immediate need is an endowment that will enable the present Secretary to employ an understudy who can be trained for the work and that will also enable him to extend the investigation into territories that have had to be neglected and which are demanding attention. We have done enough work on the bare problem of identity. But we can do nothing else as long as we have not the funds for the more difficult task. There can be no attempt to take up the work which the public demands of us until the endowment is forthcoming. This country has wealth enough to supply our needs easily. The internal revenue last year from liquors and tobacco was \$344,424,453, a goodly portion of it absolutely useless for any necessary purposes in human life and even positively harmful. We have asked for \$1,000,000. This would be only *twenty-nine hundredths of one per cent.* of the revenue on liquors and tobacco in one year. The \$40,000 which we have obtained is just one *twenty-fifth* of the *twenty-nine hundredths of one per cent.* of the liquor and tobacco bill in the country, and it did not come from any savings in that bill. We must remember, too, that this revenue is only a small part of the total cost, so that the percentage of useless expenditure which would supply our wants would be much smaller than the amount we have named. Perhaps it would be one-fourth the rate indicated, and that would make it *seven-hundredths of one per cent.* which would put the work on a good footing for all time.

But in a population of over ninety-five millions of people we can obtain only about 650 persons who are interested in the scientific investigation of the immortality of the soul! This is the most astounding showing that any man could imagine. When I say interested, I mean willing to help in the work. No doubt the majority of the population would like to know its truth, but they are not unselfish

enough to help in the work. They expect nature to give them their beliefs on a silver platter, and no returns. When we look at the matter in this way, I think rational men would not censure nature or Providence for silence on the matter, tho the fact is they are not silent at all, but vociferous with evidence, and it is only stupidity and prejudice that prevent its universal acceptance. A little self-sacrifice and intelligence combined with patience would change the aspects of belief and civilization. But men do not deserve relief from doubt and sorrow who will not seek it with work and sacrifice, and apparently some of us are fighting against nature herself in trying to help others who will not help themselves.

But we do not escape an obligation to the world by finding that a cynical view of it is correct. We have to swallow our shame and redouble our efforts for the ideas that are the leaven of all high civilizations. It is the faithful few who see the outcome whom succeeding generations have to thank for the protection of their institutions. We cannot wait for the conversion of the multitude to gain the leverage on human ideals. The one man who can see what a permanent endowment may effect will do more to win the victory than all the facts and arguments we can present. Money is power. It insures a position which does not have to beg for support by the Philistine class as the price of respectability. An endowment, constituted as the public is, will convert more people to the work than any amount of facts that are unsupported. The influence of the Hodgson Memorial Fund at Harvard University proves this claim, and we want only the security which endowed power will give to the work. It can never be done rightly until it is on the same footing as the Carnegie Institution in Washington, or the Rockefeller Institute in New York. The Universities will do nothing until the case has been proved and then they will follow, as they did with all other scientific doctrines, teaching in one generation what their predecessors had condemned. We have a fund that pays the rent of an office, but it does little more. It depends on those who see far enough ahead in the course of things and the necessities of the age to provide

the means for the most important scientific truth that ever lighted up the path of human progress.

We shall soon have another large and important task imposed upon us. It is planned to publish the records of Dr. Hodgson in his long experiments with Mrs. Piper. This project is in process of settlement. When it has been settled it will take years to get them into shape for the printer, and we must have the proper assistance in doing the work. We desire \$50,000 endowment whose income will pay for the office help needed in that work. If 250 of the members of the Society took Life Memberships they would guarantee that sum. It is hoped that members will see their opportunity to make the work a permanent one. It has won its place in English scientific bodies and should do the same here. Life Memberships, Life Fellowships and contributions of Patrons and Founders will secure the needed funds easily.

It is not probable that 250 members can evenly divide this amount between them, but the total membership might be able to provide the desired amount. A little later we shall announce a considerable addition to the present endowment fund and it is an addition that will enable us to ensure the publication of the records named, and also to help where membership fees do not suffice to meet the expenses of our own publications. But it is not sufficient to put the office into shape for the work that the new project will necessitate. The additional endowment fund which will soon come to us will make the Society permanent, but it only creates the need of more to make what we have as serviceable as it should be. The \$50,000 additional money needed for the endowment will entirely relieve the Secretary of the work which has prevented his doing the real work for which the Society was founded. It will not diminish his duties, but it will enable him to deal with problems that have had to be neglected. At present he cannot have a stenographer for the office work except half the time, and it is impossible to put the material collected in shape for use until he can have the desired help. We have waited for years to organize the office, and now with an endowment fund already in sight to

protect the publications, this organization becomes all the more imperative.

If we could rely upon a membership large enough to pay for the publications, what we have would enable us to do what we desire in the office. But there is at present no such interest in membership as there should be. England with much less than half our population has twice as many members as we have, and all the funds it needs for its work. Our own condition has been chaotic from the beginning, and this might well have been justifiable as long as there was no assurance that the work would be permanent. But we are now guaranteed a permanent Society, and should not be in a position to make the work ineffective because we still lack the means to do it properly. We who have pursued the work are much better fitted to continue it than new and inexperienced persons who would have to follow us, in case death terminated our own work. Preparation for that emergency is quite as important as doing any work now. We are where the future is guaranteed, and should be where that future will not suffer for lack of the workers.

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### FUND FOR THERAPEUTICS.

It is necessary to separate the matter of endowment for the practical application of healing from that for the investigation work. I have indicated in the prior editorial what our needs are for the general work of Section B., namely, that of psychic research. I wish here to present our needs for such work as was described in the *Journal* for November last, where we discussed the subject of "Spiritual Healing." We have had no means for carrying on that work, at all, tho we could have hundreds of patients if we had the means. The publishing of that article has called attention to our work and applications for help pour in from many people and we have no means whatever for helping them. We have dealt with cases which other physicians have abandoned or pronounced incurable, and these cases are plentiful. At present

we have in hand a case which no physician would venture either to help or to cure and we have been succeeding beyond expectation with it. I have had to turn my own house into a sort of hospital for the case and this without sufficient room to afford my own family its proper housing, but it was too important a case to let go. Other cases we have had to turn out of doors and abandon. We should have the means for a sanatorium with an equipment for making records and the right sort of investigations. But we have nothing of the kind and not a cent with which either to equip or to run it.

It will require an endowment of \$250,000 just to supply an income large enough merely to start it. Of course it will bring in some income of itself. But it will not do much in this direction. The larger part of the patients whom we shall have to treat will be those whose money has been taken by the physicians or who have no money with which to pay physicians and would have to be sent to the asylums or similar places without either treatment or hope of cure, and this type of patient will not be able to pay much, if anything, for treatment. Hence it will take the income of the amount mentioned just to show what can be done, and it will require time as well as money to demonstrate scientifically that the method of treatment should be admitted to the regular practice of physicians. There is no excuse for the neglect of this sort of thing, except ignorance and cowardice on the part of all the respectable classes. Some man who will have the courage to endow this work will find his sacrifices more than worth while and a step made in progress which no other field of science has equalled. We can only indicate here what is needed and hope that the public will find out what we require and can do.

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### EXPERIMENTS OF THE LAST TWO YEARS.

Members of the Society have been kind enough to provide a fund for experiments during the last two years and the coming one, and it is my duty from time to time to give some account of the stewardship. The contents of Vol. VI

of the *Proceedings* were the fruit of the small fund which was obtained for the years 1910-1911, and the product of the next two years' work and funds makes two more volumes ready for press, except some notes to be made on last year's experiments. It is not possible to publish the first of these two volumes as yet because one important experiment will have to be completed this year to make it prudent to do so. The second volume, beside not being quite finished in its notes, should come in its chronological order, as it represents an important development in the trance of Mrs. Chenoweth. But it is the plan of the editor to make and publish summaries of both volumes in the *Journal*, so that readers may know something of what was done with their contributions.

The writer had intended last year to undertake certain experiments, but found it wiser to admit a large number of strangers to the sittings with Mrs. Chenoweth in order to protect her work against the scepticism of the average Philistine. The report about Professor James and the writer's father was exposed to the captious criticism that Mrs. Chenoweth had the opportunity to seek information in the normal way, and tho we had protected her by the use of strangers some years before, the material then obtained was not yet publishable. Hence it was deemed necessary to experiment with a considerable number of strangers that we might afford unimpeachable protection to the other work.

The present year will be devoted mostly to important experiments which your Secretary hopes to make the most valuable of our work, and he will report of their nature at some later date.

## INCIDENTS.

### THE CASE OF BEULAH MILLER.

By James H. Hyslop.

A number of the members of the Society wrote to me suggesting the investigation of this case at the time that the newspapers gave it much publicity. I had hardly made an effort to get into communication with it and no reply would come from the mother or father. Finally I wrote to the Rev. H. W. Wätjen, the pastor of the church to which the family was said to belong, and then I got replies from him, from the mother, and from Judge Charles B. Mason, who had had something to do with experiments in the case. Through them I made arrangements to see the child and to observe what she could do. The record of my experiment is given below. It was my desire and intention to see her again, but I found out too much and I was not wanted again, tho promised when there that I might have further experiments. I made several efforts to have further experiments, but was put off with various excuses until I ascertained the real reason why I was not wanted, and then I endeavored to get the Rev. Wätjen and Judge Mason to tell me the facts. But they evaded the issue and I had to rely on the evidence of a member of the Society, who saw the case and learned the facts, and upon my own observations and what was said to me at the time I was present. I shall give the facts which bring out this situation. Professor Muensterberg published his findings, and I shall have little to add to them, except that I found something there which he did not find and perhaps neither looked for nor knew how to look for. It was this discovery that led to shutting me out of further experiment by the parties who did not wish to know the real truth. I mean therefore to lay bare some facts which the public has a right to know. These are usually covered up in cases of the kind, especially when the respectable

classes know how to deceive that public without disclosing the fraud that is in them.

The newspapers gave glowing accounts of the child's mind reading and if their accounts were to be accepted the case was clear. But the moment I saw the *modus operandi* of the mind reading it was clearly exposed to the suspicion of a signal code and that a very simple one. I did not wish in my first experiment to try any special tests, but to watch how the parties did their work. The conjurer would at once have concluded that a signal was used. The child could not read any minds, apparently, except those of the mother and sister. The mother kept prodding the child to tell what she, the mother, was thinking of, and after much prodding she would spell out the word. Even some of the very words were used by the mother that I knew to belong to a well known signal code. I had to tell her this fact to put an end to her methods. I soon discovered that, as a matter of fact, there was no good reason to believe that the code was used and in fact, before the hour was over, I had succeeded in getting conditions that would require a very complicated system of codes to be adjustable to the situations which I produced or could produce. The first experiments were so naïve and so exposed the existence of a code, if it had been used, that you would hardly have expected the later cleverness that would have to be supposed to have formed codes to meet the conditions I imposed. But the appearance of the affair showed a very different situation from anything reported in the papers and completely nullified the impression made by the stories. There was no reason to believe that they were reported correctly. But my own experiments were too few and not carried out with the perfection I desired and so I cannot say that there was any scientific evidence of telepathy in what I observed. I was convinced before I left that the child and the mother were honest, and also the sister. But this does not affect the scientific aspect of the case.

The excitement about the case drew from the Rev. H. W. Wätjen the following statement which he wrote to the Editor of the *Watchman*, the denominational paper of the church to

which Mr. Wätjen belongs. It is on the date of January 30th, 1912.

### WHAT BEULAH MILLER KNOWS.

We have received the following communication from Rev. H. W. Wätjen, the esteemed pastor of the Baptist church, Warren, R. I., in regard to the little girl, Beulah Miller, whose case is attracting much attention. Her case is remarkable enough without the exaggerations which have appeared in some of the newspapers; and we are glad to present Mr. Wätjen's statement which can be absolutely depended on:

"Mind reading and mental telepathy are common expressions, but seldom is it one's privilege to see them in actual practice.

"There is in my Sunday School a little girl ten years of age who possesses a strange mental power. Children told me that Beulah Miller had 'second sight,' that she could see things behind your back, that she could tell you what you had in your mind." At first I thought it was child's talk, that perhaps she knew some cunning tricks; but passing her home one day I stopped and asked the mother concerning Beulah and what I had heard.

"The mother seemed anxious about the child, and told me how she had surprised them on various occasions, telling the father the exact amount of money he had in his pocket, when jokingly he had said he had none. What troubled the mother was, whether this was a gift from God or whether it was from the evil one. The mother asked me to think of something.

"I had a jar of honey in my pocket which I was taking to a boy not far from there. I thought, 'Surely, she will never guess that,' but to my surprise, instantly with a smile on her face she called out, 'Honey.' I tested her in various ways and always with the same result. Her family physician told me that he had carefully examined the girl and found her simply a mental wonder.

"I took with me a few days ago one of our leading lawyers, Judge Mason, who is a man of keen intellect and discrimination. He tested her mental powers in various ways. The denomination of coins which he held in his closed hand she invariably told, also the date of coinage. Words that his eyes rested upon as he held before him an open book she would spell off with absolute accuracy. Cards she would name with seldom a mistake, especially if her mother saw them, as she reads her mother's mind more readily than the mind of a stranger. The Judge said to me as we came away, 'This has been a great treat. Here is a gen-

vine case of mind reading. There is no fraud here. It is wonderful.'

"Since more or less publicity has been given to this strange mental phenomenon I have received a number of letters asking if the reports have been exaggerated. I would reply, that by no means have they been overstated. Some psychological society ought to study the case. A Providence theatre is trying to get the girl on the stage, which would mean money for the family, but the girl is not over strong, and after about an hour's work she complains of headache.

"All sorts of spiritualistic and Christian Science literature are sent to the family, much to their annoyance. The little girl is a sweet, innocent child who is utterly unconscious of the meaning or value of her strange gift.

"HERMAN W. WÄTJEN."

Beulah's case seems to be one of very extraordinary ability in telepathy or mind reading. Many persons have this ability to some degree, especially in regard to those with whom they are in most intimate and loving fellowship. It is to be noticed that Beulah can read her mother's mind most easily and quickly, next to her comes her sister, thirteen years old, and then her father. It need not be thought that there is anything supernatural or uncanny about this. It is merely an exaltation of a gift which is possessed in some degree by many. Modern researchers in psychology have removed all elements of the supernatural from mind-reading. It is a well established fact that minds of men and women have a means of communication not limited to words or visible signs. In regard to Beulah it is said that when answering questions she usually keeps her eyes fixed on her mother, or sister, or upon the person asking the question.

It is interesting also to note that this mind-reading involves a positive mental effort. Mr. Wätjen says that Beulah becomes tired after an hour of reading other people's minds, just as she would in reading aloud from a book.

Some of the papers say that Beulah can tell that which is unknown to anyone in the company. This is not true; but if it had been, it would introduce an entirely new element into the case, and one for which neither science nor psychology has yet an explanation. To read what is in the mind of others is something not outside the sphere of our present knowledge of the capabilities of the human mind; but to tell a person what is in his pocket when neither he nor any one else knew it was there is not mind-reading; but something else which has no name, and which has not yet been clearly proved.

It is evident that this interesting little girl, Beulah Miller,

must be carefully guarded lest her unusual powers be overtaxed. She was sent to school but learned so fast that it became necessary to remove her, lest she become overstrained. With careful supervision she may become a means of real addition to our knowledge of the powers of the human mind. Her future will be of great interest to science.

I quote the article as much for its naïve evasion of scientific method and its revelation of a curious state of mind about the subject as for some use of it to be made a little later.

There is no evidence worth anything in this statement, as the details of the method and conditions are not mentioned. If they had been as implied by the account, the facts might have appeared interesting. But the simplest observation in my own experiment revealed conditions that threw suspicion on the whole affair, and this regardless of dishonesty.

In my experiment I soon discovered, as did Professor Muensterberg, that the girl got her results by mental pictures. That is, the word which her mother or sister knew was spelled out a letter at a time and each letter appeared to her as in the air, a vision or hallucination. As soon as I discovered this fact I saw what was really going on and at the right time I seized the opportunity to question the child without giving suggestions, as indicated in the detailed record below (p. 43), and I found that she had had apparitions of her deceased sister Dorothy and her grandfather. The mother had not known this. It seems that it was, as is so often true of young children promising mediumistic powers, a common experience of hers and she thought nothing of it and did not tell her mother, tho there may have been reasons for concealing this from her mother. Children are often punished by their parents for lying when they are only affected or afflicted with hallucinations. The mother in this case had boasted in my presence that she had recently whipped the child severely for lying, and the lying was of a kind that a more intelligent person would have handled differently. At any rate the mother knew nothing of these experiences. They were just what I would expect to find in cases where the telepathy was so distinctively marked by

mental pictures. The discovery suggested to me that I should try automatic writing, and I did. As the record shows, I got the name of my wife, or nothing. There were efforts to write in a very fine script and it took a microscope to determine whether it was made up of scrawls. I was mentally asking for Emperor and G. P. (George Pelham) of the Piper case, so that telepathy does not figure in the result, assuming that it has any value at all. There were three distinct efforts at something which was evidently the same thing in each case. All the letters of the name Mary are found in the three efforts, and in the right order, but not the whole name in each instance. The writing is either an attempt at this name, that of my deceased wife, or it is nothing but scrawls. I told them nothing at the time about the result. Indeed it required a microscope to determine it later. It was my intention, when I performed more experiments to test this more thoroughly.

But it was this experiment that made the mother furious. She did not say so at the time, but told a friend of mine of the fact, and no doubt she did not welcome the discovery of the apparitions: for they tended to give the case a spiritistic character whereas she and the clergyman and the judge were strongly opposed to any such interpretation of the facts, and indeed endeavored to avoid it, and were counselled by Professor Muensterberg not to let the psychic researchers get hold of the case. It seems that he too did not wish to know the truth.

I got evidence in my conversation with Judge Mason and the Rev. Wätjen and with the mother that they expected the child to be a source of revenue. The mother remarked that she herself might not live long and that the child would have to earn her living. There was evidence, too, that they hoped to get the indorsement of telepathy from Professor Muensterberg, and that this would protect the child in any scheme which they might have for her. Soon afterward the *New York World* sent for the child and her sister and paid for their trip. They so overworked the child in New York, having her up till two o'clock at night showing her off and getting material for an article, that she fell ill after her re-

turn home. This frustrated any scientific experiments on my part for a time. Later I applied for another experiment, but by this time Judge Mason, the Rev. Wätjen and the mother had cooled on the matter of my having anything more to do with it, and the mother had got her head turned on the money question. When Dr. Quackenbos sought a chance to experiment she wrote him that she was not going to have "any more gratuitous experimenting with the child." I saw from this what was going on and made a further effort to get some sittings. In the meantime I learned from my friend who had seen the mother and the other parties that the mother was angry at me for the automatic writing and that none of them wanted me about. It was clear in my conversation with Judge Mason at the time of my experiment that he did not want me to experiment unless I sustained the telepathic interpretation of the facts. As I had seen what the real character of the phenomena was, I boldly told him that the child was mediumistic and that the right kind of experiment would prove it. He remonstrated with that view and remarked that I should not tell the Rev. Wätjen this view because he was opposed to spiritualism. It was high time to ostracize me. Learning the facts from my friend, I wrote to both the Rev. Wätjen and Judge Mason asking if there was objection to my having further experiment. I knew this to be the fact, and I wished to ascertain if they were honest enough to admit it. The former answered fairly enough, saying that he thought there was no objection to my experimenting any more than to others. In this he was mistaken. But he added in his letter: "Personally I should not care for the automatic writing, etc. I do not think spirits have anything to do in the case. It may be an abnormal development of one of the five senses or another sense of which we know little as yet." Judge Mason evaded answering my questions, and when I wrote him telling him that he had not answered my questions and telling him again what I wanted to know he failed to reply. He indicated that he had not been interested in the case for some time, but that he expected to reply to Professor Muen-

sterberg. It seems thus that he was interested, but only in telepathy.

It was perfectly apparent that the mother wanted to exploit the child for money-making. When one wanted scientific experiments, the child was ill, but physical weakness was not in the way of a sensational newspaper and its money. The indorsement of a college Professor was a part of the game, tho they might have known that they would get just what they did in an appeal to Professor Muensterberg. There was no desire on the part of anyone to suspend judgment on the case and to urge scientific investigation. It was telepathy and exploiting the child. There must be nothing of the mediumistic about it. That must be denied or ignored. We must speak of an "abnormal development of one of the five senses or another sense of which we know little as yet," as if such a thing might not be identical with mediumship or communication with the dead. If you only call a thing by another word, whose meaning is changed by the fact, you can fool yourself into the belief that you are escaping the facts. The Rev. Wätjen, in his letter to the Editor of the *Watchman*, spoke of the mother as "troubled to know whether it was a gift from God or whether it was from the evil one." If it were telepathy and the child could be exploited for money, and if you could take a materialistic view of the case, it was the work of God! But if it were not telepathy, if you could not make any money out of it, and if you were trying to prove that human existence has a spiritual meaning, if you were trying to get science to take an ethical view of the world and to help the clergyman to get a firm foundation for his faith, it was the work of the Devil! The real fraud in the world is among the respectable classes. They conceal it all under the mask of scientific pretensions, and when it comes to investigating the real facts we find only cowardice and hypocrisy. We psychic researchers have been accusing the common people of the fraud and looking at the problem from the standpoint of conjuring, while we have not cleared our own skirts from another kind of fraud tenfold worse. We seek to evade the facts and to adopt respectable phrases which mean nothing

but the deception of ourselves and others. The poor mother could not be blamed as she was too ignorant of things to take any other course, but her advisers might have known better.

Readers will understand why it was impossible to investigate the case as I wished to do. I had planned some important experiments which would have been unique in this field, but there was no readiness to comply with my plans, tho I did not reveal what they were in particular. I wished to try for telepathy further. The child is really mediumistic and I could have restored her to natural health and developed her into a very useful psychic for science and the world. But these religious people don't want their religion protected. They want to make money. Telepathy can be used only for vaudeville performances, and never for any such things as the public needs. It wants humbug and fraud, and this child would have had to be educated as a conjurer to satisfy this rabble, totally eliminating any telepathy that she might have had. But I have no doubt that I could train her to be a valuable psychic, in whom both physical health and a more spiritual life could be joined for personal and humanitarian ends.

The detailed record of my experiment follows. There is nothing to add to it beyond the explanations just made and such as are indicated in the body of it.

### DETAILED RECORD OF EXPERIMENT.

Feb. 5th, 1913.

In accordance with a previous notification, I went to Warren, R. I., to see Beulah Maud Miller and her mind reading performances. Their pastor took me out in company with Judge Mason of the place. I learned from them something about the family and the girl. The family are members of Mr. Wätjen's church, of the Baptist profession. The girl has been something of an invalid, according to the mother and these two men, until recently, when improvement has been marked. According to the mother's statement, I found that the girl had some six months ago, and previously, been rather "nervous", and slept poorly. The girl said she had dreamed much before, but since improvement has not dreamed much, tho occasionally. The girl is

eleven years old, is not much educated, and Judge Mason thinks the mother is not sufficiently interested in the child's education to give the child her due in the matter.

The newspaper reports gave no clear idea of what occurs, except as to the general nature of the results which they described as mind-reading. I met the mother and an older sister, perhaps fourteen years of age. We proceeded to experiment after I had questioned the child and her mother about her as indicated in the above notes. I wanted to see how things were done. It was clear also that the child was embarrassed somewhat by my presence and I had to adopt a course that would remove her fears. Besides, I was convinced that she should be allowed to do the things in the customary way, that I might be able to study the case apart from evidential conditions. It had been told me that the child could do better for her mother and sister than for strangers. I accepted this situation and we went to work.

The method employed was to let the mother select a word from a story book and the girl was to spell it. The mother closed the book after the selection and did not let the child see what she had selected. This I was careful to observe, tho I knew that a signal code was the thing to be on the alert for. As the child was slow, the mother prodded her and hence the whole thing took on the character of the usual signal code and I had to study the results with that in view. But I took down all the mother said and all the child said. I report the facts as I would a mediumistic record. I report what occurred, and without implying that there was anything of value. The child gave a letter at a time and the mother answered Yes or No, or prodded the child as needed.

[Mother chose a word, but I did not know what it was.]

S

(Just think now. It is rather difficult at first.) [Part of this said to us in explanation. The child was evidently afraid.]

B (No, you are not thinking about it. Put your mind on it and speak right out.) [Pause.] Anderson's Fairies.

[This last answer was correct, but the child was so slow getting it that the word was changed.]

B (Not B, Beulah.) [Pause.] F. (No; come, now.) [Pause.] (Oh come Beulah, you are slow. It is only a small word of four letters.)

C (You had it a minute ago. It was on the end of your tongue.)

[The child kept its mouth going as if trying to spell out something, but I had not detected any significance in it, being too busy with getting an accurate account of what went on.]

F (No.) R (Oh, well, it must be something. It is not anything \* \* ) [some words lost.]

F (No, it is not, Beulah. Put your hand on the book, if you want to.) [Child held her hand on the book without opening it.]

M (Yes.) A (Yes.) T (Not T.) M (Yes.) A. [The word was 'Mama', and was thus correct.]

[Judge Mason then chose a word and the mother did not know what it was.]

M (No.) [Pause.] What is that first letter? B? (No.)

R (No.) [The word was 'AT'.]

[We then took the suggestion of Mrs. Miller to turn the hands of a watch and the child would tell where they were. It seems that they had been trying her on that sort of experiment. I took out my watch which showed some time after or about 2.30 P. M. and put the hands to mark 2.15 P. M. and let Mrs. Miller see them. The child sat about four feet from the mother and did not look at her save possibly by an occasional glance as she moved her head about, but nearly always paid no attention to the mother.]

(Beulah, tell me what time it is?)

The big hand is on 5 (No.) 11. 12.

(Beulah, what is your mind on? Where is the hand of the watch?)

2 (It is not 2 Beulah.) 3 (Yes. Where is the small hand?)  
Between. (Never mind between. Tell what it is on.)  
[Pause.] 3.

[I then put the hands at 1.45]

(Where is the large hand?)

9 (Yes. Where is the small hand?) 4.

[This was partly correct and the child did not see the watch. There was no exclusion of the possibility of a signal.]

[We then went back to words. I chose the word "Klaus" from the book and pointed it out to Mrs. Miller beside whom the elder daughter now stood.

(All ready, Beulah.) What is it, a word? (Yes.)

T (Not T.) K L A U S [Yes, said between letters as usual.]

[I then chose the word 'When']

M (No, Beulah. Hurry up.) [As girl waited.]

Let me feel the book.

(You don't need to.)

No, wait a minute.

(What is it, spell the word.)

W H (Yes.) A (No.) E (Yes.) N. (What does it spell?) [Pause] When.

[Another word was chosen and I did not get it down. But the following attempts ended in failure.]

M (No.) T (No.) L (No.) B (No.) O (No.) N T L [Given up.]

[I then chose a word and showed it to Mrs. Miller and Gladys, the sister of Beulah.]

[Pause.] (Go on, Beulah. Tell us what it is.)

Wait a minute. [Pause.] C. (J. H. H.: Go ahead.)

K (No.) Was it C? (Yes.) C P Aint it P? C A (Yes.) [The mother said No.] U No C A S E (No.) C A S T U L E. [The word I chose was "Castle".]

[I then drew a triangle and inside it a cross. The mother and the child's sister were shown it.]

U C [Pause and child showed agitation.] (No.)

(J. H. H.: Take your time.)

(You can tell that.) P (Make it with your fingers.) [The child then crossed her fingers, making a cross. She then asked if "C" was not right, as the mother had denied this. We saw it was the first letter of the word "Cross". Nothing was said about the triangle.]

[I then drew a circle and showed it to the mother and sister. It was spelled out promptly.]

(Beulah, what is it?)

C (Yes.) Is it not C I R U (No.) C I R C L E [Yes, between letters.]

[I then drew a square and showed it to mother and sister.]

(What is it, Beulah?)

C (No.) [Mr. W. said he was thinking of C.] S (Yes.) What is that letter S? (What is it like?) [Pause.] J or G. No wait a minute. [Pause.] I know that. Wait a minute. Z (No.) I know it. [Asked to close her eyes which she did.] S C No wait a minute. S U.

[She was then asked to write what she saw. She tried, but failed. The mother then took the pencil and wrote the letter "q" in the book. I stood between her and the child so that the child could not see her write it. When it was written the book was closed. She wrote S U, then held her hand on the book and then went back to her place and wrote the word.]

S Q U A R E.

[I then drew a pig. The mother left the room and I showed it to the sister, who remained absolutely silent. The word "Pig" was spelled out very quickly.]

P (Yes.) I (Yes.) G. (Yes.)

[I then drew a man and did not show the picture to the sister, having written the word "Man" down to be sure that my art would be understood.]

C (No.) H O R S E (No, not horse.) H O U S E.  
(No, not House.) HOSE (No.) H. [I then showed the picture and word to sister.]

P (No.) M (Yes.) A N

[I then resolved on trying automatic writing, the mother not knowing what it was and the child not having heard of it or tried it before. I waited awhile after giving her the pencil and pad, and noticed only a tendency of the hand and pencil to slightly shuffle, which could be explained in any way you please. After waiting a few minutes, I tested her for anæsthesia and found none. I first touched her arm and asked her if she felt it and she replied that she did. I asked her to close her eyes which she did and I then held my hand about four inches from her arm and asked her if she felt anything and she said No. I then touched her bare arm and she said she felt it. I then held my fingers on her arm near the elbow and after waiting awhile asked her if she felt any shivers and she replied that she did. I asked where and she said from the elbow to the fingers, and said she felt it nowhere else. I kept my hand there for perhaps ten minutes or longer. Finally her hand showed signs of motion and I saw it making letters, apparently. I read them as possibly Miss or Mary, but I would not say what it was. I asked the child to look at it and see if she could tell and she thought it "Miss". I showed it to my Secretary and she first made it "Miss". I had looked at the scrawls and found that there were evident two other attempts to write the same word. The attempt at 'y' in all three was clear and my secretary recognized this when her attention was called to it, and also agreed with me that the attempt was apparently to write the same word each time. The first attempt might be "Msy" [or "Mry",] the second is more distinctly "Mry." If I could be assured of the intended name it would be coincidental, tho not evidential. I was wishing for Emperor and George Pelham, but this is apparently an attempt at the name of my wife, tho not evidential. I then asked the child if she was tired and she replied that her arm was, and I asked if she was tired all over and she said she was not. She repeated that her arm was very tired and referred again to the shivers in it when I held my hand on it.]

[We then tried naming cards. Judge Mason chose them and kept the numbers to himself, neither mother nor sister seeing them until permitted.]

[Card chosen, Six of Clubs.]

4 (No.) 6 (Yes.) Clubs.

[Card chosen, Two of Spades.]

3 (No.) 2 Clubs. (No.) 2 of Spades.

[Card chosen, Eight of Hearts.]

8 of Hearts.

[Card chosen, Three of Clubs.]

8 (No.) 6 (No.) Queen. [Pause.] (No.) 8 7 (No.)  
3 of Hearts. (No.) Clubs.

[Card chosen, Nine of Spades.]

4 (No.) 5 (No.) 1 (No.) 7 (No.) [Mother shown  
the card.] 2 (Beulah, what is it?) 6 (No.) 10 (No.) 9 of  
spades.

[Card chosen, Six of Hearts.]

Ace (No.) 6 of Hearts.

[Card chosen, Five of Diamonds.]

[Sister's back turned and shown card.]

Ace, no 6 (No.) 5 of Diamonds.

[The mother then left the room and Judge Mason chose the  
cards and we kept the sister's back to the child and sometimes  
had her stand behind the door where she could not be seen by  
the child.]

[Card chosen, Ace of Hearts.]

Queen (No.) 6 (No.) 2 (No.) 1 of Hearts.

[Card chosen, Two of Clubs.]

3 (No.) 4 of Clubs. [Further effort failed.]

[Card chosen, Six of Hearts.]

8 (No.) 7 (No.) [Pause.] 5 (No.) 4 (No.) 10 (No.)  
9 (No.) Face card. (No.) [Sister shown card behind the  
door.]

Ace (No.) 5 (No.) Face card. (No.) Oh I know, that  
is 6 of Hearts.

[Card chosen, Two of Clubs.]

[At no time did sister see this.] 3 (No.) Queen (No.)

8 (No.) [I noticed the child counting and saw and heard her  
count ten several times.]

2 of Clubs.

[We then put the pack of cards in three rows with two  
bunches in the upper and first, four in the second, and three in  
the third. The child was sent out of the room and her face  
turned toward the window, her back to the others, and all but  
mine to her. She could not have seen the cards if she had tried  
as they were concealed from her by the body of the mother.  
The child told the number of bunches, the number of rows and  
responded then to questions.]

(How many rows?)

Three. [Correct.]

(How many in the top row?)

Two. [Correct.]

(How many in the second row?)

Four. [Correct.]

(How many in the third row?)  
 Four. (No.) Three. [Correct.]  
 [Cards were then turned up and the child was to tell what card it was. Card turned up in first row.]  
 (What row is the card in?)  
 First row. [Correct.] (What card?) King (Yes.) Spades, (No.) Hearts. (No.) Diamonds. [Correct.]  
 [A card turned up in second row.]  
 (What row?) Third [Incorrect.] (What card?) Queen of Diamonds. [Correct.]  
 [No card turned up.] (What card is turned up?) Aint any.  
 [Judge Mason then tried her on a word and at first the sister knew.

W (No.) D (No.) C (Yes.) O (No.) [Sister was shown word with back turned to child.] C A T. [Correct.]

I paid as much attention as possible to the child's behavior, and there was absolutely no indication of a signal code. I put down what the mother said and almost every word of it, but suspicious as the situation was, I did not find the repetition necessary to discover a code and the failures were such that the child would have been either poorly trained or the mother a poor trainer. Throughout the experiments, however, it was perfectly clear that the best successes were with the mother and sister. I did not succeed, myself, in any trial. Judge Mason did succeed when the mother was out of the room and when the sister had her back turned and was behind the door and remained absolutely silent. At no time did the sister utter a word as a signal, either when the mother was present or absent. The child paid little attention to either the sister or mother. Generally she did her work without looking at them at all, and if she did it was a look connected with her constantly looking about the room and more or less muttering to herself. But this did not hold true in cases when she, the child, was sent out of the room. There was, in fact, not the slightest evidence of collusion, or a signal code, tho the experiments in most cases did not exclude this and possibly did not do it in any case, except the few trials by Judge Mason where neither mother nor sister knew the facts.

Of course, the circumstances did not exclude some refined signal code which such persons as the Zancigs and the Fays might have contrived, but the environment of the case does not favor that suspicion. The people are very humble people living in the country, are poor and not either educated or especially intelligent. They do not want notoriety in the papers and have resented much that has come to them. But the mother is quite willing that the child shall some day make her living by her powers. She conceded that in saying that she did not expect to

live long herself and wanted the child to be able to take care of herself. I pointed out to her that, if she wanted to remove suspicion, she should not utter a word in the presence of the child, and I told her of a code which I knew, and it had some of the words in it which she used, such as "hurry" and "hurry up". She was or seemed quite surprised and seemed never to have thought that the questions she asked might convey the information, and that mind reading was not necessary to explain the facts. I could not discover, however, any clear indications of such a code, and if one be assumed as possible or a fact, it would have to be rather complicated for such simple-minded people and especially for the child. The elder child is the brighter of the two and should have been the one to teach the art to. The people are evidently sincere in thinking it mind reading and the mother's surprise at the simple objection to the value of the experiments after they were over, and I might add the welcome she extended to me for further experiments, tend to remove suspicion. While it can be said that nothing occurred that could be treated as scientific evidence of telepathy, the evidence for fraud and signal codes was as unsatisfactory. There was no evidence whatever of them. Any signal code would have had to be adaptable to various conditions which they would not naturally expect me to demand. The child could do as well without the mother as with her, tho the sister had to know the facts. But turning the sister's back, keeping her absolutely quiet, and having her at times behind the door helped to exclude many a supposed code and I am not familiar with any that could have been applied under the circumstances without detection. The case is merely one for further investigation and not for any conclusions, probable or otherwise, on either side of the problem.

The child, in answer to questions, as well as also the mother, said that she saw the letters in pictures before her eyes. After letting this be forgotten I asked her if, in the summer when she was out in the shade, she ever let her mind dream away about things or saw pictures of any kind. She said she did. I asked if they were landscapes with fields and trees in them and she said, No. I asked what they were and she said "Faces." I asked if they were known or unknown to her and she said she knew them. I asked whether they were living or dead and she replied that they were dead. I asked who they were and she named her sister and her grandfather. The mother was surprised, but remarked that a year or two ago the child told her she saw her deceased sister and the mother had paid no attention to it. Her grandfather is also dead.

It should be added that the child had trained a cat to suck milk through a nipple from a bottle, holding it between her paws

and throwing it away when done, and also to nurse a doll, kissing it. She seems to be excessively fond of the cat.

JAMES H. HYSLOP.

The following is the report of Dr. John D. Quackenbos on his experiences with Beulah Miller, made also to the English Society—Editor.

On the 14th of March, 1913, Beulah Miller was brought to my office for investigation at the instance of my friend, Mr. A. C. Clarke, on the editorial staff of the *New York World*. The child was thoroughly tired, having come from Boston the day before alone with her thirteen-year-old sister Gladys, and been out at the Hippodrome and a supper afterward until 2 o'clock that morning. She was suffering from a severe headache and was generally unfit. Despite this handicap, Beulah amazed the investigators—Dr. Charles Nathan, of Brooklyn; my daughter, Miss Carrie D. Quackenbos; Mr. O'Neill and Mrs. Rask, of the *World* staff, my office nurse Miss Blanche Huckstep, and myself—by her proficiency in mind-reading. There was no possibility of fraud. Whatever the little girl did she did through ultra-normal mental gifts.

Beulah was placed on a chair in the rear of my office, where she could look out into the garden while my daughter arranged the cards of her own pack in rows. While her back was still turned, Beulah was asked how many rows there were. "Three" she said without hesitation. The answer was correct.

I next selected a card, showed it to the others present, concealed it, and asked Beulah to name it

"It was a King", she said. "Wasn't that right? A King!" When told that thus far she was correct, she thought for a moment, and exclaimed, "It was black, too. Wasn't it black? It was a King of Clubs." That was the card, but all except Beulah knew what it was, and the child obtained her information presumably by reading our minds. Feats of this kind were several times repeated, proving that the child had rare powers as a mind reader. So far she had told nothing that was unknown to some person or persons present. There was nothing novel about the performance except that the mind-reader was an untutored child. It remained to be seen whether Beulah could tell things that were unknown to any one in the company, and whether she could see through objects which to others were opaque. So I selected a card from the shuffled pack, did not look at it myself nor allow any one present to see it, and laid it face down on the marble mantel. No one had the slightest chance of learning what that

card was. Beulah who had been out of the room was brought back by my daughter. "Beulah" I said, "We have selected a card and it lies here on the mantel, can you tell us what it is?" After half a minute's concentration, the child replied: "Four! It's a four, ain't it? It's red. I think it's diamonds. But I can't tell for sure whether it's diamonds or hearts. But it's a four and it's red."

When the card was turned, it proved to be the four of hearts.

I then said: "Beulah, I have in my trouser's pocket a curious object that I have carried for more than twenty years. I will ask you if you can tell me what it is."

It must be explained here that Beulah does not always call off at once the name of a hidden object. She spells it out, and in the spelling apparently she does not know exactly what she means. When she has finished a word she keeps on groping mentally for other letters. Sometimes she inquires, "Did that mean anything?"

In this case, after about one and a half minutes, she said, "B". Then she inquired eagerly if that was right. Told that it was, she went on: "U-T—Is that right, huh?" Then another T. B-U-T-T—then an O, then an N.

"No, it's not a button," I interrupted.

The child kept her head poised in an alert attitude and continued: "There's the letter H, then O, then another O, then a K."

Beulah had in some way discerned and spelled the name of a buttonhook inclosed in an ivory case, which I had picked up as a souvenir nearly a quarter of a century ago.

At this point, I shut in my hand, unseen by anybody, three coins and told Beulah I would give them to her if she would designate them, seeing them through my closed hand. In a few seconds, she said: "A nickel, a quarter, ten." I opened my hand in which were the pieces as she had named them and handed them to her. But unfortunately, I knew what the coins were, so this might have been nothing more than thought-transference. So Mr. O'Neill, anxious to make the test more severe and so prove X-ray vision, put his hand into his pocket and closed it on a bill whose denomination he did not know.

"What have I here, Beulah?" he inquired.

The girl spelled out the word "money", which was the most probable thing if she were merely guessing. But when asked what kind of money it was, she replied:

"It has two numbers on it. The first is a one." Then after about a quarter of a minute, she added: "The next number is a nought."

Beulah had seen correctly. It was a \$10 bill.

The signal code explanation would not apply to these tests, nor would any other of the common conjurors' tricks. Anxious for another test, I concealed a diminutive flash light in the cloak of Beulah's sister and Dr. Nathan, to confuse Beulah, asked her if she could describe the shape of the concealed article or if she could tell the use of it. He didn't know what it was himself. The child frankly admitted that she couldn't, and that the only way she could describe it was to spell out the letters which appeared before her eyes.

"L—, is that right, eh?" she said.

"Yes, it may be L," I replied.

"L-I-G, is that right, eh?"

"Yes, that is right."

"L-I-G-H-T," Beulah exclaimed.

By this time Beulah was getting very tired and complained of a headache, so I decided to end the session and see her another time. More out of playfulness than anything else, some one asked the child if she could tell how much money the wallets of the men present contained. She guessed \$43 for mine. I had \$33. She guessed \$33 for Dr. Nathan, and he had \$23. She said that she saw the figures before her eyes, but they were dancing around and she couldn't be sure of them.

Beulah told correctly and without the slightest hesitation the exact ages of persons who were present, and in two instances the exact age of a mother and a father who were not present, when the questions were put. But these ages were known to the questioners. After an hour's work, the child becomes exhausted and she certainly should be carefully guarded in these experiments.

JOHN D. QUACKENBOS, M. D.

## BOOK REVIEW.

*"La Rincarnazione" Inchiesta Internazionale Dott Innocenzo Calderone, "Reincarnation"—An International Questionnaire, by Dr. Innocenzo Calderone.*

Sometime ago I had the pleasure of reviewing Dr. Calderone's book "Free Will, Determinism, and Reincarnation." The latter doctrine, which is the subject of the book now under consideration, is the subject of a questionnaire, and the results are published here in book form.

Dr. Calderone's personal remarks are given in an introduction which covers about thirty-three pages of the book and the rest is devoted to the answers received (about 111) and contributed mostly by Italian and French scientists. Dr. Calderone's object was to get a complete indicator of the philosophic attitude of our present times on that subject. The difficulties of the task, he says, have been due partly to ignorance of the intrinsic nature of the theory, to prejudice, both philosophic and religious, and partly to the relentless warfare waged by the vigorous survivors of the materialistic school of the past century. Dr. Calderone claims that the questions are formulated in such a way that they need not clash with any creed, and that even the most obstinate materialist can consider the theory as a hypothetical one which tries to explain in a rational way the mysteries of the normal, abnormal and supernormal psychology. The questions are as follows:

1st. What do you think of the doctrine of successive existences (reincarnation) from a philosophic point of view—its moral value and social importance?

2d. What do you think of it from a scientific point of view? Can you give any authentic facts concerning yourself or others, and if not facts, some distant memories or uncertain sentiments in its favor? What think you of the proofs claimed by certain psychological researchers, specially those relating to the so-called subliminal-supraliminal consciousness and our subconscious being?

3d. What do you think of man's character from the point of view of reincarnation? Are his attainments acquired, hereditary, atavistic, or the result of successive existences? How do you explain the sometimes radical differences among children born of the same parents, and what do you think of infant prodigies? Do you find any difference between nativism in the sense indicated and nativism as considered by such philosophers as Descartes, Leibnitz, Kant and Spencer? Does the principle of evolution regulate reincarnation? Is the complete oblivion of the experiences of past existences an objection to the doctrine or hypothesis of reincarnation? Is Christianity favorable or not to this doctrine?

The majority of the contributors to this most interesting questionnaire are enthusiastic advocates of reincarnation. A few only plead ignorance or indifference, and only fourteen reject the doctrine entirely. The subject is indeed worthy of discussion, and it is regrettable that so few of our English and American researchers are represented.

Dr. Calderone and his followers do not, of course, adopt the old form of the doctrine, the sometimes retrogressive reincarnation for the purpose of expiation and punishment. His is the theory of evolution of the soul (through successive lives) always advancing toward perfection.

LOUISE L. de MONTALVO.

# JOURNAL

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## American Society for Psychical Research

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## "THE MECHANISTIC CONCEPTION OF LIFE."

By James H. Hyslop.

Every now and then a man comes along and claims to demonstrate the mechanical theory of life and everything else, and as a consequence sets the tongues of the theologians to wagging. The time old controversy is renewed, and the scientist multiplies his facts with the result that he seems to have won the victory. I say "seems" to have won the victory, because there are two problems where most people think there is but one. The scientific man wins the victory of facts and with the layman that is all that is necessary to win the theory. But in spite of such victories the old problem remains perennial.

Professor Jacques Loeb is one of the latest to attack the problem under this title, and we turned to his volume of essays with the hope of getting some light upon it. We can but say that we are disappointed, but only because there is no necessary relation between his facts and his conclusion. The title to his volume is a misnomer. He has proved a large number of facts, but he has not proved any "mechanistic conception of life", unless that doctrine be merely convertible with his facts. In this latter case no philosophic mind need concern himself. No one needs to question or dispute the facts which Professor Loeb adduces, but these facts either prove nothing or his conception of mechanism is simply his facts. I wish to make this clear.

The old philosophic controversy was between what the

disputants chose to call the "mechanical" and the "teleological" scheme of things. The one excluded and the other admitted intelligence to the first place in the explanation of the cosmos. That division of thinkers has continued down to the modern controversies in science, and it has been this problem that has attracted the interest of Professor Loeb. I do not think, however, that we can either agree with him or dispute either his facts or his conclusion unless we give a better account of his problem than he has done. When a man undertakes to discuss or defend the "mechanistic" theory of life we are entitled to a clear definition of what he understands by "mechanistic" and by the term "life". We have neither here. It is true that he identifies "mechanistic" with "physico-chemical" terms, in some cases "photo-chemical", but this fact means nothing unless "physico-chemical" and "photo-chemical" ideas have been made specifically clear. There is no attempt at this in the present volume, and I do not know a biologist who has ever systematically undertaken this task. This class of workers confuse metaphysics and science as badly as the philosophers whom they ridicule. Professor Loeb claims to be a scientific man. He should remain this and let metaphysics alone. He would excite no useless controversies and accomplish more in science if he did so. I propose to make this perfectly clear, and this without disputing either his facts or his conclusions in terms of his own experiments.

The primary fault of his volume is the fact that he does not deign to explain what his problem is. There is no explanation of what he expects to prove. He takes for granted that everybody understands what a "mechanistic conception of life" is and even his colleagues probably think they do understand it, but I shall venture to say that there is not a biologist living who could give a clear idea of the problem in terms of the historical controversies which gave rise to it and which keep it alive. They have been so intent on their facts and the alteration of old ideas that they forget that the opposition between the two points of view may have disappeared also. Now let us carefully define what we have to consider.

As remarked above, the opposition has been between two schools of thinking which have been called the "mechanical" and the "teleological". The "mechanical" school began with the Epicurean materialists, but did not get into clear and definite conceptions until Christianity clarified the conception of *matter*. The "teleological" began with Anaxagoras and was followed up by Plato and Aristotle, but was not made perfectly clear until Christianity defined its position philosophically. The reason for this was that the ancient Greeks were not committed to the absolutely inert nature of all matter. Some matter they regarded as inert and some as self-active. It took Christianity to define matter as essentially inert and spirit as essentially self-active. With the Greeks the "mechanical" in the later sense did not exist as essentially opposed to the teleological, but only as the fixed or uniform regardless of its origin. Fate they believed in, but this was not made inconsistent with the divine, tho they wanted the order of things subject to capricious power, finding merely that they could not get it so. But the "mechanical" of later philosophy they did not set up as a universal idea independent of possible intelligence. Even the Epicurean materialists attributed "free will" to their atoms and admitted the existence of the gods, only they placed them in the intermundia where they were harmless, incapable of acting on matter. Matter, with the Greeks generally, in its organized forms was self-initiative and inertia was ascribed only to inorganic matter, and even then not more than unconsciously assumed in the way they spoke of it. It was not an essential property of matter.

However, Christianity cut the Gordian knot, whether rightly or wrongly makes no difference. It made inertia a necessary and universal property of matter, and where life was found it was ascribed to immaterial "principles", self-active forces, and thus regarded life and consciousness as more or less the same, postulating "spirit" as the cause of all motion. Plato and Aristotle along with Anaxagoras did the same, tho they did not develop it as did Christianity. The antithesis in Christianity was thus between inert substance and self-active conscious spirit.

Now this position modified the notion of the "mechanical". In Greek thought it could only be the uniform as opposed to the capricious, or variable. It might be originated by the subject in which it appeared, but it was regular and without choice of its direction, except in the swerving of the atoms from the vertical direction in which they fell. Intelligent and living matter was capricious in its conduct, this being wholly unpredictable. Greek thought did not distinguish between internal and external causation in its explanation of the fixed order of the cosmos. Subjective and objective causation might be the same in their character, in so far as the "mechanical" was concerned. But Christianity altered this very radically. It drew the distinction between internal or subjective and external or objective causation and made it radical and parallel with that between self-activity and inertia. Matter being absolutely inert could not move or act of itself and so all its activities were explained by *ab extra* causes. Its action was not of its own initiative, but by external impact, *transmitted* motion. This idea converted the "mechanical" into something more than fixed uniformity. It made it imply external initiation. The act was not the spontaneous act of the subject in which it occurred, whether uniform or variable, but externally initiated. "Mechanical" thus implied the externally caused, and the idea was indifferent to that of regularity or caprice. But when the same system made spirit self-active and conscious it must necessarily reject the "mechanical" as a sufficient explanation of all phenomena. The antithesis between the "mechanical" and the "teleological" was that between the externally initiated and the internally initiated, not between the regular and the capricious. With Christianity the typical conception of the "mechanical" was a machine, an arrangement of matter which had to find its motive power outside itself and which obeyed the impelling force without any spontaneity of its own. Its action was due to externally initiated or transmitted energy. The "teleological" was self-initiated; that is, originated within the subject, and so in some sense free, and all determined action was caused from without.

Now the two fundamental things that interested Chris-

tianity were the existence of God and the immortality of the soul. If matter were inert it could not explain its own action and the cause of the cosmic order had to be sought in an external self-acting agent. Hence the idea of God was a necessary inference from the inertia of matter and the fact of change, and you might call this "God" what you please. It was not matter. Then the supposition that consciousness was not a phenomenon or function of matter generally required men to suppose something other than matter to account for it and the idea of a soul, an immaterial substance or force was set up to satisfy the requirements of the situation. The materialist denied the existence or the action of God in the explanation of nature and resolved consciousness into a function of matter and rejected the Christian scheme. But he retained the "mechanical" conception of the religious world after rejecting its teleological ideas, and religion accepted the situation tho denying the adequacy of the "mechanical" for explaining things. That is to say the antithesis between the "mechanical" and the "teleological" for the Christian scheme was that between the inert and the self-active. The antithesis with the Greek was between the uniform and the variable. This latter was indifferent to the distinction between internal and external causes, which the Christian conception was not, being in fact coincident or convertible with it. With Christianity the action of a machine could not be teleological, *in so far as the machine was concerned*, tho it was consistent with the idea that the external cause might be intelligent. It was merely a matter of evidence whether it was so or not. But the machine was not purposive in its action. It is thus apparent that the opposition between the "mechanical" and the "teleological" with Christianity was not absolute. The "teleological" might be superposed upon the "mechanical". What Christianity is interested in denying is the all sufficiency of the "mechanical", not its existence. The opponent of Christianity wants to rest satisfied with the "mechanical" and denies the existence of the "teleological". The controversy, then, is between parties one of whom denies the sufficiency, not the existence of the "mechanical" and the other of whom

denies the existence of the "teleological". Both assume in the controversy that the "mechanical" is convertible with external causation and uniformity of the effect, when the cause acts, tho causes may themselves be variable. But it excludes the idea of internal causation or self-activity. The "teleological" implies internal and intelligent causes.

But this antithesis between the "mechanical" and the "teleological" became complicated with another and wholly distinct question, that of the *evidence* for both. An immense amount of confusion has been introduced into the problem and the controversy by this matter. As I have said, the Greeks made the "mechanical" convertible with the uniform and the "teleological" convertible, usually, (exceptions: Plato, Aristotle and the Stoics) with the capricious. Christianity accepted this while altering the conception of the "mechanical". Its doctrine of miracles and the interference of the Divine in the cosmos was evidence of this fact. Intelligent action was made to imply the variable: "mechanical" action was made to imply the absence of intelligence, at least in the subject of the action.

Now when philosophers tried to prove the existence of the "teleological" they appealed to the variable or the capricious as evidence. If the "mechanical" exhausts the nature of things, and this was absolute uniformity in things, then the "teleological" could not exist unless we made the intelligent consistent with the uniform. But that school appeals to the capricious as the evidence of the "teleological" while making this caprice the essential characteristic of the intelligent. The consequence was that we got the *evidential* problem confused with the *explanatory* and *constitutive* one. Both sides now assumed that uniformity and caprice as antitheses were parallel with the antithesis of internal and external causation. That is, the essential characteristic of the "mechanical" was the uniform in the Greek conception and the Christian alike, but Christianity altered the causal principle, consistent with the "mechanical", from indifference to the internal and external to the external alone, while it made internal causation capricious and the evidence of the insufficiency of the "mechanical". The materialist admitted

no caprice or irregularity at all. Uniformity was both the nature and the evidence of the "mechanical". Hence Christianity had to resort to miracles to escape the "mechanical" or materialistic interpretation of the world. Let me summarize the conceptions.

Greek "mechanical".

Its nature: Uniformity, with indifference to internal or external causation.

Its evidence: The uniform with indifference to internal or external causes.

Greek "teleological".

Its nature: Caprice with indifference to internal or external causation.

Its evidence: Caprice with indifference to internal or external causes.

Christian "mechanical".

Its nature: External causation with indifference to uniformity or caprice.

Its evidence: Uniformity with assumption of inertia and external causes.

Christian "teleological".

Its nature: Internal causation with indifference to uniformity and caprice.

Its evidence: Caprice with assumption of self-activity.

Now it is noticeable in this outline that uniformity and caprice became alike the nature and the evidence of certain things, the one of the "mechanical" and the other of the "teleological", and this drew the distinction radically be-

tween the two, making it impossible to suppose that the "teleological" could be the uniform or that the "mechanical" could be capricious. The evidential and the descriptive problems were the same. It is true that many of both schools regarded the "teleological" as compatible with the fixed and the uniform, but the Christian school appealed to the irregular or capricious for evidence of its position, while the materialist appealed to the regular and fixed for its evidence while making the "mechanical" uniform its nature.

It was not necessary that the Christian system should make the "teleological" convertible with the capricious, as its conception of causation, as well as the way it defined the fixed and inscrutable designs of the Divine, made it possible to regard its external cause as fixed as it pleased. But in the effort to exclude the "mechanical" as fixed uniformity and as a sufficient cause for things, it sought its evidence in variation from the "mechanical" order, and easily confused its *ratio cognoscendi* with the *ratio essendi* of its problem. It confused the evidence with the nature of its cause. It made caprice the evidence of intelligence and forgot that mere uniformity as the characteristic of the "mechanical" might not exclude the accompaniment of intelligence, tho it excluded the evidence. Here it was that all its troubles began. It too closely identified caprice with the nature of intelligence and design, the "teleological", and yielded too much to the materialist who had the evidence for uniformity and also confused this with the evidence that intelligence was absent.

But at the same time Christianity explained the physical world by the Divine. Its cause was intelligent and so it had to make intelligence convertible with uniformity or fixed law and to that extent abandoned the idea that intelligence was necessarily convertible with caprice or the miraculous. To that extent it broke down the antithesis which it had admitted with the Greeks at the outset: namely, that both the evidence and the nature of the teleological were the same in each separate case, and thus increased the confusion wherever they were assumed to be the same. No doubt, as long as the uniform is taken as the nature and the evidence of the "mechanical", the only hope of *proving* that it does not

explain is to discover the variable, which would show that the nature of things is not necessarily "mechanical". But it was a mistake to concede that the fixed or uniform, the "mechanical", necessarily excluded the intelligent or "teleological". It might exclude the evidence for it, but certainly not the possible existence of it. But this became the assumption of the scientific world and it is still under the illusion that the "mechanical" excludes the "teleological" in nature as well as evidence. Christianity should never have made that mistake because its "teleological" was determined by the idea of internal causation which is indifferent to the uniform and the variable, not requiring that it should be either alone to satisfy the terms of its philosophy. But it slipped into the assumption that its *ratio cognoscendi* was also its *ratio essendi* of causality and the scientific materialist accepted its position on its own terms and then without knowing that he himself had changed the conception of the "mechanical" argued as if the old antithesis remained.

The point where the materialist changed the problem was in the modification of the conception of matter. Antiquity, pre-Christian, as we have seen, distinguished between inert and active matter, between "dead" and "living" matter, and so did not make inertia a universal property of it. Christianity made *all* matter whatsoever inert and referred the action of organisms to something other than or outside the organism, something it made spirit and self active. With these views it governed human thought until the revival of science when chemical affinity, gravity, cohesion and similar "forces" were introduced to explain certain things which were not referred to the direct interposition of the Divine. These ideas introduced into matter the idea of internal causation again, which Christianity had excluded from it, and to that extent limited or modified the doctrine of inertia. But it retained the old conception and implications of the antithesis between the "mechanical" and the "teleological". It still conceived the "mechanical" as excluding the "teleological", tho it assumed the causal principle which had itself fundamentally characterized the "teleological"; namely, internal causation, while the Christian view had made the

"mechanical" convertible with external causation. That is, science abandoned the antithesis between the "mechanical" and the "teleological" which Christianity imposed and then argued on the supposition that this antithesis still remained. The Christian was not intelligent enough to accuse him of this and remained by his conceptions while conceding the existence of the new "forces" which had modified the doctrine of inertia on which his antithesis between the "mechanical" and the "teleological" was based.

This brings us right up to the problem of Professor Loeb. He does not explain what he means by the "mechanical". He shows no evidence that he is aware of this long development of conceptions and their confusion or changed content and implications. He does say that the "mechanical" is convertible with the "physico-chemical", but he does not see that the "chemical" involves a total change from the doctrine of inertia on which the "mechanical" as opposed to the "teleological" was based. The "chemical" implies subjective or internal causation which abandons the older "mechanical" and might be convertible with the "teleological". The "mechanical" in this new view cannot be more than the uniform. It is not the externally caused and so cannot be opposed to the "teleological". It only returns to the Greek idea where uniformity was consistent with intelligence, tho not evidence of it. In other words, Professor Loeb is using the term "mechanical" with the implications of external causality after assuming that the causality is internal and so consistent with the "teleological."

Take a general illustration from the work of Professor Loeb. He found by experiment that he could develop eggs into larvae by the use of sea water mixed with butyric acid quite as well as by the introduction of the spermatozoön. Now sea water and butyric acid are chemical agents and the spermatozoön is described as "living" matter. This substitution of chemical agents for "living" matter and the production of the same effects is taken as an argument in favor of the "mechanical" conception of life. But why does he not see that he can just as well turn the case around and claim that the "living spermatozoön" is a chemical agent and

"life" is thus chemical, and as chemical forces are internal causes we have something nearer the "teleological" than the "mechanical" unless we make the "mechanical" convertible with the internal and thus identical with the "teleological"! He has here assumed that the spermatozoon is not a chemical agent, but "living" matter, which by the way he has not defined at all. The outcome would seem to indicate that living beings have been developed as easily by chemical as by "living" forces, and without observing the fact we let the common mind assume that "living" matter is different from chemical agents; and then, getting the same results with the latter as the former, we argue that the latter process is "mechanical", when we can just as well maintain that "living" matter is only another form of the same agents as the chemical, so that the question of "mechanism" is shifted upon the definition of the chemical which science does not identify with the "mechanical" at all.

But suppose we do try to identify them, this would only break down the distinction between "mechanics" and chemistry. The chemical agent does not produce the entire result as we find it in the laws of "mechanics" proper, where energy is merely transmitted and not creative or evolutionary in the subject affected. The sea water and butyric acid do not confer on the egg any properties. They are but efficient causes or stimuli for freeing subjective causes for action. In "mechanics" proper this does not occur. Energy is transmitted through inert or passive subjects. But chemical causation is not only subjective or internal, but it also acts only as an efficient cause to release subjective energies in another subject, and this is such an embodiment of internal causes as not to be distinguished in that respect from "teleological" phenomena. The egg already contains the "life principle", if we may use that expression; no amount of sea water and butyric acid treatment would suffice to develop dead wood into a living tree. The truly "mechanical" conditions are not satisfied at all by the experiment. *Mechanism is vis a tergo action on an inert subject*, and can oppose teleology only on that assumption.

This brings us to Professor Loeb's conception of life. He

does not give any definition whatever of it. The nearest to this is found in the first sentence of the book: "It is the object of this paper to discuss the question whether our present knowledge gives us any hope that ultimately life, i. e., the sum of all life phenomena, can be unequivocally explained in physico-chemical terms." If we take this to be his definition of life we find it merely the "sum of life phenomena". This throws no light on what he is explaining. The definition only contains a few more words than the thing defined and words that do not define it. Life is life phenomena, or the "sum of life phenomena". Your definition is the same as the thing defined and, so, tautological. We have no problem in the definition which is not in the thing defined. It is all important that we should know what it is that is to be explained, but we are not told, and on that assumption anything might be reduced to "physico-chemical" terms. Suppose that I defined a brick as the sum of brick qualities, a sea urchin as the sum of sea urchin qualities, a boy as the sum of boy qualities, etc., would I make any progress in scientific investigations and explanation? We do not know what he is investigating. A biologist who did not have better ideas of his chemical agents would not be admitted to a laboratory. Professor Loeb needs to have studied a little more the philosophy which he seems so thoroughly to despise.

In another statement he identifies life with "the formation of animal heat". This is more nearly to the point, but there is no sum in this. "The formation of animal heat" is but one fact and does not in the least represent the conception of "life" which the human race has usually assumed and which it wants explained. "Life" means a great deal more as a problem of biology and of philosophy.

But before examining what life is let us take another statement of the author which is one of the phrases that is commonly accepted in the field of biology and physiology as indisputable. He says: "We know that every living being is able to transform food-stuffs into living matter." Is this true? Now to begin with, as description of a fact, of a series of events, there will be no dispute about the statement, and if this is all that the author has in mind the statement may

stand. But he is supposedly engaged in the explanation of something and the metaphysical term "transform" stares us in the face, if we choose to inquire minutely into the meaning of the statement. Then he has to start with a "living being" as the condition of this transformation, and it is the living being that is to be explained. Omitting that point for the moment, however, the phenomenon of interest is the assumption that "food-stuffs" are not living matter, but become this by the "transformation" process. "Food-stuffs" are dead matter, if there is any problem at all here, and the statement involves a distinction between "dead" and "living" matter. But is there any living matter at all? There are certain organisms in existence which we call "living", but is the matter that constitutes them "living"? How do you make the transition from "dead" to "living" matter, according to the conservation of energy? What is the process of "transformation"?

There is a whole system of metaphysics here in this statement which we have quoted and the author claiming to be scientific and to have thrown metaphysics overboard as "argument and rhetoric" is wallowing in that mud quite unembarrassed in the act, having wholly forgotten his science. The very talk about a "mechanistic conception of life" is an indulgence of metaphysics while repudiating it.

Is there any distinction between "dead" and "living" matter? If not, what does "transform" mean? If there is a difference, what is it? Is it fundamental or merely accidental? And if either fundamental or accidental, what is the transformation again? If they are identical, "transformation" is absurd: if they are different how can "transformation" be possible, according to the conservation of energy?

I do not imply in this question that we have anything insoluble, but I desire merely to state that the fundamental problem is there and metaphysics is a part of it. If you want merely to observe and state facts, the uniformities of coexistence and sequence, that is all right. That is science, but you are not explaining. You are only describing phenomena, not reducing them to something else. But the moment that you

appeal to causal ideas you are introducing metaphysics into the problem, and it makes no difference whether they are good or bad, legitimate or illegitimate. Metaphysics are there. And then the "transformation" is here limited to the act of a being already "living", so that the process is not explained in its origin as a "mechanical" process, which latter is supposedly a non-living process. The author does not see that "mechanical", "chemical" and "vital" are different conceptions in human thought, as well as in scientific parlance. If they are not different you have no problem. If they are different, where is your solution? The uniformity of coexistence and sequence does not explain the "transformation". It only describes the law. The process remains in concealment.

The whole problem resolves itself into the distinction between "organic" and "inorganic matter", or between "living" and "dead matter". If we assume, as usually defined in physics, that all matter is inert, we are forced to suppose, when we speak of "organic matter", that there is something other than matter responsible for the actions which we observe in organic beings. If we assume that some kinds of matter are self-active, we abandon the doctrine of inertia and the whole of the "mechanical" view of things, at least for the organic world. The fact is that expressions like "organic" or "living matter" are merely economic devices to save energy in speech and owing to the associations of forms of speech we slip into the idea that they denote certain properties inherent in the matter so described, when it may not be our intention to do so. The vitalists and the non-vitalists alike use the expression, but they do so with different ideas associated. The vitalist assumes that there is some form of "energy" or "force" or "substance" or reality besides the "matter" in organic beings, tho he uses the expression that the non-vitalist does, who assumes often, if he does not openly assert, that the "vitality" is an inherent property of the organized matter. It is here that we have to do our fundamental thinking.

Now throwing metaphysics aside, all have to admit a radical distinction between what we call "living" and "dead

matter", or between "organic" and "inorganic matter." The essential property of what is called "inorganic matter" is inertia: "organic" or "living matter" is associated with motility. That is, some sort of activity originates *within* the organism, or within the area that it occupies. In inert matter, its motion or action is impelled from without. The principle of inert matter is that of a *vis a tergo* energy for its motion. The action which we find manifested by it is transmitted to it from without. But whatever its source, motility or action in "organic matter" is within, and so it is the opposite of *vis a tergo* agencies. We may call it *vis in re* energy. Whether this motility is a spontaneous function of the "matter" or of some reality merely associated with it, is the question and perhaps men could debate the question till doomsday without coming to any assured conclusion, but they agree that within the spatial area occupied by the "organic matter" the action originates and is not produced by a "force" from without, and the radical difference between the two is admitted.

Now if we mean by this motility that the matter itself has this property, we abandon the doctrine of inertia for some types of matter and we can no longer insist on the universality of the "mechanical" principle as defined in terms of inertia. If we still continue to use the term "mechanical" for this new position, it loses its antagonism to the "teleological". If we still remain by inertia for all matter, we accept the view that we must go outside of matter to find the explanation of motility, and so possibly find the "teleological" outside matter. That is, the biologist is in a dilemma. If the "mechanical" implies inertia and thus *ab extra* action to explain phenomena, he can deny "teleology" only by refusing it to the action of the subject in which motion occurs. It may exist in the antecedent cause. That is a matter of evidence. On the other hand, if he makes the "mechanical" convertible with internal causation, he identifies the "mechanical" and the "teleological" without getting rid of the "teleological", or at least makes the two conceptions consistent with each other.

That is not at all a question of Professor Loeb's facts.

His facts may be what you please, at least as exhibited in his experiments and described. The primary problem is a mere matter of definition by which we determine how we shall regard our facts. People who do not think critically or know the history of terms often understand clearly enough their implications and the antithesis between the "mechanical" and the "teleological" will often or always last longer than the meaning of the terms individually. So the public easily supposes that, if the facts are as described by Professor Loeb, the proof of "mechanism" is there, and it then accepts the implications attaching to the terms historically, without knowing that the new conception of the terms may actually exclude those implications.

It is the existence of God, cosmic intelligence, if I may use that term, and the immortality of the soul that are at stake in the problem. Professor Loeb seems to be aware of that fact. He says: "We all desire to know how life originates and what death is, since our ethics must be influenced to a large extent through the answer to this question." The "mechanical" theory of the universe has always been supposed to deny the existence of a cosmic intelligence and the existence and survival of an individual soul. Hence any man who defends it must accept the issue. But if he uses his terms in the sense that the "mechanical" is convertible with the uniform or with internal causes, he forfeits the right to carry the traditional implications with it and his "mechanistic conception of life" becomes a mere equivalent for his facts and they are quite harmless.

Let me illustrate. Professor Loeb calls attention to the fact that the egg will not develop except in the presence of free oxygen. In this he makes or permits the inference that it is the oxygen that does the work. In so far as oxygen is one of the essential conditions for this result the case need not be questioned. But the moment you ask if the oxygen will develop a *dead* egg you discover the limitations of the causal influence of oxygen. There is something in the egg that acts as a cause. The oxygen is not all powerful. The value of the appeal to causal action of oxygen for the mechanist is that it is an external cause and unless we stop to

think of its limitations in the phenomena we argue on the old theory of "mechanics", based on the doctrine of inertia. But the egg does not conform to that theory. It is already organic matter, according to biology, and represents internal causes, which are a denial of "mechanics" in any sense that threatens us with the older materialism or "mechanistic conception of life." When we find any particular element acting as an efficient cause, in Professor Loeb's parlance, as an "activator", we naturally enough assume, under the influence of traditional conceptions, that this external cause is the agent accounting for the result. But we forget that this view is conditioned upon a doctrine of inertia that no longer exists, and so we neglect the complementary internal cause in the subject acted on when accounting for the facts. This internal cause is as important a factor as the external one. For instance, in the oxides we suppose that the oxygen is the active agent because we neglect the various substances in the result of classification. But they, too, have their influence on the oxygen, and if any one of them serves as the base for other compounds it is conceived as the "activator", when the real fact is that all are equally "activators". What we have in the cosmos is a system of *interactions* between things, a combination of external and internal causes, the latter having been excluded from consideration by the older "mechanical" theory which was based upon the doctrine of inertia. The new view completely excludes the older "mechanical" theory and its implications, and, call it by the same terms, if you like, you cannot carry with it negative implications about God and immortality. The term becomes useless for any metaphysics whatever. You are simply limited to your facts and "mechanical" implications of the traditional sort are impossible.

You can show the same result with Professor Loeb's illustration from tropisms. A tropism is the turning of a plant or certain animals toward the light under circumstances supposed to be "mechanical". What we observe is a kind of behavior in the light that does not take place in the dark. Now the light will not do this with a dead plant or a stick of wood. No tropisms occur except in organic matter. The

subjective cause is quite as important as the objective. It may not act until the objective cause is present, and in fact there would be no rational end in doing so. The "teleological" conception always recognized this and it was only the "mechanical" view based on absolute inertia that ever lent any plausibility to the exclusive operation of external causes. But the exclusive operation of external causes has been abandoned by all modern science and Professor Loeb does not seem to know the fact. He is using the conceptions and antitheses of his boyhood after his manhood has abandoned them. He shows no mastery of his thinking processes.

One thing Professor Loeb neglects in the whole of his study. He looks at the problem from the purely objective point of view, as we should describe it in psychology. He is observing facts as revealed to his senses and, finding them more or less uniform, draws the same conclusion that he would draw in observing the movements of matter. In fact his observations being of material bodies, organic or inorganic, he interprets the facts in accordance with laws known to maintain with inorganic matter. The idealist, however, might concede him the whole case of fact and not accept his conclusion. The idealist would concede that the senses can reveal nothing but a material or "mechanical" order and that a "teleological" order might exist along with it or be actually convertible with the "mechanical", or if inconvertible it might denote something coincidental and parallel with it. Such a conception of things actually holds good in many phenomena, as can be proved. Suppose an observer confined so that he can see out of a small aperture in the wall, and that he sees a ball passing before him at regular intervals and that he sees this from day to day. Suppose he has had little or no chance to study the world as we do and yet can think and reason. The interpretation of the phenomenon, being absolutely uniform, might be the same as of any other "mechanical" event. No variation occurring in the action, he would refer it to the known "mechanical" acts that he would observe in his prison. But suppose he could be freed a moment to discover that the

motion of the ball was caused by a machine run by a boy, he would at once recognize that *purpose* was connected with the phenomenon. It would be "teleological" instead of "mechanical". The purpose or "teleology" would not be in the ball but in the antecedent cause which gave it motion. The actual movement might be "mechanical", but along with it would go the fact that it was intended and that "teleology" might coexist with the "mechanical". If the uniform action originated in the subject of the act, as it did not do in the illustration of the ball, the "mechanical" (uniform) and the "teleological" would be absolutely the same. Objective observation will never reveal the real nature of a phenomenon, unless we make a supposition about inertia in the subject of it. When inertia has been abandoned and internal causes are assumed the "mechanical" and the "teleological" may coincide. Sensory observation only gives the facts, the actual occurrences, and never provides the conditions for interpreting the phenomena beyond the mere fact of uniformity or variation. Whether it is possibly "teleological" or not depends on whether we have any reason to believe that purpose ever exists in any event whatever. The idealist finds it indisputably in subjective events or in objective events subjectively caused. This point of view the author under review has neglected.

Professor Loeb gives us no idea of the range or compass of meaning assigned to the idea of life. There is no indication that consciousness is either included or excluded from it. Whether the "mechanistic conception of life" is to include consciousness or not is not stated or made clear. That its inclusion is or might be implied is apparent in the interest which he says we have in death, and especially by his claim that the "mechanistic conception of life" would enable us to have a scientific view of ethics. He would expect ethics to be revised and reconstructed from his theory of things, and some of us would so far agree as to say that there would be no ethics whatever on the "mechanistic" theory of things. But this aside for the present, the mention of ethics as concerned in his problem means nothing unless he intends to include the phenomena of consciousness in the "mechanistic"

theory, for there can be no ethics where consciousness is not considered.

Now when we come to apply the "mechanistic conception of life" to consciousness we can have a very easy time with Professor Loeb. Either "mechanism" and its implications occupy only a part of nature or they are identical with the "teleological" without eliminating purpose in the universe. In either case the "mechanistic" theory is eliminated. Now there is nothing surer in the world than that purpose and "teleological" conceptions rule the phenomena of consciousness and volition. We have direct and irrefutable knowledge of purpose in our own lives. We *know* that we intend to move our hands and legs when we do it. We *know* that all our voluntary acts are purposive and "teleological". No amount of "argument and rhetoric" on the part of the "mechanistic" philosopher can displace this belief. Immediate consciousness is the judge of that, and the human mind will deny Professor Loeb's alleged facts before it will give up that consciousness.

You may say that consciousness is liable to illusion in its deliverances and that you have sense knowledge of the deterministic relations of things. But this claim can be flatly denied. If you undertake to impeach consciousness you have no court for estimating the claims of "mechanism". I do not mean to say that consciousness can give us direct knowledge of "mechanistic" conceptions: for it can do nothing of the kind. It can only give us the existence of the facts of coexistence and sequence as immediate knowledge. Moreover the "mechanistic" philosopher does not have sensory knowledge of a "mechanistic" order. Sensory experience delivers nothing except coexistence and sequence in the objective world. It reveals neither "mechanism" nor "teleology". All theories about "mechanism" and "teleology" are metaphysical and sense experience gives nothing about these. It is non-sensory mental processes that reveal them. We could not discover either "mechanical" or "teleological" phenomena were it not for what consciousness does and has to say about the matter, and consciousness is the first tribunal for the existence of purpose. Any assignment of illusion to

its court is to deprive you of all evidence whatever for the "mechanical". We are quite as liable to illusion about "mechanism" as we are about purpose. This appeal to illusion is a two edged sword. It cuts both ways. You cannot appeal to a judge whom you have impeached. Consciousness is the ultimate court of certitude in anything and, when so certain a thing as its own states has to be questioned, facts which do not reach it at all have no rights in the court at all. There is nothing more certain than that "teleology" exists for our own volitions. Indeed, Professor Loeb's own experiments are "teleological" or they are nothing. The simple question you have to face is the clearly put illustration of Professor Ward. Two stones moving toward each other in the same line meet and clash. They do not avoid each other. Two men moving toward each other in the same line do not clash. They avoid each other. The difference here is radical, and but for our consciousness of the purposive nature of the act we might not be able to explain the difference at all. There is no use to talk about disguised "mechanics". That is begging the question and assumes that consciousness has no right of judgment at all. This is only to vitiate all judgments whatsoever about your own facts in the field of "mechanics". Consciousness assures us quite as certainly of purposive facts as it does of the existence of an external world. Professor Loeb assumes the standpoint of the external world for judging the internal, and so tries to press the ideas derived from sensory observation into the explanation of the internal world, thus trying to treat consciousness as an illusion. But knowing that we cannot treat the judgments of consciousness as illusions at all—we can sensations—we may turn the tables around and insist that the "mechanistic conception of life" is an illusion. Indeed the idealist or spiritualist has the same right to press the certitudes of consciousness into the interpretation of nature as the materialist has to press "mechanical" analogies into the field of consciousness where he has no direct knowledge but consciousness itself of what goes on. We might insist that, instead of assuming "mechanical" agencies in nature, we may find that consciousness is as-

sociated with every "mechanical" act we objectively observe. And this is not impossible when we recognize that the "mechanical" as objective causation is everywhere abandoned outside the field of inertia and is consistent with some form of "teleological" act or accompaniment. The most that we can know of what is called the "mechanical" is that it is regular or uniform and at least disguises or conceals the *evidence* for the "teleological". This does not exclude the fact or possibility of its presence, as is well admitted in the phenomena of machines where the action is "mechanical" only in so far as it is transferred motion, *vis a tergo* force, while it *may* be "teleological" in the antecedent cause. For all that we know every action in the physical world is "teleological", tho not purposive by the matter in which it occurs. This is only a question of evidence, and that evidence can come only from discovering *what* the purpose is. The uniformity of the phenomena is no final proof of pure "mechanics". We have first to assume inertia in the subject to make the act "mechanical", and chemistry and biology have long since abandoned the idea of inertia in living matter, whether rightly so or not does not affect the argument ultimately. Chemical affinity and motility are *vis in re*, not *vis a tergo* forces, and are more closely allied to "teleological" conceptions than to "mechanical". They are certainly *not* "mechanical", whatever else you call them, unless you make "mechanical" consistent or identical with the "teleological".

I am not here defending the older "teleological" ideas. That is the reason that I have always put the term in quotation marks. The older "teleology" was not wrong in its fundamental principles. It was wrong in the concrete description of nature. It used its terms as ambiguously as do the modern "mechanicists". Its metaphysics was absurd, not because all "teleology" is absurd, for we know that "teleology" prevails in the mental world, but because it undertook to apply it too anthropomorphically in the order of the external world. Huxley's "principle of aquosity" to account for water was a total misunderstanding of the metaphysics at which he was laughing. We might right in chem-

istry talk legitimately of a "principle of aquosity". A "principle of aquosity" does disappear when water is dissolved into vapor, or into oxygen and hydrogen. It is only a question of what you shall regard as its content to determine the meaning of the case. Your chemical affinity is no more intelligible as a cause than is the "principle of aquosity", and yet you are always explaining compounds by it, as if you knew what it was. It is in reality nothing but a name for the facts and does not convey to our minds any definite conception better than a "principle of aquosity". It only happens that natural science adopted this phrase at a time when it wished to distinguish between a uniform and a supposed miraculous and capricious order. We are in fact as ignorant in one case as in the other, and the only difference between the two schools is that one has given us a fuller description of the facts and the other has been content to hide its ignorance of causes under obscure phrases. It may be that what we want is to eliminate all metaphysics from the problem and to confine science to a determination of the facts. "Mechanistic" conceptions are as much metaphysics as are "teleological" ones, and when you insist on going beyond your facts to causes—which are *par excellence* metaphysical things,—you must not undertake to discredit the most certain facts in favor of those that are not certain at all. Professor Loeb has the facts, but he introduces into his metaphysics ideas and conceptions that are not implied by his facts at all. The "mechanistic conception of life" may be true, but his facts do not prove it, or even lend it probability. He does not analyze his doctrine of "mechanics", but on the contrary assumes in it conceptions that convert it into something either consistent with or identical with what he rejects. In other words, he retains an antithesis between two terms which has been removed by the assumptions that "mechanical", "chemical", and "vital" are convertible terms, an assumption which is wholly false even in his own science.

I repeat that I am not here setting up any "teleology" in nature beyond what we know of consciousness. But that suffices to divide the territory of the cosmos between the two

fields. We may be certain, if you like, of "mechanical" laws wherever inertia prevails, and we may be certain of "teleological" laws wherever consciousness prevails, and we may be uncertain wherever "life" prevails. That is, in dead or inorganic matter we may apply the conception of "mechanical" causes. This means that all action in inorganic matter is due to *vis a tergo* agencies, whether they are also "mechanical" or "teleological". In organic matter, where we assume motility along with chemical laws—and chemical laws may cover the whole field of vital phenomena—we introduce *vis in re* forces and hence wholly abandon the principles of "mechanics." There is no other way to do clear thinking. We may not reach "teleological" phenomena, tho we make a step toward them. But in the phenomena of consciousness we have "teleology" beyond dispute, and vital phenomena simply stand between the "mechanical" and the "teleological", with the explanation held in abeyance until we can make our facts and ideas clearer regarding them. We cannot insist on extending the "mechanical" over the vital phenomena because we should have to abandon the difference between an internal or *vis in re* and external or *vis a tergo* forces. If we abandoned the distinction and remained by the external for vital phenomena, we should maintain the inertia of organic as well as inorganic matter, and so strengthen the "teleological" theories for the vital and mental fields. We could not apply *vis a tergo* "mechanics" to the mental world because we know that volitional phenomena are "teleological", unless you identify the "mechanical" and the "teleological" without excluding the "teleological". On the other hand, if we extend the "teleological" in mind to biological phenomena we assume that the subjective point of view is the right one for the interpretation of nature and inasmuch as the "mechanical" can only exclude the *evidence* of the "teleological" and not the reality of it, the "mechanistic" theory will be the one to hold in abeyance, and not the "teleological".

Now we may not have any satisfactory evidence of a "teleological" explanation of nature. We may be even more ignorant about that than we are about "mechanical"

facts. The fundamental trouble with "teleological" theories is that in the past at least, they have not sought or obtained, if they did seek it, the evidence for their point of view. They required to know what special purpose nature had in order to estimate whether any given acts were "teleological" or not. The problem is one of *evidence*, and as uniformity of events does not exclude "teleology" of some kind, it is only a question whether we can find any residual or exceptional facts which are consistent with purpose behind both the familiar and the residual facts.

Now in mechanics, chemistry and biology we observe certain uniformities which so far resemble each other as to suggest the extension of the principles of mechanics, because we assume that the uniformity in mechanics is due to external causes applied to inert subjects. But we forget that subjective uniformity is not inconsistent with purpose, tho it may not contain the evidence of it. It is the doctrine of inertia in mechanics that lends weight to the idea of mechanism rather than the actual uniformity of the phenomena, so that, the moment we introduce *vis in re* forces, as against the *vis a tergo* forces of mechanics, we abandon the situation where uniformity even serves as evidence for the "mechanical". In the field of mind where no such "mechanical" uniformity occurs as is observed in the physical world, the conditions exist for both objective and subjective proof of "teleology". And that once conceded in the mental field the "mechanical" can be admitted only on the condition that it is either circumscribed in its application or that it is perfectly coincident with the "teleological."

Now if we should only prove the survival of human consciousness after death as a scientific fact, and without any metaphysical presuppositions, we should settle once for all the nature and limitations of the "mechanical". It is purely a scientific problem of fact, not of possibilities or impossibilities determined *a priori* by speculative minds, whether in science or metaphysics. It would at once indicate very clearly either that the "mechanical" theory of nature was false, or that the implications of it were so. As for myself, I am quite willing to admit the universality of the "mechan-

ical" theory, provided you permit me to define "mechanics", but I am not to be deceived by a term or to discredit the testimony of consciousness by accepting theories of "mechanics" that must rest on making consciousness and its tribunal an illusion. "Mechanical" theories are at least limited by the proved territory of the "teleological" in mind; and by following the certitudes of consciousness along the line of objective phenomena, where we only tentatively neglect consciousness, and adding to this what we may conquer from the proof of survival after death, we shall have a scientific leverage on "mechanical" theories that will dismiss their metaphysics and modify their descriptions of phenomena. The survival of human consciousness will give you a "principle of life" quite as definite as anything "mechanical" or chemical. It may be identical with them for all that I know or care. But it will be identical only by widening the general conception we now have of them. To me the whole problem is a question of fact, not of metaphysics, whether "mechanical" or "teleological". Your metaphysics are never more than labels for your facts and unless the facts contain the conceptions implied by your causal assumptions they do not prove them. There is no doubt that the older "teleological" theories conceived their facts wrongly. The purpose which they put into nature made man the convergent object of everything, and assumed that organic and spiritual agencies acted independently of environment or external stimuli. It is this conception of things that biology and physical science generally have discredited. They have not excluded *all* purpose, but leave us in the dark as to the real purpose. Ignorance must be our creed until we secure evidence of what the particular purpose of nature is. Consciousness proves the existence of purpose within the area of human volitions and we require evidence only for the survival of personality to show that nature values that more than mere organism, and we can then extend the "teleological" interpretation into nature, making a step beyond the mere coexistences and sequences of biological science. Apart from the survival of personality we cannot assign any other design in nature than the production of organic life, even if

we give it that much intelligence. But the continuance of personality will indicate a basis for things far beyond the "mechanical" and the chemical, or transfigure those facts so that they will comprise the "teleological". It makes no difference which way we look at them. It is the facts we want, not their compression into moulds which they do not fit. The "mechanical" is either less than the facts or it does not solve the problem. It can only conceal the "teleological" which it is supposed to exclude.

## A DIAGNOSIS.

New York, March 22d, 1913.

When I arranged for the sitting of which this is a record I said nothing to the psychic except that it was to be a diagnosis and a prescription. I did this much to prevent any misunderstanding as to the nature of the experiment, as I do much work with Mrs. Chenoweth of a wholly different type. This is the first experiment at diagnosis which I have tried with her. No names were given. The same careful concealment of the person's identity was maintained as in my own experiments. The lady did not see Mrs. Chenoweth until the maid had put Mrs. Chenoweth into the trance. Her sister-in-law was with the sitter, but not in the room when the sitting was held. This sister-in-law had sittings with Mrs. Chenoweth last year under my supervision and the psychic in her normal state has never seen her. I know nothing about the lady who went for the diagnosis except her name and relationship to the lady with her, and that she had been examined by a number of physicians and could receive no benefit from their treatment. What the matter was I did not know. As soon as I got the record I called on the family and ascertained the following facts about the pertinence of what was said by the psychic.

The concentration of the difficulty in the stomach and its derangement is the same as the physician's diagnosis. They regard the disturbance to digestion and assimilation as due to prolapsus of stomach and intestines. There is no proof that it was caused by a wrench at some time, as the lady does not recall any such incident or accident. But one of the physicians made that very conjecture as to the cause. Examination of the lady by her brother after this diagnosis showed that there were symptoms of poor blood. How far this could be guessed by the lady's looks I do not know, but her brother did not rely upon that form of examination, and the psychic in a trance and with closed eyes would not see

her face. The pain assigned to the neck, head and throat the lady tells me is correct, and that she has felt just such rushes of the blood to the head as were described, if "rushing of blood" be the correct way to describe the feeling. But she has had no heart trouble or intense pain about the heart. She said it was especially true that she had much trouble with swollen stomach from gas. The merits of the prescription would have to be determined by physicians who understand the difficulty and by the results of trial. Mrs. Chenoweth knows nothing whatsoever about medicine. The description of the lady's fears was also correct and all who know the facts say the record is a good one, and the brother is well acquainted with medical matters.

The extreme critic, seeing that this is a mediumistic phenomenon, will desire to know what Mrs. Chenoweth knows and does in regard to physiological and medical matters, and I can only state that she does not practise clairvoyant diagnosis generally. It has been largely confined to work with her own family and herself and a few personal friends. She does not make a profession of clairvoyant medicine. Most of her work is of the type connected with mediumistic communication with the dead, whether you choose to regard this as real or imaginary. That is known from the character of the work that I have done with her. The present record does not prove the possibility of clairvoyant diagnosis and it is not reproduced here as such proof. It is but an illustration of what should be investigated much more fully. The incidents do not stand out as that kind of evidence that would startle the slumbering dogmatists who believe such things are not possible, but the correct coincidences are definite enough to exact attention and curiosity to know more. We can propose shrewd detection of indications in the face and appearance of the lady as a means of deriving information, but before we believe that we must ourselves know the lady's face and appearance. *A priori* and imaginary theories will not do on either side of the problem, the sceptic's any more than the believer's. Beside, some of the things could not possibly be suspected from that. The most that can be said for the sceptical interpretation is that the coincidences not

observable normally might be inferred from those that could be, or be natural associates. This may be true, but it reduces ordinary medicine to a much lower level of intelligence than the objector is disposed to admit. But I do not think it would be easy to prove that the coincidences representing correct conditions will easily be resolved as necessary associates of merely general stomach trouble, as that is all the psychic clearly indicates, except in the reference to wrenching, and wrenching is not a general cause of general stomach ailment, I imagine.

However it is not necessary to apologize for the supernatural, because I do not regard the evidence as sufficient to prove its existence in the case. The coincidences only invite curiosity and investigation for better instances of supernatural knowledge. I am not competent myself to judge of the prescription, or of its relation to the diagnosis.

JAMES H. HYSLOP.

### DETAILED RECORD.

#### White Cloud Controlling.

March 14, 1913.

Good morning.

(The stenographer: Good morning.)

I think I recall having talked with you before.

(The stenographer: Yes.)

On another occasion and another matter. I am just to look at the physical condition of the person; is that what you wish?

(The stenographer: Perhaps the sitter will speak.)

(The sitter: Yes.)

So often the physical condition is so closely identified with the mental or spiritual state that it is quite impossible to tell which is the cause and which is the effect, and so frequently on looking at a body I find more than just the condition of disease or strain or whatever produces ill feeling or lack of power to work out the will. I find first an unevenness of strength, so often some time — perhaps days — of very good conditions and strength and hope and then a sudden collapse as if without any reason whatever, so far as you are able to see, there is a sudden break in the strength, a sort of a collapse, not going entirely to pieces, but no energy, no power to go on. And with that a

most discouraging state of mind. Naturally you are hopeful and with the least sign of opportunity to base your hope on you go forward. And this collapse, I can call it nothing else, always has this state of mind with it of discouragement, as if all hope had gone and you could hardly imagine yourself getting back to feel right again. That is largely nervous and it is only a result of another more serious condition. I never call a nervous disorder so serious because it can be remedied with proper attention and concentration and help. I am not waiting for you to speak: I am just waiting to see what I —

(The stenographer: White Cloud, may I interrupt you just a moment?)

Yes.

[Just previous to the interruption of the stenographer, the sitter mentioned to the stenographer that she did not wish to go on with the sitting; that she was faint. The stenographer spoke to the lady who accompanied the sitter and who was seated in the hall outside the closed door. The lady spoke to the sitter and told her she had better go on.]

(The stenographer: I think we can go on now.)

Are there two people who would like to see me?

(I think the sitter would like to have the other lady come in. I think it would be all right.)

Yes, I am willing.

(I will leave the door open, White Cloud, and the lady will sit outside the door and then she can hear. Now I am ready when you are.)

Yes. I see so much of weakness through the whole system. It is a lack of proper nourishment — the actual cause. The stomach is through a very strained state unable to digest or take care of the food and that is the beginning of the whole trouble. From that there is a general poverty of blood and all the organs are necessarily weakened. But I see nothing in the way of a disease that cannot be remedied. It is a slow — slow process, because it has been a long time coming on and the original trouble is a— is nervous. The kidneys are not especially weak. If they had not been strong, they never could have gone through this long strain. I feel so impressed with the length of time that this has been coming on, gradually, gradually, and the will of the patient has kept the body moving, if I may speak of it that way. The very effort and will and desire to keep doing has kept strength to a degree and yet has used the reserve energy until there is nothing left, and the moment there is a little reserve force after a time of enforced rest and after one of these states of going to pieces, the collapse and the enforced rest that follows, then there is a bit of energy and she goes on again until that is used up. But

there is never enough to carry on from day to day with sufficient life and energy. It is more a lack than it is inflammation or disease proper. It is a starving body. Let me take your hand. Sometimes in the effort which your stomach makes to take care of the food there comes such a throbbing and pain — not in the stomach but through the head and at the back of the neck, just like a pump that is trying so hard to work out something and you can't do it, and then after the pressure — it is like a rush of blood to the head, and when the pressure is relieved a little bit I feel an intense pain more at the — around the region of the heart, but not as a heart trouble. It is more a spasmodic pain that comes and goes. Do you understand what I mean?

(Yes.)

I can't see any trouble with you except in your stomach, and of course that affects the bowels. But as far as the kidneys and the liver and the heart, there is no acute, no chronic, trouble with them. The stomach is inflamed from its effort to take care of what is put into it. Sometimes it is swollen, seems to be puffed out and there would be a feeling of fullness without food, so full as if there was something there that must be thrown off. You understand what I mean?

(Yes.)

And that is exactly like an undue pressure on some particular part that puffs up and fills out the other with gas and brings inflammation and pain and distress. Then that passes away. The pressure comes just like taking a finger and pressing tightly here and all the blood and air and everything that would be in a particular channel is pressed back against the rest only when that is released will go on—no sort of relief from your condition.

I don't know whether I am supposed to tell you what to do. A diet, a rest, a lessening of your fear; there is something you are afraid of, and it seems not only afraid as one is after being worried and distressed and finding no relief. There is another fear that you keep pretty much to yourself, but it is there a part of this condition; a fear that there is something that you do not quite understand, that is more serious than you dare to think of; you understand what I mean?

(Yes.)

There is no growth, absolutely no growth. There is no ulceration. Often in the stomach and through the bowels I find ulcerated spots. There is some canker and irritation and inflammation that comes from that and from that lack of power to push through the food. That is simply a plain statement of the condition of the stomach.

Now the simplest thing you can do is the best in this particular case. If you take the first thing in the morning a cup

of hot water, as hot as you can take it, by the teaspoonful, you will reduce the inflammation, before you put another thing into the stomach, and then rest. Eat the very simplest food and don't worry. That is easier said than done, I understand. But in a very little while eat lettuce and spinach and asparagus and baked apples and very little bread. Bread makes a perfect paste in your stomach. It is one of the worst things you can take. If you notice what you eat, you will know that I am right about that. It seems to fill up and doesn't pass on; you understand what I mean?

(Yes.)

Take mutton broth and bit of beef broth—that is for nourishment and strength; very little egg. This is just for a little bit. You don't need medicine so much as you need diet and an understanding of the case. Pretty soon, after you have given this organ— just think of it as not belonging to you at all, but as if it belonged to someone else outside of yourself and that it had been strained. Sometime in the past you have strained your stomach, I can't tell whether it is lifting or stretching, but it is almost like reaching, as if your arms had reached out to do something and had brought a wrench and a strain and no attention was paid to it. It is internal and it brought no particular distress at that time, but it left a weak spot there and that weak spot can only be strong as it is favored. You keep putting in food or trying to, thinking you must; do you understand me?

(Yes.)

And when you do that you put more work on it. But you grow so weak when you don't eat. You tremble, you seem to be all lost. You must eat often, this is the way you feel, that you must keep putting food in because you are weak; you understand?

(Yes.)

That weakness is like a weakness of an invalid or a child. Eat often, but a little bit at a time. Just a bit of something and oh, perhaps once in two hours, as you would feed a child. Your stomach's in the same state as an infant through its weakness and must be brought back to its strength through particular care and feeding. Now instantly that you have released this strain and pressure and brought something like a normal condition there through the care, all the other organs take care of themselves and you get your strength back and your blood begins to have some color and some force to it. Now there is no force to it at all. It is like a dammed up condition and the moment there comes this numbness; if you haven't already had it, it should be there, and probably will be, but sometimes like the ends of the fingers or the feet there is almost like a numbness as though there was not

sufficient force to drive the blood through the system. You understand what I mean?

(Yes.)

Well that is only the result of this other trouble. I don't see anything serious the matter with you. I mean serious in the way of a growth or a diseased condition that could not be easily gotten over. It is serious because you don't know where to get hold, because you don't know what to do, but I mean serious in the way of fatal; you understand me?

(Yes.)

And it is all inflamed, but inflamed and bringing lack of power rather than over-power. Sometimes there is a feverish condition and a beating and crowding where there is too much power, but that is all in one spot with you that is the stomach. It is like a cataract; not power enough to push the thing through and pull it out to its size and completeness. I don't know how other to express it to you. Anything you want to ask me about it, I would be most happy to tell you.

(I take a good deal of milk warm. I find that digests more easily and seems to give me more nourishment than anything else. I have less trouble with it.)

Yes, anything warm is better for you than anything cold. I should—I should take nothing cold into the stomach. It has—I don't know about too much milk; it has its limitations and it may give you less pain and may give you sense of being fed, but it isn't enough for you. It isn't enough to supply what you need. You are a woman and you need something more than that, if you understand what I mean.

(Yes.)

I think I would take equal quantities of mullein and red clover and sassafras—the herbs, I mean, and make a tea. Add one more to that — boneset. Steep them together. Take about one quarter of an ounce of each. Steep them together and strain them very carefully through a sieve. The great difficulty with you is to keep everything out of that stomach that will irritate the least bit. You must have everything that will reduce inflammation. If you can just think of your stomach as weak and inflamed and like a thing apart that you want to reduce that inflammation and give strength at the same time, you will have the secret of your condition.

Take these after they are carefully strained and take a teaspoonful of it before you attempt to eat anything, about 15 or 20 minutes before you eat. Then take the simplest kind of food. I should add to that milk diet. I don't think you can be strengthened or get any blood or strength into your system on that, I wouldn't take any acid like lemons or oranges. Apples are good,

grapes are good. A bit of dates, just a tiny bit at first. They are nourishing and they are good for the bowels and you can put a little milk over them, and of course chew them very carefully. Let your teeth do all they can toward helping the food to digest. You can get well. You needn't go on in this way. While I see all the strain and distress and discouragement and tossing about — sometimes — not so much an agony as so nervous over this whole condition. While I see all that, you needn't go on that way. It is simply a case of rest and care and careful building up your strength, at the same time taking care of your stomach. The liver is not as sluggish as you might expect it to be under these conditions. I think that comes from your not being able to put too much into the stomach. You have not put too much work on it. It is not even much inflamed. It is entirely in the stomach. I can't go anywhere else with your trouble, and the lower part of the stomach. I was trying to see if I could add to this — how do you sleep?

(Not well.)

That is what I find when I talk about the tossing and the restlessness. You are hungry. Your nerves are hungry. There is the crying out of the whole system to be nourished and you are not nourished. Now you must get some sort of nourishment as well as be relieved from the pain when you put food in there; you understand what I mean?

(Yes.)

And your nerves are on fire to be fed; they are hungry; they are crawling; they are crying out, just like living creatures, to be fed, and there is nothing there to feed them. You have got no blood. What there is, it is of such poor quality that it doesn't give you strength. It doesn't feed your nerves. And there you are. I think it will take a little time; time and with this that confidence that there is nothing there that you fear. Some way I get this fear in your mind all the time that there is something more serious than you dare to face; you understand what I mean?

(Yes.)

And if I can take that away from you, that fear, and start you aright, that you have a chance, that you have a chance to build up. Really it is such a simple matter except for time and faith! Those two factors play large part in getting back to your normal state. You are a long time anyway getting ill and getting well. You have always been like that. You don't seem to have any sense about yourself. You keep doing and doing until there is a very loud knock on your consciousness and then you pay attention. And you do that so long, even after you begin

to feel ill; you do that so long you have got in this very depleted state, you understand what I mean?

(Yes.)

And that is largely to blame. It will take some time to get back where you want to be. But you will get there and with very little trouble, very little outside help. You know it is the tonic, the strength, the reducing of the inflammation, and faith. That is what I see. Now I would like to add a little bit to the diet.

I know you will be afraid of anything like heavy food. You dread the consequences. Don't forget that this hot water that you take is a soothing power. It is just like dipping a hand that is very much inflamed into hot water. You take out the inflammation by that, and you take that hot water the first thing in the morning and the last thing at night as religiously as if I were telling you to take the Elixir of Life. Never mind if it is just hot water, you take it with the same confidence as if I were telling you to take a cup of the Elixir of Life. That helps to reduce the inflammation. Then take something light, like a lettuce leaf, or a bit of baked apple, or a bit of wheat. Don't take any meal or oatmeal. It is not good for you. A bit of prepared wheat with milk. That is enough—let it go. And then later in the day, perhaps two hours or two and a half, take a wine glass of milk—not much. Then at noon take your strengthening food at the noon hour. Take a bit of broth, either beef or mutton, with rice or barley. None of the meat, but a bit of the broth, and not too rich, but with a little rice or barley in it, and when it comes night repeat the morning food. You can vary that with some boiled rice now and then, with a little milk over it, but now and then, something that is light and easily digested, but do take something for your strength and do take the hot water. That is what I see. Is there something more you would like to ask me?

(I don't think of anything now.)

As far as the sleep goes — write this, please — get a little, quantity of fluid extract of lady's slipper. Take a half tea-spoonful in a glass of water, a small glass of water — wine glass I mean — before you go to bed. That is for the nerves. It is not a quieter, it is a feeder, and it will nourish the nerves. Take it three nights in succession, then leave it off. If you have any more trouble, take it again. And I think you will have no trouble. I wouldn't suggest your eating anything, but I know that is what you need. I know it is an ill-nourished body. There is not enough there to take care of you. Take plenty of air and take some exercise — very light. You must not use your arms much. It is from them that I feel the first trouble some way. Whether it is a wrench, but it seems like a strain from your arms,

either reaching or wrenching in some particular way, and I wouldn't — in my exercise I wouldn't use my arms much. Walk a little — not too fast, not too far — a little, but leave the arms alone. Any lifting to be done, any reaching to be done, I would let somebody else do it. If you are off far from a table, let it alone at present. That gives the body a chance to recover. If you are constantly reaching out here and give it an extra strain, it is not good for you. It is your way, especially if you are sitting down, to reach around to get what you want; do you understand what I mean?

(Yes.)

Don't do it. Let the arms alone, don't reach or lift. Let it alone at present. That doesn't mean forever, but just to give nature a chance. You will be better, I am sure. Is there something more?

(The lady in the hall: Don't you think it advisable to eat meat or some solid food; a little scraped beef?)

A little; not too much at first, but she does need strength so much that a little now and then, and there is some very — asparagus is good for her, almost all vegetables. A baked apple won't hurt her a bit, a little bit of it with a little milk on it; depends altogether on what she puts together. One thing alone is better than variety. The stomach can't take care of it. But a little bit of one thing. Try it; you can only experiment with it a little bit at a time. By and by she will get so she can take anything — anything a normal person does take, but I should go very lightly, not very much solid food at present. I think while she may feel better for the time, it will be too much strain on a weakened organ. You understand what I mean?

(Yes; thank you.)

You are very welcome. I want to see you get better because I know you can. I know there is no trouble there that should keep you. You can go on. You can abuse your strength and get worried and nervous; your nervous state, you know when you feel so fearful, affects everything you do, and the days you feel nervous it is almost impossible to tell which produces the bad condition, your fear or what you eat. They are so closely interlocked there that you can hardly tell. But you are a bit tired. You get nervous over something else, over somebody, and you try to be so patient, but things fret you, they annoy you, and you get a bit nervous, and then you eat in that state and there you are. It is distress, and I would try as much as possible to not let everything annoy me, just let things go, never mind what seems important or necessary or needs to be done, let it go. Just make it the business of your life to keep the irritation down and remember that the irritation in your mind from any cause

whatever affects your stomach almost instantly. You can't help it. And if you would just see it, that it is an irritated organ and must be kept down, the irritation, inflammation reduced, then you have got the secret of it all and your strength comes. It is coming time that you can get out of doors. Just get all the air you can and breath it in, always with that thought that "I am going to be well — I am going to be strong." I wouldn't take a bit of cold water, not for a long time. Just take it hot, and sip it down with that feeling that it is bathing your stomach, just as you would bathe a tired hand or foot, one that is inflamed or swollen, you would bathe it in hot water. You see what I mean?

(Yes.)

And it takes down the swelling. It is puffed right up there when it is inflamed, it fills it right full. And nothing can be taken care of and digested while it is there. There is nothing growing, it is a puffed condition; that is what I see.

(I would like to ask you one thing.)

Yes.

(The doctor is very discouraging. Do you think I had better see doctors just at present?)

Just let them alone. They don't understand the case. They don't know what it is, and they don't look at it in the right way. I wouldn't have anything to do with them if I were in your place. You are very sensitive, you are unusually sensitive just now, you are very psychic, responsive to influences both of people here and people in spirit, and everyone who comes into your presence you know almost instantly what they think, and you add ten times to that. If there is not a hopeful note, you read into it discouragement more than they really intend; you understand what I mean?

(Yes.)

You don't mean to, it is a part of the disease. Naturally you are hopeful and brave, but with this you are so eager to get well, you are so anxious to overcome this, that you just look with such earnestness for some sign of hope, and when it doesn't come you make it worse, then it is worse than they intend. You should have only people who are hopeful and encouraging, and for the lady with you I just put that word out that she gives you hope, hope, hope all the time. When you say, "Oh, I guess I never will get better, I don't seem to get well at all." She says, "Of course you will get better." You are a sick child; that is the way I look at it. You are a sick child, but you can be made better. That is what I see. Good bye.

(Good bye.)

### ANOTHER DIAGNOSIS.

The present patient was a young boy who was the subject of the poltergeist phenomena described in the *January Journal* (Vol. VII., pp. 1-56). I had taken the lad to some sittings the year previous to the publication of the poltergeist phenomena and he had not been admitted to the séance room until the psychic had been entranced, and he left the room, as is always the case with the sitters, before the psychic recovered normal consciousness, so that she had not seen the boy. Neither did she see him on the occasion of the present diagnosis. She was entranced before he was admitted and he left before her recovery. His name had not been mentioned in the report on his own psychic phenomena and nothing had been said even to indicate the locality in which he lived. Consequently the psychic could not know anything about him by normal means.

All that we who wished the diagnosis knew was that the boy showed no superficial evidence of anything wrong with him at the time, tho not long before he had undergone an operation for appendicitis and came out of it without any injuries. But he had shown himself somewhat negligent about his studies, tho this negligence was not apparently due to any discoverable physical weakness or mental dislike to work. It was merely noticed that he appeared to have spells of absentmindedness, and as the physicians could discover nothing we suspected that the cause might be in some way associated with the conditions affecting his poltergeist phenomena. As the physicians could do nothing with the case, we sought this diagnosis with the hope that we might discover whether our suspicion was correct or not. The record speaks for itself.

After the sitting I inquired of the boy if he ever had spells of absentmindedness and he said that he had not. Inquiry of his teacher, however, showed that "he was much given to day dreaming, or at least to periods in which he evidently did not concentrate his mind upon the work be-

fore him." He had no passionate interest in any particular line of study, and liked ball playing. This condition of things may have given rise to the absentmindedness. He seems to have had "a good appetite and apparently first-rate digestion." As he was passing the age of puberty there were probably the usual influences affecting his physical energies.

The reference to his clairvoyance was very pertinent. It had been in abeyance for sometime. No experiments had been performed for a long time. There is no evidence at present that he inclines to invention. The reference to his grandfather was correct, tho it cannot be made evidential. But the same personality was said at the earlier sittings to be about him and helping in the development of his psychic powers. I imagine that the allusion to one generation having been skipped refers to the fact that the lad's father is still living. The psychic would not know that.

I learned from his mother that the boy had had pains in his knees and no known reason was apparent. He denied getting tired and having to sit down and rest. I am not able to pronounce on the aptness of the prescription. But the boy had been irregular in his eating when at home and this had been remarked by the psychic in the sittings a year or more prior to this.

Inquiries in regard to further details resulted in the following information from the boy's mother and readers may compare with the record. There seems to have been no weakness in the knees. Some lassitude, perhaps, but also disinclination for work and lack of concentration. As a child he was subject to slight attacks of indigestion and later he has been frequently upset by eating too many sweets. If he does not abuse his stomach it behaves well enough. There has been constipation or uneven action at times, owing chiefly to carelessness. There is no reason to believe that the stomach and bowels are not in a healthy condition.

His appetite is somewhat irregular. He eats a good deal of anything that he likes, and prefers to go without food rather than eat what he does not care for. He has never shown any mental precocity in anything in particular.

He had headaches a good deal the year that the psychic

power developed; sometimes the headache was caused by over-eating, but at other times it seemed to follow the séance, and he would not be able to go to school the next morning.

He forms his own opinions and his conversation is original and interesting when it concerns a matter he has thought about. He has intense enthusiasm in carrying out the purpose of the moment and is keenly interested in whatever he chooses to do.

Nothing is known about the condition of his kidneys. It is not thought that he is unduly fatigued after exertion. He does pant when he runs upstairs and sometimes speaks of irregularity in his heart beat, but examination has disclosed nothing wrong. He has often complained of his eyes watering without cause and of their causing discomfort, and sometimes of a blur.

When he first learned to walk his knee joints did not knit and he wore braces. One of his knees now gives trouble from time to time, a tendon slips and he has to rest and to take care of the knee. He has never complained of pains in his feet, but he has "growing" pains in nearly every other portion of the body.

JAMES H. HYSLOP.

### DETAILED RECORD.

#### White Cloud Controlling.

Dr. Hyslop and W. present.

March 24, 1913, 3 o'clock P. M.

I was only waiting a moment until I could see more clearly, I don't find so much disease as I find tendencies toward disease and the lack of permanent strength. It is an immature, soft condition, and time, much out-door air, plenty of sleep and the releasing of the mind, not the forcing of it to any condition, whether study or work or sport. There must be a breaking off before the attention is too strong on any particular point. Immaturity seems to be the particular difficulty. It is like a green sapling and needs time, and I see nothing like a disease or a condition that would warrant concern after a little more time is given to the body.

(Dr. Hyslop: What are the tendencies toward?)

You want me to tell you exactly?

(Yes.)

The tendency is toward never reaching that strong, mature state and entirely through the upper part of the body. Let me take your hand. My first condition is of weakness in the back. I seem to be able to do many things and perhaps not notice this except occasionally, but there come lapses in the strength as if suddenly the strength gave out completely, and with that comes a lack of — a lassitude, a lack of power to do what ever is to be done, days and days when the effort is a pressure put on to accomplish certain things. But I see nothing like a culmination of this if you give time and these other conditions I have spoken to you of. I don't feel at all alarmed. I think it is a very slow growth, unusual in many ways, but slow in a — it doesn't grow together, the body doesn't. The head runs along ahead of the body, and it is an uneven action, and you must wait till it all catches up and then you have got a strong body there.

(How about his blood?)

It is very bad.

(In what way?)

Poverty. No — and with that I find that same unevenness, like at times there seems to be — as if the blood had been fed by some particular food or action, and thin, it is all thin, like an attenuated portion, thin, no life or vitality to it. You understand what I mean?

(Perfectly. How about the stomach?)

If the stomach were in order, the blood would be good. The stomach is the engine of its body and it has this uneven and — it is like—almost the nerves. If it were a different makeup it would be nerves. With the particular makeup of this person, it isn't so much nerves as it is the skipping — like skipping beats, and that means irregularity. That irregularity produces this — sometimes very uneven action of the bowels, sometimes fevered and constipation, and at other times a relaxed condition. The very condition of the bowels ought to prove to you the condition of the stomach; do you understand what I mean?

(Yes.)

Now I should — what is he doing — studying?

(Yes.)

I don't need it any longer [releases hand].

There is not so much weakness in the stomach as there is a fevered condition and that too by spells, and that lack of appetite and then suddenly regaining it, as if there would be several days didn't care for anything to eat. Nothing seems to look right; doesn't seem to be hungry, doesn't want it especially, and so he lets it go. Then comes a little period of eating, very hungry, as if the system called out to be replenished, and the

whole condition of that system is one of not keeping — one organ not keeping pace with the other, and the stomach suddenly beat on ahead of the rest of the body and not taking care of the food that is put into it and so bringing about this anæmic condition in the blood. I think he will never have tuberculosis. This condition, if unarrested, could produce that. But there is a wise influence, there is a psychic force there, and that too is working on the body as literally as on the spirit and mind of the child. I can only find a child, and I find this almost abnormal keenness and alertness at times is beyond his years, partly inheritance, partly psychic, and his taste runs to that sort of life. Now to keep that repressed for a little — two or three months of keeping a less active brain and a nourished body — never will get it nourished until the brain is less active, I think there is a cessation of some of the work that is mapped out. A little cessation of that now will save him long months of effort to repair later on.

(Do you see anything about what that psychic influence is — who it is or what?)

Yes, I see a band of spirits brought there with specific purpose and desire, and without realizing the strained — if I may call it that — whipping up of these psychic energies, because he is responsive and he so quickly catches this influence from the other side that it has gone on without realizing that there is a lack of the physical development. I am not talking about his height or his breadth or his general appearance. It is internal entirely. Externally he looks pretty well and has grown as fast as he ought, but it is an internal condition. That you must know if you know about the rest, which I feel you do. The influences — one is a man, the man who seems familiar to you. I associate him with you and also with the boy, and he is a man past the middle life and a man intensely interested in whatever he set about to do, not nervous, but intense in his interest. That reacts on the boy and brings a nervous strain, a loss of energy that is not supplied, and the body in its present state does not seem to be able to create that energy, and which is blood, which is nerve and tissue. With that older man is a woman, gentle, tender and as interested as can be. She is not as old as the man. She has a very kind and care-taking manner and seems to be especially interested to keep the boy well. She would be a normal and well regulated woman, even, even in all her habits, and she desires to keep just that even state around him. I should build up his blood, be careful about his diet and not take him away from all his duties. That would be the thing that would turn his mind to himself and be disastrous. It is not the thing for him to do, but even it up, not keep on one particular theme too many minutes at a time. But even the duties up and leave them. When

there is a pain through the head, leave it and come back to it in fifteen minutes. When there is that feeling as though you wanted to stretch up and put your hand through here and put a brace on your stomach. Sometimes it seems as though you needed to put something on your stomach and put something on your back to brace it up. Leave it. Don't say — oh, just a few minutes more to finish this or that, but move away from it. The growth and the maturing of your body is the most important thing for you now. Do your eyes trouble you?

(The sitter: Why, not much; once in a while.)

I see a tendency to have a little blur; that comes over you as if — I — I would think it was when you are tired or perhaps strained, that instead of having a headache as a good many people would, you get this little blur so that you can hardly see. You ought to be clairvoyant. You have the gift. I think it is being withheld for a time for a purpose. It is the way it looks to me. Is there something else you wanted to ask me about?

(Dr. Hyslop: Can you see anything further about this psychic tendency; what kind of things is there a disposition to do; you say clairvoyance.)

Yes, clairvoyant, and I see in the line of discoveries. I don't know how well you know this, but he seems constantly unearthing some little thing for himself; it is not invention; it seems more like a constantly discovering some particular thing in books or art or whatever he was interested in, instead of having it exactly before him physically, he leaps ahead, knows the thing imperfectly and then would stop off at that station and find it out for himself, because instead of wading through the natural course to get at it, it is a gift of discovery. He — with the clairvoyance, might have a tendency to hear things. But that seems not so fully developed and of less importance to those about him. Is his grandfather in the spirit land?

(Yes.)

I think this spirit that I see, the older one, is the grandfather, because there is that one generation skipped, and this intense interest in broad things. He never will settle down to the small life, but comes into broader conditions. The boy'll live. He will grow up. It is only a question of getting the condition bettered immediately to save him some disappointments and struggles. He is — I think that you have got a psychic personality there; who is constantly responding to spirits. But I think they are perfectly wise about it, won't push the matter too far and want to get a foundation for his life work, and that foundation is a certain amount of knowledge and of literature. After that they take their place in his life.

(Any difficulty about his studies?)

You mean some come hard and some easy; is that what you mean?

(No, not about that. What about his effort at studying and habits at studying?)

I thought that was what I was trying to tell you when I told you to release yourself from it, the moment he feels he is straining too much, if he knows that he is. There are times when he gets just as enthusiastic, just as tense as his grandfather, and he would keep right along without realizing that he was depleted, but with this caution, this thought, to pay some attention to this physical body, — that is quite as important in all he wants to do. Of course he is greatly seeking to know many things, just at the time of life that all the hope, and influence directed toward gathering knowledge, and that is all very well without carrying other ones too far, without the neglect of this body, which is still in its soft, immature state. I keep referring to that because there is so much — well, his kidneys are — they are like a child. Something about his knees, it seems more as though it is the muscular action. While he is strong in some ways, he easily gives out. He would be able to do just about so much and then he would have to sit down and rest. If he were out playing ball and doing something with other lads, he would do about so much, he is trembling and has to sit down and rest. Do you understand what I mean?

(The sitter: Why, yes.)

He didn't speak as though he understood perfectly what I mean by it. Get some sassafras and boneset and red clover and feverfew, one other, Indian balm. Steep them very carefully and strain them carefully and give him a teaspoonful in water before each meal. That will tone up the stomach. There is a little canker, humor in the stomach, and I think that will cleanse and tone up the stomach, and with these other directions — it is not medicine so much he needs as it is this that I have told you, — to take care and release often and start again new; plenty of air, plenty of exercise, but not violent and not too long prolonged, now and then. I would no more think of keeping him a whole forenoon or afternoon in the house; it would be like poison. He needs out door air. The more he can get of it the better.

(What sort of diet would you suggest?)

Some meat, lamb; mutton better than lamb in the broth or boiled with a little rice; lettuce; fruits, no oranges just yet; the acid is not right for him just now; apples; grapes for fruit; anything that is a simple food, but carefully taken, a little at a time and carefully eaten. I would like to see all sense of hurry or haste taken away from the boy for about a month, you would

see a different — different body. Are you careless about being in the damp?

(I don't know; I don't think so.)

I see something like a tendency to cramps and pains that suggest a little carelessness about the dampness about your feet. I don't see anything more to —

(Dr. Hyslop: Well, White Cloud, I would be pleased if you would ask for Imperator to look after the boy, look him over carefully and sometime report to me fully.)

Yes, I will do so. I know the one you mean.

(Yes.)

And I also know some of these other spirits who are in the group about him, but it seems best that they did not say too much to me until what I had to say was over.

(Yes, I understand. I merely wanted to get in touch with Imperator about certain things later on.)

Yes. His psychic unfoldment comes a little later than this in its fullness, because he has as great a work to do as you in its own way. I will go then?

(Yes.)

Good bye.

(Good bye.)

## EDITORIAL.

### ENDOWMENT FUND.

In the January *Journal* we announced in general terms that we expected an addition to the endowment fund and we are now able to make the statement a little more definite. Mr. James T. Miller, of Rochester, N. Y., who some years ago allowed us to state that he had made a will in which we should get a specific sum of money at his death, provided we already had the sum of \$25,000 endowment in that event, died last August. His will, after providing for other bequests, made the American Institute for Scientific Research his residuary legatee for certain personal properties. A conservative estimate of the amount makes this not less than \$75,000. When the estate has been settled we may expect to have this amount added to our present fund which is about \$38,000, as stated in the *Journal* for January.

The importance of this announcement is in the fact that members may realize that such an addition goes very far toward making the Society a permanent organization. It should now be much easier to obtain the further funds so necessary for the work. We have all along appreciated the feeling of the public that funds might be subject to the fear that they would go to waste, in case of the Secretary's death, but the endowment has now gone so far that there is every reason to believe that the future is sufficiently secured to make it not only safe to endow the work properly but indeed much safer for the funds on hand to be supplemented as soon as possible by an endowment large enough to organize the work at once against all contingencies.

Members can now feel that every Life Membership counts, and indeed if 250 members were able to take Life Memberships we should secure the needed \$50,000 for putting the office in proper order. Those who might be able to take out Founders' memberships, or Patrons' and Fellows'

Life memberships could very materially add to the fund. With the future thus secured there is no loss in taking out these Life Memberships. The Secretary is more desirous of having the work put beyond the contingencies of his own death than he is to keep up the publications as they have been. It is in the distant future that the result is to be expected and not in his life time.

## 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 by his own request.

The following incidents came from a gentleman who was travelling on the continent at the time that the record was sent to me. He gave the address of another person for corroboration, warning me, however, that he might resent inquiry. This suspicion turned out to be correct. Tho I received a reply to my inquiry it was a practical refusal to have anything to do with the incidents.—Editor.

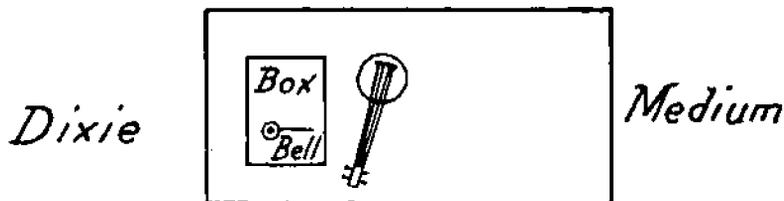
## AUTHENTIC SEANCES.

The sittings were held in a private English gentleman's house; mostly without any professional medium.

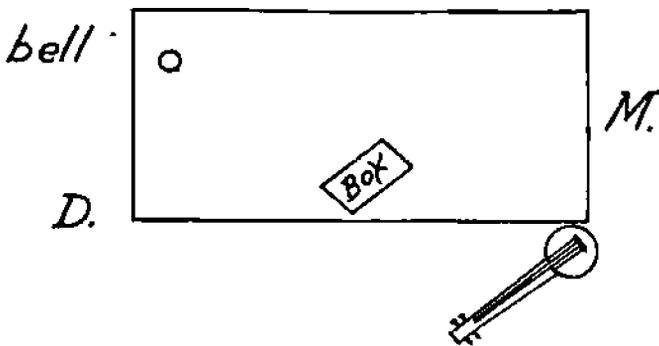
About a year and three months ago, that is, about Easter time, 1882, I was making a little tour in Holland with a friend and went one evening to a conjuring entertainment at Utrecht. Amongst the various experiments was one in which three members of the audience were invited on the platform to sit at an oblong deal table, placing their hand upon it one at each side, and one at one end facing the illusionist at the other. Very shortly slight oscillatory movements commenced, and increased to such a violent extent that the sitters had to rise to their feet, in their apparent efforts to keep it still and were soon dragged (as it appeared) by the table round the platform; when, the conjurer taking his hands away, the table toppled over altogether. My friend and I were interested so far as trying to explain how it was done, he venturing to suggest some validity in the theory of psychic force. From having however once heard a lecture on this subject by Dr. Carpenter at the London Institution, I felt quite competent to ridicule the suggestion of "psychic force" as complete quackery, and so for a time the matter ended.

Some months afterwards my friend paid a visit to Yorkshire and on his return mentioned casually one evening something about spirit photographs, and this interested me considerably, because I had once dabbled a little (as I do sometimes now) in photography, and again I thought I could soon explain what, of course, I regarded as another trick, only he had himself paid so little attention to the pictures that he was unable to tell me

much about them, but promised to obtain some for me to see. This he was unable to do, but lent me instead Prof. Crookes' book on "The Phenomena of Spiritualism." This, I need hardly say, was sufficient to arouse my interest in the whole subject of Spiritualism keenly, and desiring to witness some of the phenomena I invited a medium to give me his services for an evening, and I arranged a little party for the occasion. At eight o'clock we sat round a square mahogany table of somewhat small dimensions, i. e., not a full sized dining table, for the room was a small one; if I were to say 3 feet 6 in. by 5 feet, I think I should not be far wrong; at one of the narrower ends sat the medium, and his hands were held during the séance, the rest of us around, but I should mention, as a matter to be hereafter referred to as one of great importance, that one of my clerks, a Mr. Dixie, about 22 years of age, sat at one of the corners of the table opposite the medium. On the table were placed a musical box, a banjo and a hand bell, all of which had been procured by myself a few minutes before the séance; and here I may state that the medium had never, to any of our knowledges, been even to the house, much less the room, before, and did not in any way tamper with, I think not even touch, the instruments. At the end of about an hour the lid of the musical box, which was up, closed with a *loud* bang, but beyond noting the occurrence, we thought little or nothing of it. During this time the box had been playing in a perfectly normal manner, and the spring being strong the times were of a "tempo" approaching to "presto." At this time (about 9-30) one of our party had to leave, not a little dissatisfied with having witnessed nothing, or it may be perfectly satisfied, for, like myself at Utrecht, he was convinced the whole thing was "humbug." We took advantage of the break to turn up the gas (I omitted to mention that the room was quite dark during the séance) and discuss what hadn't happened, I remarking that "the falling of the musical box lid was a little unaccountable and strange, but that it would be far stranger if it could open without touch," so I directed it to be closed, and then we turned down the gas and sat round the table again. The box was at the end of the table farthest from the medium, the bell placed on the top of the box, and the banjo by the side, thus:



Scarcely had we resumed our places when the musical box began to play its tunes "adagio" and then suddenly stopped. We naturally suggested that it had run down, but to this Dixie replied that he had only the minute before wound it quite up. "Well, try!" said we, and thereupon Dixie removed the bell, opened the lid, tried the winding lever and found as he stated that it had only run a very little way, so he closed the lid, replaced the bell; but scarcely had he done so when the bell flew off, the lid flew open and the box slewed round and the banjo apparently floated about our heads, touching my forehead and settling in the arms of a young gentleman next the medium on his right (he being quite certain that he had tight hold the medium's hand) then, after resting there for some 5 minutes it flew violently across to a lady sitting on the medium's left. During this time Dixie was very peculiarly affected, declaring that he felt numbed down one side, cramps in his legs, and something like a grasp of them every now and then. It is to be noted also that the medium was much affected during the séance with nervous shiverings and violent contractions of the arms. We sat a little longer but the evening being advanced we soon turned up the gas and saw the various instruments shifted, thus:



The séance was now given up for several of us were fatigued, and we fell to a discussion about the occurrences, the bulk of the opinions inclining, if I recollect aright, to the theory of clever trickery as the explanation. From my own subsequent experiences, which I will detail below, I believe the medium to have been thoroughly truthful when he distinctly stated that what took place was not the result of any trickery.

A leaflet falling into my hands as to the formation of "a circle" at home, I had made an experiment without success. But noticing the manner in which Dixie was affected, coupled with a

statement he made, that frequently, in drawing his flannel vest over his head at night, sparks to the length of 2 and 3 inches were visible (this being attested by a fellow clerk, absolutely reliable), I concluded that if we were to succeed at home the best chance would be with Dixie at the table with us, and I accordingly requested him and a fellow clerk, Mr. Paxton, to come to my private house here (Upper Norwood) to sit round a table and see if anything took place. With two maids, who could be depended on for intelligence, patience, honesty, we sat round a small ebonized table, in a room I call the library, and it was not long before the movements, which are so familiar and known as "table turning" (tho' I prefer the term "table moving" for it does not always "turn") began. I had carefully read Dr. Carpenter's views on the subject, and knew his explanation of "unconscious pressure." Therefore I particularly desired the sitters to be as much on their guard as possible against exerting such force, and so lightly touching the table myself that it seemed quite satisfactory as far as I was concerned that I did not exert any pressure at all, indeed, I was quite conscious I did not, and this was proved when I withdrew from the table and its movements, up and down and about the room continued as freely as when I was with it, but here, what was certainly a singular phenomenon occurred, for standing some distance off I directed the table to go in certain directions, such as, "come to me," "go to the door," "lift up such legs," and so on, and almost as instantaneous as the action of light on a sensitive plate the table responded by moving as directed. All this was capital fun, with something to be explained, for even supposing the movements to be due to the cause ascribed by Dr. Carpenter, I could not understand how four people could be impressed so instantaneously as to act simultaneously in a direction withheld from them, till the moment. However, although each declared emphatically, that he or she did not exert the least pressure, I found a difficulty, in the face of Dr. Carpenter, in accepting any other explanation than the one identified with him. But we determined to try again on another occasion.

About a fortnight afterward we made one, and six of us, three and three, again sat round the table in the middle of a large dining room, and awaited the movements. We place our hands lightly on the top of the table and connect the little fingers all round. We find it is generally about half an hour before any symptoms of moving are apparent, and after they begin they increase in power. So, on this occasion, the movements commenced after we had sat about that time, but they were of a little different character to those of the previous sitting. More undecided and slightly oscillatory, moreover, there was a distinct tendency to move upwards from the floor, and on perceiving this, I directed

that all hands should be taken off the table and held about an inch above it. 'Dixie exclaimed that he thought it would move without hands upon it at all, and to our utter astonishment, this proved to be the case.

Taking express care to avoid any contact with the table whatsoever, either by knees, feet or hands, we made a considerably large circle around it, by pushing our chairs back, and waiting any movement. (This was in the dark.) After a short time we heard the legs of the table creaking and then surely enough it would move with some rapidity towards one of us. A little musical box was placed on the table and the music soon became very erratic, and it would then whirl off the table violently. Bell would behave similarly and we soon found the movements of the table to increase greatly in power. Such was the beginning of the phenomena of a table moving without contact with which I am well acquainted and, without now specifying each particular evening's work, I will give some general results. On one occasion we noticed with a large circle that the table persistently moved to one individual, a nurse we have in the family, named Mahala Cocking, and I judged from this that she would have the most control over it. So I said, "Mahala, speak to the table and direct it to do something." "Well, table," said she, "go to the other side of the room. I don't want you." And the table at once moved off. Said I, "Tell it to knock on the floor with its legs once." This she did, and it was immediately done. "Now," said I, "four times." Four good knocks was the result. And so we have repeated these experiments again and again with varied effects, sometimes with little or no result at all.

The most violent movements we have had were during those cold, bright nights early in the year, and in wet, dull weather we get nothing. On one occasion when the power was strong we placed two small tables in the middle of the room, and four heavy dining room chairs with them, standing in a circle, with hands joined, but *no one in contact*. (I am always very particular to make as sure as possible of this, and with a small number this is never difficult.) The four chairs and the two tables began to *glide* away from each other and pressed themselves against those standing around. On another occasion, we had placed the table on a sheet of paper and carefully marked where it stood as a test of its moving, and no sooner was it off the paper than the latter became imbued with a strange rustling, quite unaccountable for by any theory of draught. The table often becomes *very violent* and the investigations have been stopped by reason of its breaking its legs. It once fell against some one's shins with a *force far beyond* its natural gravity, and when I once tried to lift it from the floor, it was as though held down by a powerful elastic band.

At least I am persuaded there is no [?] evidence of a strong attractive force, for on the same night two young men opposite to me had to exert all their strength to move it and then it flew back, as it were, to where they drew it from. Notwithstanding all this, it obeyed the directions of Mahala with care and promptitude. These movements mostly took place in the dark, but at some of the sittings (tho' they are more generally "standings" after the first half hour) we have had enough light to see the table move, tho' the movements have been feeble. Strange, incredible and absurd as it may seem, it is also a fact that music has a charm even in this case; the movements being almost always accelerated by the discourses of a piano or musical box. I should describe the attraction of the table to the floor, above referred to, as very similar indeed to that of the keeper and the magnet.

Perhaps I ought not to omit that as a general precursor and sometimes accompaniment to these phenomena, something like a "cold wind" is felt by the sitter over the hands, round about the head, or down the back, and experimenting one evening with a small cylindrical electrical machine I detected a similar feeling when the back of the hand is presented to the conductor. Neither should I forget to say that to those who are in a circle for the first time, more especially young ladies, the phenomena are sufficiently violent and strange to cause alarm, tho' this may be soon overcome and a little acquaintance soon begets confidence. I have yet another occurrence to relate, the most remarkable of all, which has not been to any extent repeated, but which I think deserves the utmost attention and examination.

I was to sit up one night for two young friends (a young lady and gentleman) who were at a ball and I was trying some experiments in mesmerism. One of the young women who usually sits at the table with us is a very easy subject and I had been directing her to do a few things in the mesmeric state. A fellow servant, who had not long been with us, would not believe it, thought it was [trickery] and said, "I wish the Master would try me." After a little while I said, "Very well, Sarah, I will try you, come and sit here." After a good bit of staring I sent her completely off, and then when she awoke she was, of course, convinced. Well, the evening was wearing on and I advised Mrs. Teetgen to retire, as I was going to sit up for the young friends. So she went to bed in a room immediately over the drawing room, and being intent on the subject of the table moving I requested the three young women to sit with me while we were waiting. We soon obtained the movements which perhaps I may call elementary, but after a time they subsided, the table became still, and then we all distinctly heard a *tap* as with a finger, as it were, on the under side of it. We had no thoughts and no expectation of such occur-

rence, and we were startled by it, still, thinking we must have been mistaken, we listened very silently and three distinct raps again were heard. Having read of the questions put under such circumstances, I addressed one to this effect. "Was that a 'rap' we heard?" and three louder ones came in response. I now took the utmost care that no one sitting at the table should cause the sound. I ascertained that all feet were under the chairs, and I could see (for we had sufficient light for this) that all hands were on the top of the table. Each of the young women, who, as I have already stated, are exceptionally truthful and reliable, assured me most positively that she did not cause the sounds, and so we listened again. I found a difficulty in framing leading questions, and contented myself for some time in simply requesting the knocks to be given so many times, (one, two, three, four, etc.) and asking the feebler ones to be repeated louder and louder. My simple requests were always responded to, but to some questions there came no answer. Shortly after twelve o'clock my two young friends arrived, and in considerable excitement I went to the street door myself to communicate what was taking place, and I asked them to sit with us forthwith. In making this request I was anxious, not only for them to join in the fun, but to see whether having broken the circle, and introduced newcomers, there would be any difference in the "manifestations." I am glad to say that the only difference was a marked increase of power and my friends were as astonished as at first incredulous. One of the servants being fatigued, retired, and our party now consisted of five, instead of four. One very peculiar occurrence must not be omitted. When we repeated two particular questions, the answers were given by so startling a knock as indicated great annoyance. My own question was, "Are these knocks given or caused by spirits?" and one rap was given, as if to say, "I've told you No once, why do you ask again?" My friend's question was, "May I put my hand under the table?" (This was said partly in fun, for the knocks were always on the under side) and a negative reply was given; repeating the question, a perfectly *furious* blow, so much so that I confess I felt a little alarmed, Mrs. Teetgen hearing it distinctly in her room overhead. Sometimes I would look under the table and then no blows were given.

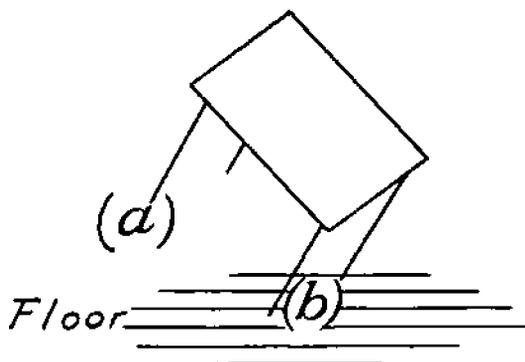
I almost forget the questions put, and was puzzled when a *negative* was given to each of the following:

Is it a spirit that is knocking?

Do we in any way cause it ourselves?

The knocks indicated Mahala as the medium, and we noticed *consistency* in the replies given. Thus, early in the night when four of us were at the table we asked if it could rap out the

number. The answer was No, and to the same question put an hour afterward, when five were present, the same reply was given. After a time the knocks ceased and the table began to vibrate violently. We had movements in various directions and then requested it to get up off the floor altogether. To our astonishment, this even was done after a time, and with all our hands on top and pressing downward. The table rose off the floor to a height of about 18 inches, dropping again heavily. The way we raised it up was as follows. It would always incline to one side or the other readily, in its endeavors to obey our wish, and seeing this, I requested that the side which was up thus (a) should be pressed down, and at the same time a direction



given for the other legs (b) to get up. This plan eventually succeeded with the result I have stated, and my friend, Mr. A., declared that pressing down, his side, with all his might, he was not able to cause it to lower, some force greater than his own pressing upward against him; and at the same time by repeated requests the legs on my side left the floor, and with this upward force, like that of a hydraulic lift, the table rose from the ground, as I have said, to the height of about 18 inches. It occurs to me that I have omitted to mention that on previous occasions, when the table *without contact* had fallen over on its side on the floor, we requested it to get up on its legs again, and often making the attempt, it actually succeeded once in doing so.

With the exception of a séance with another medium, which could open quite a different line of treatment, and foreign to your request, as not being able to vouch distinctly and personally for the absence of possible trickery, I have nothing further to communicate, but I am assured that some strange and great force, apparently at present unrecognized by some of our leading sci-

entists, does exist, and seems to be in close relation to the force we term "Will". It appears to me that sitting round the table, under suitable conditions (which have yet to be more fully examined) it becomes "charged" and then possesses in a high degree the qualities of attraction and repulsion, and is affiliated in some subtle manner to our own personal will. But, turning so vainly to Dr. Carpenter's work for an explanation, I am only too delighted to communicate these facts to a society that has for its *raison d'être* the scientific investigation of such phenomena. I will conclude by giving the names of those who sat with me when the knocks were heard, that they may give any account the society may wish to have in addition to mine, and I have no doubt would be pleased to submit to the minutest examination.

Mahala Cocking.....	Nurse	} All in my house.
Emily Arnold.....	Cook	
Sarah Davis.....	Maid	
Myself, W. Teetgen.....		

Ernest Appleby, Art Student.

Miss Winter, Mr. Appleby's cousin, 41 Alex. Rd., St. John's Wood.

Then I should mention also my two clerks who have sat often with me.

Mr. Dixie.....	} 20 Bishopsgate St., Without.
Mr. Paxton.....	

WILLIAM TEETGEN,  
Lee Vew, Upper Chapton.

20th. July, 1883.

The informant does not sufficiently reckon with the fact that descriptions of what occur in the dark must draw upon inferences, and not actual observations. Of course, he assumes the honesty of the parties present and that he is safe in supposing that trickery is excluded on that account. But he does not seem to suspect that trickery may be unconsciously simulated. Such narratives get their meaning too frequently from the assumption that the phenomena are physically inexplicable when we should look in the direction of the mental states accompanying them to account for them. That is, we may have had hysterical phenomena without assuming trickery of any kind properly so called. The narrative does not allow for this hypothesis. As described, it is not clear how such simulation could have taken place. If any of the phenomena had been in the clear light this objection would be removed, but we are specifically told that

darkness prevailed at nearly all of the experiments, hence the presumption is for that condition, as it is asserted for some of them. There seems to have been some light in the room at times, so that observation was possible, but it would have been wise to have made clearer and fuller notes on this point.

We cannot be sure that the statements of sitters about not exerting pressure can be accepted. If they became anæsthetic while holding their hands on the table, they would think they were not pressing on it at all, when in fact they might be pressing on it very heavily. I have had my hands under those of persons who said they were not pressing on the table at all, but I could feel perhaps fifty pounds of pressure. I agree that we cannot infer this in all cases, but we require to be on the alert for it. Hence, for all that the informant knew, others did press on the table, and measures should have been taken to secure the judgment here against suspicion. But my experience leads me to recognize that we cannot be positive that such hysterical phenomena are general, tho the symptoms reported by the informant rather indicate that hysterical phenomena were present and attest that much against the probability of any form of fraud. The record, however, is from a man intelligent enough to merit having his account where it can be read by others, and the future must determine its value.

## TWO WARNINGS.

The following incident is the experience of a retired surgeon of the United States Navy. He desires that his name be withheld. I have known the gentleman personally for some years. Comment on the incident is not necessary. It is one of those things whose frequency suggests a place in the collective evidence for the supernormal, and in that field it determines its own classification.—Editor.

From boyhood I was fond of coffee: I drank it whenever it was to be had. As a student I imagined I could not study without it. In traveling I even carried it all ready to use in my

grip, and made a strong cupful when I got up in the morning by an alcohol lamp, and at breakfast I had more coffee. As years went on and I lived on board ship, I arranged to have the servant bring me my indispensable beverage right from the galley at half-past four A. M. when "all hands" were called. This stimulated my brain for study, and I imagined I could do nothing without it. I remember hearing the Executive Officer discoursing on the poisonous qualities of coffee, and how I pitied him, losing such a gratification all through prejudice. He was a bright man and usually was right but in this—had I not drunk it for forty years? Was not I a living proof of the innocuousness of my favorite beverage? I fled up on deck to escape hearing this abuse of what I loved best. There was not a single disagreeable feeling I could attribute to coffee, and years only strengthened my desire for it, and my use of it. When I was in Washington in the eighties I first noticed a weakness in my lower limbs, this was most marked in the sural region, and on left side.

This troubled me when walking, often very seriously, and I had to give my whole attention to the way I stepped. This weakness did not trouble me all the time but came on spasmodically. As time went on this condition became worse. I found relief in electric massage temporarily and so after I came to the country to live, I employed a person especially to give me this massage every night. This was continued for two years, and until I obtained other relief.

I will not dilate further on this very troublesome symptom, but it gave me at times excessive annoyance.

In 1891, when on my way to California, I had my first attack of neuralgic pains in the head. These attacks recurred very frequently, and with great severity at times. They often came on suddenly, and I sought temporary relief in the various headache powders, spite of their objectionable character. These attacks continued up to a time to which I will refer. Here is another thing that especially deserves mention. For years I have had a persuasive addiction to beer or in fact any alcoholic beverage. Those who knew it, all said "Why you can stop that right off if you just say so." Yes, I would like to see those very ones up against a whirlwind, stopping it with My Lady's fan. Both essays are equally futile.

It was in September 1908 when I was waked at early dawn by this *command*, spoken in such tones as to compel one to believe it a real voice:

"Stop Your Coffee."

I lay down again, but there was no repetition, as was the case with Samuel of old, *but it never occurred to me to disobey this order.*

No reward was promised, or intimated, for obedience, and I did not expect any. Things moved right along as usual for several days, when the person who gave me electrical massage had to go away for a week. I expected to suffer severely for the want of my attention but experienced no discomfort, neither in my legs though they were still weak for want of use, nor had I the least trouble from the neuralgia which had afflicted me daily for so many years. Before the end of the week when the massagist returned, it suddenly dawned on me that the further application of massage was not required, and I promptly discharged the massagist. This occurred in September, 1908, and I experienced no trouble in walking, and I have not since had one moment of pain from neuralgia which before had made life a burden. The most unexpected result and possibly the most desirable was the effect of the cutting off the use of coffee on the drink habit. I soon found I had a distaste for every kind of tipple. The distaste amounted to disgust, and though I have in my sideboard the best of everything for my friends, for *me* it is absolute taboo.

It would be well if this fact could be known by those who suffer from a cerebral irritation provoked by the use of coffee, and which is allayed only by alcohol in some form. This knowledge would be a godsend to such persons, as it would permit them to escape a thralldom which in its hopelessness has often found relief in death.

Well, that is all, and still the mystery hangs over us; Whence came the message

“STOP YOUR COFFEE”.

224 Reid Ave., Brooklyn, N. Y., Nov. 13th, 1913.

Dr. James H. Hyslop.

My dear Sir:—

If you will recall in my record the messages relating to cigarettes by the Spirit Dr., where I was shown in the vision to throw the cigarettes in the slop jar. I found that a very difficult thing to do. I made two unsuccessful attempts to quit smoking and failed. I stopped for two days about three months ago and have been unable since to go one hour without one. One night about a month ago when I saw the Spirit Dr.'s high hat floating about I said, “Dr., it is up to you, I cannot stop smoking. I have been smoking for twenty years and I enjoy smoking. Could you show me any remedy as a substitute?” Nothing occurred until Nov. 3d. I was writing in my record and puffing away at a cigarette at the same time when suddenly I stopped writing and

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threw my cigarette away and all I had left and have not touched one up to this writing, Nov. 13th, and from the first I had not even a hankering for one and I have been in positions where I was just surrounded with smoke and smokers and it did not have the slightest effect on me. And all the boys are unusually generous when they know I do not smoke.

Sincerely yours,

EDW. M. POWERS.

**BOOK REVIEW.**

*Spiritual Messages.* By Hiram Corson. Professor Emeritus of English Literature in Cornell University. The Austin Publishing Company, Rochester, N. Y. 1911.

This is a book that has not been handled in the right manner. One cannot say that it should never have been published, for it might have been treated in a manner to have been useful to psychology. Professor Corson has long been known as a spiritualist who did not wince at the appellation and his age made it possible for his colleagues in Cornell University to attribute it to his dotage. He was certainly not any more discriminating or prudent than the average spiritualist whose cause he espoused. The son, in his introduction to the book, which had to be published after the author's death, apologizes for his father's limitations in the matter. He confesses that his father had long since lost interest in the evidential side of the question and this is more the pity for the reason that his reputation as a man and a scholar might have been used for a more intelligent view of the subject than the volume represents.

The present reviewer knows the psychic well who was the subject of the experiments and this book is not representative of her real capabilities, tho it does show what unwise experimenters can do to bring the work of any one into contempt. The reviewer has reason to believe that Mr. Corson deliberately left out of the book the very incidents that would have been a defense of both himself and the psychic, and limited the material to the non-evidential data. If the material had been discussed as a psychological problem only, his omission would receive less criticism, but in this stage of investigation into such phenomena both the omission and the evasion of the problem is unpardonable. Of course we must not blame Professor Corson too severely, as his age probably prevented his seeing it rightly, and perhaps his long contempt for the sceptic made him impervious to the prudence of the issue. But the publishers, who are spiritualists, might have had a more intelligent conception of their problem. The greatest enemy of spiritualism has been the spiritualists themselves. They have never been discriminating in their use of material. They have never reckoned sufficiently with the complications of their problem. They have not considered the psychological questions and the coloring effect of subconscious processes on all supernormal phenomena, and hence

have appeared to accept as pure and genuine what was undoubtedly perplexing to any one even disposed to admit that there was something in their claims.

The communications published in this volume purport to come from the Brownings, Goldwin Smith, Myers, Tennyson and some others of similar standing. Professor Corson was a personal friend of Browning and Tennyson, as well as the others involved in the subject matter of the book. The psychic has not been accustomed to have this group of communicators and prior to Professor Corson's experiments probably did not know that he was personally related to them. But her knowledge of their work, even tho she had not read Browning, was sufficient to make the psychologist pause at the acceptance of anything from them except the most rigid evidence. But the publishers seem not to have reckoned with this fact any more than the author. True to the instinct of credulity, for it can hardly be called by any other name, he and they have looked at the material as unadulterated messages and sentiments from the personalities represented. The present reviewer does not believe that any message is wholly unadulterated, unless it be some special word or phrase which requires particular effort and conditions to effect. Usually the material is highly colored by the mind of the psychic and this is perhaps unavoidable. The spiritualists would do well to recognize this fact to the full extent. But like Professor Corson, they treat all such material as a revelation to be accepted as it is and its thought interpreted superficially instead of analyzed into its constituent elements and dealt with as we would any product of two or more minds. They look at it precisely as they would at the contents of a book by a living person, to be read and accepted as a finished production and interpreted from the standpoint of a transcendental intelligence without allowance for the influence of the medium through which it comes. This is an unpardonable mistake, and all the more surprising when we find the various and inconsistent revelations that purport to come from another world. The spiritualists read these and seem to forget to compare them and to ascertain why the discrepancies are so great in them. Moreover one could not read this book alone without wondering why another life is so much like this one. It may be as it appears, but this view is not to be accepted unchallenged. We want a critical study of the records and not a passive acceptance of them on their superficial appearance.

What Professor Corson and the publishers should have insisted on is a critical study of the phenomena with normal and abnormal psychology in view. This would have required a critical examination of the life and knowledge of the psychic used in the case and a comparison of what she normally knew with what

was given in her trance. But it seems to have sufficed for them to have considered that all which happens in a trance or claims to come from spirits did have that source. Nothing could more hinder and discourage a truly scientific treatment of the subject. This has been one of the main reasons for the contempt and neglect which the subject has met at the hands of scientific students. It is too obvious on the surface of the facts that they are affected by the mind through whom they come, and in the absence of all critical study of the phenomena by the author and by those who make such extravagant claims for them, the scientific man has no data for a serious consideration of them.

There is a very important problem in such data. The existence of the supernatural at all, whether it be telepathy or spiritistic phenomena, is a revelation of possibilities, and what we want to know after that is a measure of their extent. That is, we want to ascertain, if possible, what the criterion is for discriminating between transcendental matter and the contributions of the mediumistic mind. That is no small problem, and we have as yet scarcely surmised what it shall be. It is no help to the solution of it to find such books on the market. They only help to increase the ridicule which has to be overcome to get any scientific consideration of the issue at all. The first problem for the student is not what shall be accepted as spirit-information, but whether spirit is in any sense the instigator or first cause of any given facts. It is not necessary to accept a message to believe that a spirit is there and acting. Such an agency may be present and the first cause or instigator of a series of phenomena, without participating in the result. Of course, we must get incidents in which they undoubtedly do participate before we have a right to believe them present, but after such evidence has been produced and after we learn that subconscious influences color the facts or even originate them, all involuntarily, we may have reason to believe such forces to be acting even when they fail to affect the final result materially. Hence it is here that the larger problem of their influence and the extent of it has to be faced. Such works as this one throw no light upon such a question and are to be discouraged. They offend and do not attract interest. For those who have a true psychological interest in the subject, the material here would have great importance if the real facts were known and we could study them in their right light. But we know nothing of the antecedents which might make the facts either interesting or intelligible.

# JOURNAL

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## American Society for Psychological Research

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### THE MORAL VALUE OF BELIEF IN A FUTURE LIFE.

Howard N. Brown, D. D.

The very scholarly article in the October number of this *Journal*, entitled "*Immortality and the Problem of Evil*", while deserving in many respects the highest praise, leaves something still to be said which appears to be worth the saying. It is interesting to see Prof. Alexander turning back to the Roman Poets to find the like of his "Man from Kansas", who proposes to save the world by getting rid of "God and souls." Quite a number of scholars, just now, are drawing suggestive comparisons between our own age and that of the Roman Empire, and the likenesses that they discover are not altogether of a hopeful character.

The sketch of human life which is presented to us in the article above referred to, drawn from classic sources, does not make a pretty picture. The author is quite right in calling it one from which we shudder and turn away in disgust. And when he extends this same barbarity to nature at large, every honest impulse within us will sympathize with that proceeding. There is a great deal in nature which can but shock our moral sensibilities, and no one has yet covered up these features so that they cease to be unspeakably ugly in our sight. We are not, however, on quite such firm ground in dealing with the problem of evil in the lower orders of existence as in our own human world. We do not know how to appraise the amount of suffering that the accidents of nature involve for them. Of late there has been some attempt

to show that plants also experience pain. But this is rather uncertain, and at all events we have no means of knowing how keen this anguish is. We cannot tell, either, to what extent susceptibility to suffering has played a necessary part in the long process of development.

Altogether the attempt to deal with the problem of evil outside the bounds of our own experience is not very satisfactory. It is quite as easy to exaggerate as to minimize what we are there required to explain. We may give a side glance in that direction, but the problem is mainly to be dealt with as a human problem. If we can see any hint of a solution for it, as such, that solution can be used perhaps to cover the whole field.

Of course the naïve Hebrew idea that suffering was God's punishment for sin will not answer. It will not answer to ascribe it to the chance collision of powers of being which are blindly at work. This is not a world of chance. We will also exclude the Devil from present consideration, on the ground that if we allow him to come in he requires quite as much explanation as does the abstract evil. There appear to be, then, but two suggestions to follow. One is that the universe itself, though curiously intelligent, is entirely unmoral, knowing no distinction between good and bad; though man, a product of the Universe, has somehow developed a fantastic notion that such distinction exists.

In this case, strictly speaking, there could not be any problem of evil, the word signifying nothing but an unreal conception of the human mind. The only problem would be to explain how man came to think of good and evil as actual qualities of being. It could be said that since he does not like pain he has come to call it evil. But that does not go very far as an explanation of the distinctive character of the moral sense. On the whole there does not seem to be much promise of a solution of the problem in this direction.

The only other suggestion which affords any hope of real light upon the question is that the freedom of the human mind is responsible for the woes that afflict mankind. Our consciousness tells us that, to some indefinite extent, our action is self-determined; and, spite of all that logic can say

to the contrary, we do not get away from that assertion of our most inward being. The angle of divergent paths, within which we are free to choose at any moment, may be very small; but these lines do not have to be projected very far before they begin to stand for an enormous difference.

Moreover, we are bound not only by the consequences of our own past choice, but more or less by the choosings of those who have gone before us: our direct ancestors and many others by whom the lives of our ancestors were influenced. We do not, therefore, have to grant the individual a very large totality of power to determine his own course in order to reach a sufficient amount of disturbing force to put our human world quite seriously "out of joint."

It is commonly objected to this method of approach to the problem of evil that, while it may answer well enough to account for the extent to which human nature is apparently off the track, there is still the misery and mischance of animals to be dealt with. But, as already indicated, we have no way to measure very accurately the quantity of what we call evil in their life; and, moreover, there is no reason why the above suggested explanation of the origin of this evil in our own case, may not be applied equally well to them. If we are right in supposing that we have some power of self-determination it is most probable that the beginnings of this freedom, like the beginnings of our intelligence, are far down in the process of development beneath us.

Now, following out this thought that evil has found its way into our human world because man has stumbled and blundered along the track where he was set to make some feeble attempt to walk alone, the problem becomes a question whether or not the world is worth while, containing this possibility of tragic mistake and perversion. As the question might be put in theological phrase: Did God do well to create the world and grant to man this power of free choice, knowing what consequences would ensue from his probable if not certain misuse of the opportunity left in his hands?

The attempt to answer this question brings us at once to consideration of the worth of personality. The human person, if we are to take him at his face value and not as a mere

illusory appearance, has to grow up through the exercise of freedom. No machine-made product can be a personality. If the end of the creative process were to bring forth persons, with such powers of self-determination as we instinctively feel and believe ourselves to possess, there was no other way save that of allowing this imperfect life to "work out its own salvation,"—perhaps with whatever help was needed to save it from going to absolute destruction. At all events, the creation and training of a life like ours would seem to imply, unavoidably, something like the incidental failure and consequent suffering that has actually come to pass. Was it worth while? Does the result attained justify the cost that has been paid?

When we attempt to set values upon life, of course there is no method of proof, or demonstration to which we can appeal. Nevertheless we can be reasonably sure, not only from consultation of our own sense of values, but from observation of the action of other minds, what the general opinion will be on a question like that which we have shaped. I have myself no manner of doubt what the verdict of mankind will be. So far as the results can be reckoned up in terms of earthly existence it is at least extremely doubtful whether they are worth while.

The relatively small number of personalities which realize anything like a fair measure of the possibilities of their being, and the very brief time which these are accorded to display either the beauty or the use that is in them, makes their cost seem ghastly, when we think of the vast sum of human life which scarcely lifts its head out of the mud and slime. It is too much as if a factory ruined tons of leather to produce one or two good pairs of shoes, and kept these but a few days before throwing them into the fire. All literature seems to me to proclaim, with trumpet tongue, that when one's view of human existence is confined to this earth alone, this is the estimate of it which is quite sure to prevail.

To be sure it is supposable that in the course of ages men may raise themselves to a point where the majority of them will be of far worthier type; and it is not unthinkable that the duration of the individual's life may be much prolonged.

But at the present rate of progression in that direction it is a question whether the earth lasts long enough to justify the rationality of its previous history in that way. At all events this prospect is so dim and so distant as not to afford us much relief in our present wrestlings with the problem of existence.

If we want to see that this is a rational universe, and we certainly have considerable preference of that kind, there is just one way in which we can put it before our minds in that light. Give these personalities of ours a chance to develop further in another state of existence, and time enough there to come to something like their full stature, then the price that has been paid to bring them where we at present behold them, no longer seems so exorbitant. For a future life filled with such knowledge and such happiness as we can conjecture, in which dwarfed and stunted souls may recover their birthright,—for this we may be content that the world should suffer, as it has suffered till this present moment. For nothing short of this are we likely to be satisfied that this suffering has been worth while.

Much has been said of the moral value of the idea of immortality both as a warning to prospective evil-doers, and as a support to those who must endure present wrong. It is, distinctly, in these ways a moral power. But of far greater consequence it is that, in the end, our feeling and persuasion of the rationality of existence are at stake upon it. Moral considerations have slight force when life becomes to a man what it was to the man Macbeth,—“A tale told by an idiot, full of sound and fury.” Moral impulses may survive, for a long time, in the agnostic mind, which is not sure whether or not it lives in a rational universe, since that mind leaves open the possibility that reason rules, after all. But morality cannot make much headway except as it finds under its feet a strong conviction that life is a reasonable thing, and is going a road whose ultimate goal is worth what it costs to get there.

The ordinary mind may not think things out very far, but it is quick to feel when the central entrenchments of its life are being undermined; and to nothing is it more sensitive

than to attacks on its belief in the immortal life. It feels, and has a right to feel, that when this is destroyed there is nothing left, at last, but a mad and ruthless scramble for the material enjoyments of this present life.

Critics of the belief have vastly overworked the suggestion that it springs out of the desire for continued existence. If man could keep his life here indefinitely, in bodily health and vigor, no doubt that is what he would prefer. But it is in no wise probable that many people do feel so much "longing after immortality." They are generally in no haste to take that boon when it appears to be close within their reach. While we know so little about that other life it cannot be so very attractive to us. The instinctive belief in it springs from a deeper root. We are bound to believe if we can in a rational universe, and we know in our hearts that it cannot be made to seem rational without the idea of immortality.

But while all unsophisticated life is in the habit of taking freely what it wants and not bothering much about the logical justification of such proceedings, we have come to a time when a rapidly increasing number of people will not and cannot jump these intellectual chasms. It is not enough for them to know that they much prefer to live in a rational universe, nor even that it is essential to common morality to have it appear a rational universe. The question still recurs: "Is it, in fact, a rational universe?"

And here is the true bearing of the work which psychic research has undertaken. If it can find proof of the persistence of personal memory and personal intelligence after death, then there is an answer to the doubts of the cultivated man when he queries whether, after all, life is worth living. That shows him a way by which to uphold, intelligently, the rationality of existence. Lacking this, he is thrown back into more or less uncertainty whether the great drama of the world's life has any meaning or any end. The academic world ought, at this moment, to be hanging with breathless interest upon the result of experiments and examinations that are being conducted with this purpose in view. That it is not, we must ascribe to the fact that, save in the use of certain technical tools, the academic world is not so very much wiser

than some other folks. No doubt in a matter of such vast interest more than ordinary precaution is likely to be preserved among thinking people. But it might be more generally recognized that even a small amount of good evidence tending to uphold belief in a future life, and so to strengthen the conviction that existence is a reasonable reality, would possess untold moral value.

To champions of extreme democratic ideas this may not mean so much. It may be said that the great mass of men always have, and always will believe in immortality, with or without evidence; and that it is only the life of this mass which really counts. But all who think that the general life is much swayed by and largely takes its tone from the character of the more intellectual classes, will realize the moral significance of the question whether or not the intellectual man is to continue to keep the idea of an immortal life. It may be frankly granted that, apart from some kind of evidence, it is practically an unbelievable idea; I think, notwithstanding all our fine spun theories to account for its origin and rise to power, common sense will say that it never could have obtained its hold upon the general mind without evidence which that mind regarded as satisfactory. The attempt now to supply the trained intellect with evidence of the continuance of life beyond death, evidence which it can and must respect, is one that every lover of his kind should wish might be finally crowned with success.

What I have endeavored to sketch is confessedly in the nature of what Prof. Alexander calls a "dramatized philosophy"; and I am not unmindful of his forceful saying that "every finished teleology is a tragic dénouement." Neither have I any quarrel with the case for immortality as he presents it. He is an accomplished student in philosophy, as I am not, and I simply have no way to measure accurately his conclusions. But I have the temerity to express my willingness to try to get on without doing that. I do not regard my teleology as being "finished", and I have no ambition to make it now complete. What evil is in the sight of God I do not know, and I very much doubt whether any human thought can fathom the infinite mind. But what I want is

enough of drama or plan in existence, as it is known to me, to give assurance that I can ultimately arrive at some more perfect understanding of the mysteries of being. With the future life in view I can be satisfied that the world, so far as I am able to know it, is a reasonable creation, and has a reasonable movement toward a reasonable end. This does not answer all the questions about the universe that I am disposed to ask. But for some of these answers I can wait till more light is afforded me.

**MISCELLANEOUS EXPERIENCES.****I. Introduction by James H. Hyslop.**

Mr. Augustus Thomas wrote a play which he called "The Witching Hour" and it had a very popular course on the stage. His manager hit upon a rather clever means of advertising the play. He had various papers give notice that some sort of prize would be offered for the best illustration of telepathy, or a ticket to the theatre for an incident interesting enough to deserve consideration. The play turned upon telepathy and hypnotism, two rather widely separated phenomena but closely associated in the popular mind. The consequence of this method of advertising was that incidents poured into the various newspapers in the country wherever the play was given. Those which came to my attention were published in *The Chicago Daily Tribune*, *The Louisville Herald*, *The Pittsburgh Telegraph-Press*, and *the Baltimore Sun*. *The Chicago Daily Tribune* was the only paper in which the narratives were signed, with addresses. I made inquiries of each person reporting incidents, first to know whether the story was authentic or not and secondly to ascertain if any corroboration of the facts could be obtained. There were seventy persons who contributed incidents in the *Chicago Tribune*. Of these thirty-four answered inquiries and thirty-six failed to reply tho a second letter was sent to them. Readers will observe that all but one of those who replied exhibited a scientific and unselfish interest in the facts. The one exception is published because it reflects so clearly the materialistic view which many people take even in matters that should be above that contamination. The thirty-six who failed to reply seemed to have no other interest in the facts than a chance for a theatre ticket or a prize of some dollars for the best story.

As further illustration of this limited interest in the facts: the editor of the *Baltimore Sun* kept my name standing at

the head of the list of incidents published in his paper for some months, requesting the writers of such experiences to communicate with me, explaining that I desired to make further inquiries regarding them. A very large number of incidents was published in that paper, but unsigned. Whether the original letters were unsigned or not I do not know. But I never received a single letter in response to that request. Nor have I been able to obtain any replies to inquiries regarding incidents in the other papers. The reader will understand that an incident is absolutely worthless for scientific purposes, when published in a newspaper, unless its authenticity can be sustained and corroborated in some way. But the important thing to remark here is the kind of interest which people manifested in the facts. They supposed them to have no value at all unless they were convertible into cash, a view which conceives the universe after the description of Carlyle's *Latter Day Pamphlets*, as a hog's trough. Fortunately the spirit shown in the reports of those who replied to inquiries exempts them from the reproach of that view, and I doubt not that the same may be true of others.

The contest was represented usually as one in telepathic incidents. Readers will observe that the collection is rather a miscellaneous one for that description, and in fact many of them have no claim to such a classification. But the representation throws light upon the popular conception of telepathy which appears as a comprehensive term for almost any mystery of mind, and I am quite willing to admit that psychic researchers must share the responsibility for that indefensible conception of the term.

The narratives will have to stand on their own merits. How far they supply evidence for the supernormal must be left to the reader to determine. All that I could do was to obtain such information as the circumstances permitted regarding both the authenticity of the facts and their relation to incidents which might answer scientific inquisition. They will at least prove the necessity for investigating such experiences, and if they have no other importance this will be a great one. I think, however, after all the last twenty-five years of recording similar facts, that the collection will have

some value in reinforcing the conclusions which the *Proceedings* of the English Society and the *Phantasms of the Living* suggest, and that is that there are some processes of acquiring information which cannot be accounted for by normal sense perception. At least one value the present collection will have, obtained as it was, and this is that it illustrates how plentiful such facts are, if we only had the means for making scientific wants in such cases known and appreciated. Many of them lie fallow for lack of any place or means of recording them, to say nothing of the circumstance that the readiness of a scientific body to record and preserve them is not well enough known.

## II. Incidents. Finding Old Pete.

March 12th, 1908.

Pete was an old German servant who had been in the family a great many years. One day, when we were at our country place, he went to look for mushrooms. He had not been gone an unusually long time when mother got very anxious about him, which was unusual, as mother was not given to worrying and had no care of the place or servants, as we had a very reliable house-keeper. After inquiring several times if Pete had returned, she decided to go and look for him, taking me along to drive. We went up the road through a big gate and up over a hill, where we found the dear old fellow. He had had a stroke of apoplexy, but was conscious and had been calling mother. He said, "I knew you'd come." He had been lying there comforted with a childlike faith that mother would find him, the most improbable thing that could happen. Was it telepathy or "According to your faith be it unto you?"

MRS. J. R. CUMMINGS.

River Forest, April 20th, 1908.

Dr. James Hyslop.

Dear Sir:—

I did not know until I received your letter, that my article had been published. I am sorry that I cannot tell you much more about it. It is more than thirty years. I remember everything very distinctly though I do not know the date. The old

servant died a few weeks after. My mother is dead and the old housekeeper. I have two sisters living who would remember the incident and might get near the date. It was my mother who felt she must go to him. I am sure that she did not feel anyone near her. She could not get Pete out of her mind; she felt she must try and find him and it was she that he was calling and thinking of and was not at all surprised to see. He said, "I *knew* you'd come". I have often wondered if it was his mind influencing hers, or his faith that called other forces into action. I know that telepathy is possible without faith. I tried two experiments that surprised me very much. If I had had perfect faith that I could do what I was trying to do I shouldn't have been surprised when I succeeded. I could tell you a great many strange things that have happened in my family and to me personally but I cannot corroborate any of them. Some of them I have never told to a living soul because I did not wish to be thought untruthful or of unsound mind. Hoping that I have not made my letter too long I am

Very truly,

CORA CUMMINGS.

MRS. J. R. CUMMINGS.

Terre Haute, Ind., April 24, 1908.

Dear Coco,—

I had not forgotten that you owed me a letter and was glad to hear from you. It seems our memories played see-saw. You remembered only the times when you poked fun at me and I only the times when you helped me so much and I didn't make fun either. Yes I remember the time you said I reminded you of a jay bird since you have recalled it to mind. No, this warm weather has not loosened up my joints and I do not feel much better. I would like to come up and see you after a while if I can get off. Why didn't you send me your story? I should like to read it. Yes, I remember mother heard Peter call her name three times and made them hitch up the horse and buckboard (I believe) and went almost directly to him. At least she found him with very little trouble; and I remember sometime before when he had been on one of his sprees we heard he had started home and the water was over the road down by the willows for half a mile or more and father sent the men down the road and they came back without him, couldn't find him, and mother made them go back and hunt till they found him. Said she would go herself if they came back without him and it pleased and surprised Peter so much when he heard it, he knew that William would search for him and was so pleased that Julie took the more interest in

him after that. He had great faith and confidence in mother and she had more care of him than before. Well, he was gathering greens and started home and fell in climbing a fence and called mother and when she found him he was still conscious and said, "I knew you would come to help me." Well, have I told you what you wanted to know?

With love,  
MAME.

P. S. I have not seen any one to ask but will at the first opportunity. I think Lola, Will Green and perhaps some of the Wests might remember about the incident. As ever,

MAME.

River Forest, April 27th, 1908.

Dr. Hyslop. Dear Sir,—

I just received a letter from one of my sisters. Will enclose it. I asked her to write me what she remembered about the time mother found Pete. She did not remember that I went with mother, perhaps did not know it. Pete, the old servant, had been with my grandmother and always called my father the William, and my mother the Julia, in speaking of them. I did not remember that mother heard Pete call her three times. This happened a great many years ago, you know, and I was quite young. Sister Mayme is six years older. I have a sister living in London to whom I shall write but she is younger than I, though she has such a wonderful memory she may be able to tell me all about it. I will send you her letter when it comes.

Very truly,  
CORA CUMMINGS.

[Not dated. Received in May, 1908.—J. H. H.]

Dr. James Hyslop.

Dear Sir,—

I am sure you would get pretty tired reading and I pretty tired writing if I told you all the strange experiences I have had. I shall relate a few as briefly as I can and if you think them worth while will send you some more at some future time. Once, while living at one of the hotels in Chicago, I influenced my laundress by telepathy to bring my clothes several days earlier than the usual time. She always got them Monday and brought them back Saturday. I decided Tuesday that I wanted

to go away before the last of the week. I had no idea where my laundress lived and did not remember her name. I thought the only thing I could do was try mental telepathy. "If it works I can go, if it doesn't, I cannot." I sat down and thought intently that I wanted her to iron those clothes and bring them home before Saturday. She brought them Thursday. When I asked her why she brought them then she said, she did not know, that she just felt like hurrying up and bringing them home, that I might want them. I did not tell her nor anyone else. Some time after that, while I was still at that hotel, I was alone one Sunday afternoon. I felt lonesome and wished that someone would call. Suddenly it occurred to me that I would bring someone. I knew a certain friend would be at his office. He was working quite hard at that time and spent his Sundays at the office. About twenty minutes or half an hour after I had tried to impress upon his mind that he would call at the hotel, I decided that I did not want him. I thought, "What did I do that for, I don't want him to come here this afternoon." I thought, "I will just tell him not to." He did not come and I forgot all about it till he told me the next time I saw him that he had started down to see us that Sunday and after getting half way had gone some place else. He said, "I was at the office and I decided that I had worked long enough, that I would go down and see you and Julia [my little daughter.] When I got to Twenty-second street station I got off and called on Mr. C. and I have been wondering ever since why I did. I fully intended when I took the train to go to the Windermere and see you." He is a very determined person with a strong will and always does what he starts out to do. I did not tell him, and was quite amused at his annoyance.

Now I will tell you how a friend influenced me. She could hardly be called a friend, either. She was just a mere acquaintance. I never thought of going to see her when I lived near her. She often came to see me and I liked her and enjoyed her visits but never thought of returning any of them. She often said that she would never call again, but always did. When I had been living out here about a year I had not heard from her after leaving her neighborhood. I began one day to think of her. I couldn't get her out of my mind. Finally I decided that I would go and see her. I had to go into the city, then out on the north side. It was quite a trip and when I got to where she had lived I found she had moved, but they were able to tell me where so I went on farther out and found her. She had been very ill. She was sitting up in bed looking wan and pale but her face lighted up and she said, "You did come, didn't you? I have prayed and prayed that you would." I sat down by her and

asked her why she should pray for me to come. I said, "Why did you not send me word?" She said, "O, I was so tired and weak and I did not know your address so I just prayed God to send you. You know I have no friends here and I felt so lonesome and forlorn, but you were always so jolly I felt if I could see you I could get well." I said, "Of course you will get well. I will come in in a day or two and take you home with me." Which I did and she got well. I suppose she is in the city somewhere now though I don't know where. One time when I was living in New York I was curling my little girl's hair and was humming a song that my sister had sung a great deal. This sister had died about a year before. The song made me think of her and I wondered where she was and if she knew where I was and that I was thinking of her, I said to myself, "I believe she is near and knows." Then I said, still mentally, "If I only knew. Couldn't you give some little sign, Bess? Anything so that I would know that you are here." Just then a sound came from a little toy piano that was in another room as if some one had run a finger along the full length of the keys. I put the little girl down off my lap and went in there as quickly as I could. There was no one in the room. The door was closed leading into the hall. When I went back the little girl said, "What's the matter, mother?" I said, "Nothing," and did not ask her if she heard the little piano. I don't believe she did or she would have wanted to know who did it. I heard it very distinctly.

Last winter a niece of mine was here and she and my daughter got a great deal of amusement out of a planchette. One day I said, "May I ask a question?" They said, "Yes." I said, "It must be a mental one." They said, "That is not fair. We will not write for you unless you tell us what you ask." I said, "I will tell you afterwards but I want to ask my questions mentally." I said, mentally, "Can I communicate with B.?" A pet name of a friend who had died a few months before. They said, "It writes Yes." I was sitting on the other side of the room. The girls had their hands on the planchette. Then I said, or thought, "Is she still angry?" We had had a misunderstanding and I hadn't seen her for a year or two. They said, "It says no." Then I said, "Have you a message for E.? her husband?" They said, "It writes, 'I miss you, am lonesome for you'". Then with surprised looks, "What on earth are you asking? You said you would tell." When I told them they were very much annoyed, said that they did not think that it was right to ask questions of the dead. I said, "Whom do you think that thing, and [who] answers your questions?" They said that they did not know but had never thought of spirits doing it. They wouldn't touch it for days afterward.

One time I went to see a clairvoyant out on the south side. She told me a great deal about an uncle who lived in a small town in Wisconsin. She described him and his surroundings and said, "Who is it that comes to him when he sits in the big arm chair in the bay-window? She is from the spirit world and is called Ann there, but that is not what she was called here." I said I did not know. She said "There is a man who comes to see him who is a great deal of company for him. He enjoys having him come. He is of this world and wears a slouch hat. But," she said, "You must go to him. He is very fond of you, you cheer him up." I did. I went up in a few days. He lived alone excepting his housekeeper and cook. His wife had been dead for a great many years. Her name was Mary. I had never seen her. I asked the housekeeper who could come to uncle Ed from the spirit world by the name of Ann, and told her what the medium had said. She said, "Why, your aunt Mary, her name was Mary Ann." Uncle Ed was telling me how much he enjoyed the calls of the Episcopal minister. I said, "Does he wear a slouch hat?" He said "Yes," and went on talking. Pretty soon he stopped right in the midst of a sentence and said, "Why did you ask what kind of a hat he wears?" I told him of my visit to the medium. He thought I was very foolish to go to such places and the fact that she was able to tell what kind of a hat a man wore who came to see him did not seem to impress him very much. He said "They are sure to guess right once in a while."

I feel that this is all very poorly told. My best story I am reserving to send to "Everybody's Magazine." You will see it.

Very truly,

CORA CUMMINGS.

### Mystery of a Letter.

March 6th, 1908.

The following is a curious incident which would seem to prove that there is such a thing as mental telepathy.

A friend of ours was seriously ill. Her son was away from home and she was being cared for by his wife. One morning she told the latter that in her top bureau drawer was a letter from her son, and she also mentioned the contents of the letter. The daughter-in-law told her no letter had come from him, but as our friend seemed very certain, she looked and found none. However, on the following day the letter came, and its contents were identical with what the mother had said they were.

M. COLLINS.

Chicago, Ill., May 17th, 1908.

Dr. James H. Hyslop,  
New York City.

Dear Sir,—

In reply to your letter of April 16th, in regard to the letter I wrote for the "Witching Hour" contest, I would say that the experience was not my own, but that I heard of it through a cousin and have sent to her your letter so that she may reply if she cares to do so.

Sincerely yours,  
M. A. COLLINS.

### Saw Murder in a Dream.

During the antebellum days in Missouri a man left his wife and four children to go on a long journey. In returning, owing to a storm, he lost his way. He came to a roadhouse and put up for the night. Several men were there. He was assigned to a room with a Californian who was returning overland.

He dreamed three times that negroes were murdering his family. As he could not sleep he determined to go on to his home. His room-mate decided to go with him. Arriving at his cabin he found horses hitched outside, a light burning in the house. He crept up to the window and saw his wife and four children lying on the bed, murdered. Five men with black masks on were prying up the boards of the cabin floor. He recognized the men as the same men he ate supper with. This story or incident was told the writer by a son of the man who was the coroner that presided at inquest over the ten bodies, wife and four children, and the five murderers who were killed in a hand to hand battle by the husband and father, and his friend.

C. A. CARTWRIGHT.

Oak Park, Ill., 4-20-'08.

James H. Hyslop,  
New York City.

My dear Sir,—

I am in receipt of your two letters asking for further information regarding an article I wrote for the Daily Journal. Beg to say on receipt of your first letter I proceeded to comply with your request but in order to do so I had to find the party who told me the story and as he was in New Mexico and away from civilization it took some time to locate him and get in touch.

However, you will find the letter and original story as told to me enclosed.

I want to ask that you be sure and return the story and also Mr. Walters' letter to me as soon as you possibly can as I want to preserve both. While the information is not very complete, no doubt you can get the official date through the sources Mr. Walters speaks of. You will note that I was off somewhat in my version but it had been three years since I heard it.

I hope you can get what data you desire and if you do, would you please let me know the results of your inquiries, and should Mr. Walters get any further information and write me I will send same on to you.

Yours respectfully,  
C. A. CARTWRIGHT.

Alamogordo, N. Mexico, April 17th, 1908.

Mr. C. A. Cartwright,  
Chicago, Ill.

Dear Sir,—

In compliance with your request I send you the story I told you some three years ago. In order to make it of value for purposes of psychic research it should be verified by people who are old enough to tell it from personal observation and memory. I am not old enough to do this. And 2d, it should be verified, if possible, from the county records of the testimony taken at the inquests. These may have been destroyed during the Civil War.

My grandfather, Mark Walters, was among the very earliest settlers in Scotland County, Missouri. He settled near the Clark Co. line, about 18 to 25 miles from Little Fox Tavern, referred to in the story. But the older generation of Walterses are all dead except old aunt Ellen Parrish, near Rutledge. If she is not too old and feeble minded she may be able to tell something. I will write to her son and have him ask her. I have not been in that neighborhood since I left to go into the army in 1862.

I do not know what old settlers are yet living there. Write to the editors of the leading papers at Kahoka and Memphis, Mo. Have the "old timers" interviewed. Search the county records, especially of Clark Co.

In 1861 a farmer who then lived at the first house below the crossing of the Wyaconda—"Walk-in-daw"—on the road leading from Etna, Scotland County, to Luray, Clark County, told me he served on the coroner's jury which investigated the case.

If some of the older generation of the Ellis, Shackett, Triplett, Woodsmall or Hunter families could be found something might

be learned of this strange affair. If a Mr. Haskins or Askins who forty and fifty years ago bought live stock in that country is still alive he will remember many details. About thirty-five years ago I met him at Fame P. O., Greenwood Co., Kansas. He repeated the story almost exactly as I had heard it since a boy of 5 or 6. I will try to find him. He is about 80 years old, if living.

I hope to see the matter settled now it has appeared in print. I am ready to do what I can.

There is unquestionably a good foundation for the story. But you know the tendency of back-woods neighborhoods of fifty or sixty years ago to exaggerate.

Kindly let me know what is developed in the way of testimony. Hoping to meet you again and thanking you for the kind words for our town, I am

Sincerely yours,

EDWIN WALTERS.

I will tell a story, based on neighborhood tradition, which I have heard since about 1854, when I was five years old. I was born in Sand Hill township, Scotland County, Missouri, near the Clark County line. That part of Northeast Missouri was one of the strongholds of the famous John A. Murrel gang of robbers and murderers, who operated from about 1815 to 1845 in all of the country along the Mississippi river from New Orleans to St. Paul. The father and son of a certain family had been sheriff, first the father and then the son, for eight years, sheriff of my native county, Scotland. About fifty years ago evidence developed that partly proved that this honored and trusted family kept an "underground" station for stolen horses, etc., for the John A. Murrel gang. I remember seeing from 300 to 1000 people go in broad daylight, without masks, and order the family to leave the country forever. The order was obeyed. I mention this to give some idea of the conditions in that part of the state at the time of the occurrence herein related.

From 1852-4 to 1908 is a long time, judged by the span of one human life; but my memory is clear and distinct.

About the time of the Mexican War an Illinoisan settled in Clark County. Later, probably about 1852, his brother came out from Illinois. After visiting the Missouri brother for a short time, he rented a cabin in the woods about a mile away and moved his family into it. Having temporarily settled his family he took a horseback trip through the northern tier of Missouri Counties and the southern tier of Iowa Counties. After an absence of 15 or 20 days he found himself at the Little Fox Tavern

on his way home. This Tavern was on a stream called Little Fox, I think in the northwestern part of Clark County.

The Illinoisan arrived at the tavern late in the afternoon. He was from 8 to 12 miles from home. He was anxious to push on but his horse had been going lame for hours. He decided to remain till morning. He knew nothing of the reputation of the place, but it had been considered a rendezvous for the John A. Murrel gang for many years. His horse was put into the barn. On going to the house he noticed an unusual number of tough looking loafers, so he decided to be on his guard. After supper he was put in the same bed as was a newly returned Californian. Early in the night he had a horrible dream. He dreamed that a gang of negroes was murdering his family. He aroused himself with a start and disturbed the Californian, who asked "Are you sick?" "No, just a bad dream". Both settled down again. But whether asleep or awake the Illinoisan could see the same horrible tragedy. About midnight he commenced to dress himself. He told his dream or vision to the Californian. The latter said, "I do not want to stay in this house without a friend with me. It has been impressed on me for an hour that something horrible has taken place or is about to take place. If you are going home I will go with you." They left their room but could find no one about the house. They went to the barn and found it locked. They broke the lock, entered and found their horses. Soon after, they started for the cabin of the Illinoisan. It had rained early in the night and the road was slippery and travel somewhat slow with their jaded horses. About two or three o'clock in the morning they came in sight of the lonely cabin. They saw a light within. This excited the Illinoisan very much. The Californian said, "Are you armed?" "No." "Well keep cool. Do what I tell you. Go to the front door, knock and call your wife's name. I have a splendid Colt's revolver. I will go to the back door." When the Illinoisan made his presence at the front door known there were noise and confusion within. A man crowded through the partly opened back door and the Californian put the muzzle of his revolver to the man's side and pulled the trigger. The man fell in the back yard. Another crowded into the back door to receive a like fate, and so came altogether six men to be shot by the unerring revolver. By this time the Illinoisan had broken open the front door. He found his wife and three children murdered and his little babe unharmed in its bed!

The murderers had torn up a portion of the puncheon floor and found a pot of gold and silver coin that the Illinoisan had placed there before starting on his trip. They were dividing the money on a strong home-made table when they were surprised. In the confusion they had slipped the table to one side in such a

manner as to cause one leg to drop into a large crack in the puncheon floor. The back door could not be opened more than a few inches on account of its coming against the table leg. But the murderers had squeezed through this narrow opening, one at a time to be shot by the revolver in the hand of the Californian who stood beside the door in comparative safety. Five of the bodies of the murderers were in the back yard at the close of the shooting. One of the bodies was found in the brush near by next day.

At the inquest it developed that the murderers consisted of the landlord of the Little Fox Tavern and five of the Tavern loafers. Before starting out they had blacked themselves and put on negro wigs.

After the inquests and burials the Illinoisan and Californian took the babe and departed together. I have never heard of any of them since. I think the brother who was left in Missouri, the one who first came, also left soon after. It is probable that there are old people in the neighborhood of Little Fox Tavern who can verify this story.

EDWIN WALTERS,  
Geologist and Civil Engineer,  
Alamogordo, New Mexico.

### Thought Transmission.

Chicago, Ill., March 7th, 1908.

We are firm believers in mental telepathy in our household, for my wife and I have evidence of it nearly every day. Often when I come home for supper my wife will say, "What have we this evening?" and I can invariably tell, though we may not have had it for months. When apart from each other, in writing our letters cross one another and we answer each other's questions before the letters are received.

On the 18th of February last my wife went on a visit and took with her what we considered ample funds for the journey. Just before her homecoming I wrote her and enclosed a check for ten dollars and said: "You may run short of money." That evening I received a letter from her asking me to send her ten dollars.

Here is another incident which occurred while we were 500 miles apart on the 22d of February, which being my birthday, a boy came into my place of business and one of my clerks asked me if I expected a package from one of the department stores. I said, "I will wager it is an umbrella that my wife ordered sent me for a birthday gift," and such was the case. She had written them to send it to me, and I felt it, though nothing had been said

of it. Also when the telephone bell rings I can tell whether it is my wife who calls me up. In fact, she can transmit her thoughts to me and *vice versa*. Of that we are both positive.

D. W. COLE.

Chicago, March 16th, 1908.

Dr. James H. Hyslop,  
519 W. 149th St., N. Y.

Dear Sir,—

Your favor of the 11th inst. to hand and in regard to the case of thought transference between myself and wife as published in Chicago Journal will say that at first we thought it simply chance or guess work but as the instances increased we came to the conclusion there must be something more than chance. I will at times bring her articles from down-town and frequently she will say "How did you know I wanted that?" Well, I *don't know how I did know* but I *knew*. On Saturday, March 14th, my wife asked me to go to the market for her and told me what to get, but while buying the articles I bought a bone and vegetables to make a soup. On my return she said "I forgot to tell you to get a soup bone and greens to make soup." So I said, "Well, I got it." Nothing was said of soup and I just *felt* she wanted it. I tried thought transference on one of my employees. I stood behind her the other evening and when my wife came in I wanted the employee to say *sarcastically* "Why did you come home so early?" and she *did* say it and my wife said, "I bet Mr. Cole told you to say that for it sounded just like him."

As you suggested, we will in the future record each instance as it occurs and will forward same to you. Trusting this may be of interest to you and will surely write you further, I am

Yours truly,

D. W. COLE.

The above incidents are facts as I can testify to.

MRS. D. W. COLE.

[Postmark "Chicago, Ill., Mar. 16, 9 P. M., 1908."]

#### Foresees Two Visitors.

Chicago, Ill., March 9th, 1908.

Some time ago I was preparing an evening lunch. Two parties were to be with us, with ourselves making four.

While dividing lunch into fourths my husband said: "Better

fix two more." I asked what for. He said, "I don't know." I did so.

About six an old friend came by train. She said, "Did you get my message?" We asked what message. "Why, my thought message. I called doctor by name, repeating several times, 'I'm coming, doctor, me, Alice; I'm coming.'"

Later a friend called for the evening, making the six for lunch.

The doctor went down to mail a letter. A neighbor was just going out of the door. The janitor was cleaning at the foot of the stairs. The doctor thought, "I wish he had taken my letter," when the neighbor opened the door and reached for the letter to mail. What sent him?

The doctor, alluding to not receiving a check promptly as usual, the party called the next day and laughed, saying, "You wondered yesterday about my check." How did he know?

MRS. L. A. CROSS.

Oakland, Cal., April 27th, 1908.

James Hyslop, Secy.

Dear Sir,—

Your communication of April 16th was received just as I was leaving Chicago for Cal. I will reply to the best of my ability about the telepathic communications you refer to in the Chicago Daily Journal.

The first one referred to I was preparing the evening lunch, as stated, when my husband, Dr. H. A. Cross, 560 E. 55th St., came and stood looking on (something he very rarely did) and asked me to fix two more dishes, and when asked why he wanted me to do so said, "Oh, I don't know," and walked off into his office and said no more. Then, about six o'clock as I stated, the bell rang and on going to the door I found a lady, an old school-mate friend of mine, Mrs. Alice G. Lockerby, of Grand Rapids, Mich., but who is now in Pasadena, 640 Winona Av. California, for a short time (perhaps a few weeks). She said when she saw me, "Did you get it?" I said, "Get what?" "Why, my message to you. When coming in on the Illinois Central I said, aloud, I'm coming to see you, Dr. Cross, it's me, Alice, I'm coming, coming to see you, do you get it?"

I had to cut the description short in the Journal as we were limited to 200 words. The friend, Mrs. Lockerby, has long practised telepathy with a favorite sister (now deceased) very successfully and is an old spiritualist also. Her father and mother were of the same belief.

To go back to the main subject, a little later the gentleman

friend called, making the two Dr. had caught the thought about. *He* is now passed over. Could not corroborate the circumstance as we did not mention it to him nor to the couple who were spending the evening with us. Yes, *it is true*, every word. Mrs. Lockerby and Dr. Cross are the only ones you could write to.

The next circumstance of the druggist coming back to get the letters was like this. Dr. had written some letters and started down the stairs to mail them. He saw the janitor was cleaning at the foot of the stairs; also saw the druggist nearing the foot on his way down ahead of him. He thought, "I wish Mr. Bowen would take my letters and I would not have to step in the wet," but still did not put his thought into words. Just as he had got to the bottom step the door opened and the druggist looked in and reached out his hand for the letters. Not a word was said why he did it at that time, but later Dr. asked him why he did it. He laughed and said, "Oh, I don't know." His name is R. R. Bowen, 7560 E. 55th St., same number as ours. He might remember it or not, I could not say, as he is not in that line of thought at all.

The circumstance of the check was not exactly right in the Journal, as it was a lady instead of a gentleman who was to send it. Dr. spoke of it to me several times that day and wondered why the delay was, as the family was usually the most prompt in their payments. The next day she, Mrs. Clark, (who had formerly lived in the flat above and was an intimate friend) called and in her unusually jolly way said, "Dr., you were thinking yesterday and wondering why I did not send the check as promptly as usual, weren't you? Now don't deny it, *I know you were.*" Of course it took him a little by surprise and he turned it off some way. That happened somewhere about eight years ago I should think. Could not tell anything as to the dates of any. Mrs. Clark died about two years ago. The circumstance of the druggist and the letter was somewhere about three years ago I should think. That of Mrs. A. G. Lockerby about four or five years ago as near as I can remember. Of course Dr. H. A. Cross (my husband) can corroborate them all. We have had many little happenings like that in our lives but those I have written about stand out as the most to interest the public. We are both spiritualists, have been for years, but do not accept all the phenomena we get in our investigation.

There is one little circumstance I might tell you in my own experience of a different nature. I lost an only brother about 4 years ago, who lived near Watkins, N. Y. His name was J. E. Beattie. I was not able to attend the funeral, being very ill myself. His son lives on the home farm and I visited there the first time last fall about Oct. 1st or thereabouts. We were all

sitting around a large wood stove, the night being chilly. I was partly behind it. The conversation was being mostly among the others in the room at the time. I had a large Maltese cat on my lap (which was a great pet of my brother's). She lay on her side fast asleep or with eyes closed. I was gently stroking her side. All the time I was thinking how many times he had done the same thing, perhaps. All at once I felt as though some one was stroking my hand. I was very quiet and waited for developments. Pretty soon a light appeared, sort of a white, misty light near the kitty's head and a hand, quite large like a man's, could be plainly seen by me, and it began to stroke her head, which was laid on its side. When the stroking motion commenced she sort of raised her head and stuck up her nose, still keeping her eyes closed as though she was enjoying it to the full. It lasted perhaps a half minute. I was very much pleased as I had never been able to get much *myself*.

On retiring that evening I was standing before the dresser unbraiding my hair and on looking up in the glass, saw my brother plainly, as though he were alive standing with his hand on my shoulder smiling at me. I saw him twice after that in other parts of the house. I did not mention the circumstances to any of the family as they were very bitter in regard of such things. When I first went into the house I seemed to *feel* his presence very strong.

I don't know as this part will interest you but thought I would write it. It goes to show that the cat as well as *I* felt the stroke of that spirit hand, that is all.

You are at liberty to use anything I may have at any time in any way you choose. I shall be in Oakland probably till about May 10th, then will go to Los Angeles. My address here in Oakland till then will be 276 Oakland Av. Oakland, Cal. After that Gen. Delivery, Los Angeles, Cal.

Yours respectfully,

MRS. ISA A. CROSS.

Chicago, Ill., May 20th, 1908.

Dr. James H. Hyslop,  
519 West 149th St.,  
New York City.

My dear Doctor,—

In reply to your communication of May 4th, '08, will state that the incidents as related by Mrs. Cross, and published in the Chicago Daily Journal, actually took place. I am unable to give exact dates at this time but assure you that it was a few years

ago, perhaps five years. In writing an account of those interesting happenings Mrs. Cross was very much limited in space allowed by the *Journal*, so that interesting detail is somewhat lacking in her account of them. The circumstances and conditions attending that matter of the druggist coming to take the letter I had written and desired to drop into the mail box, are as follows: I occupy apartments for office and residence over a drug store, up one flight of stairs. There is no elevator in the building. In the drug store is a public telephone through which people living in the building, who have no private 'phone of their own, are sometimes called, the druggist or his clerk being in the habit of stepping out of the drug store and to the entrance or hallways leading to the apartments above, to ring the bell of the person called for over the 'phone.

These stairways and hallways are frequently washed by the janitor who uses a pail of water and a cloth or sponge. On the occasion referred to by Mrs. Cross I had written a letter and went down-stairs to drop it in the mail box in front of the building. As I went out into the hall at top of the stairs I found or saw the janitor (a very large man) was upon his knees with his pail of water at the foot of the stairs, so that it looked like a difficult problem to get out to mail my letter. The outside door swings inward, so that the large janitor down on all fours with his pail of water at the foot of the stairs completely blocked the passage for the time being. As I was walking down the stairs with the letter in my hand the druggist came to the door outside and opened the outside door a little, all he could with the janitor being inside upon all fours washing the lower steps or stairs, and inquired of the janitor if a certain lady (Mrs. Eastland, the owner of the building) was then in her apartments, saying that there was a telephone call for her. The janitor replied that she was not at home. The druggist at once withdrew and allowed the door to close, and he went back into his store or at least went part of the way there, when something impelled him to return a second time to the hallway outside door, by which time I had nearly reached the foot of the stairs, and he (the druggist) opened the door again and reached up and took the letter from my hand without a word having been spoken between us, and he disappeared from the door the second time, passing out of my sight both times, and he dropped my letter in the mail box which is secured to a post out at the edge of the sidewalk in front of his store door, not in sight from the stairs upon which I stood at the time. The next time I met the druggist I inquired of him as to why, or how he happened to come back to mail my letter for me. He looked a little dazed and replied smiling, "Why, I don't know."

The fact is, doctor, my thought reached him and caused him to return and mail my letter for me. I understood it perfectly well but he was sort of dazed about it. His reaching over the prostrate form of the janitor for my letter and mailing it for me spared me the disagreeable experience of getting past the large janitor in the limited space between the foot of the stairs and the outside door with the door swinging inward instead of outward.

I regard this incident as a good example of thought transference.

The other incidents referred to by Mrs. Cross will have to be taken up at another time by me if you still desire it after reading this, as I cannot give any more time to it today.

Kindly acknowledge receipt of this and favor me with your opinion of it.

Cordially yours,  
H. A. CROSS.

#### Thinks and Gets 'Phone Call.

Chicago, Ill., March 11th, 1908.

Mentally I receive thoughts of the coming of friends or letters, and while talking of friends they often call me up by telephone.

Several days before the announcement I was impressed that Col. Lewis was to be a judge of last week's essays, and last week I received the impression [that] "The Witching Hour" would be the play offered next.

A man opening his door to admit an acquaintance, saw standing on the stoop a friend and wondered why he did not come in, but said nothing. The friend was admitted about twenty minutes after and the man asked, "Why didn't you come in before?" The friend, surprised, replied, "Why, I just arrived." It was difficult to convince the man that his friend had not been there before, but on his way, thinking deeply of him. The thought projection had made his ego visible before his arrival.

Sitting out-of-doors, I suddenly desired to enter the house, did so, and took up a book belonging to a friend; in a few minutes the telephone rang; I thought it was the owner of the book, my impression was correct, and we spoke of mental telepathy, which occurs frequently between us.

JEAN LYTLE CRAWFORD.

Chicago, Ill., April 28th, 1908.

Dr. James H. Hyslop,  
New York City.

Dear Sir,—

Yes, the account in the Daily Journal is correct. The telephone incident occurred one Saturday evening about eight o'clock,

September, 1907. My friend had been trying to get me on the 'phone for about fifteen minutes before succeeding and believe this was why I went directly to the case for the book as I had not thought of it or my friend before entering the house. To the best of our remembrance it was the autumn of 1901, my brother went to call on his friend,—both are now living in Chicago—who experienced the phenomenon of seeing my brother's ego. My brother has never been a believer in physical [psychical] phenomena but much against his will declares, "It is possible", owing to an experience he received at Little Rock, Ark., Sunday, April 12th, 1908, at 1.50 A. M. Detained by a belated train he walked about to get an idea of the city. Passing through a quiet street thinking what a beautiful moonlight night it was, he was suddenly conscious of some one behind him. Turning he saw on the opposite side a man running without a hat. Thinking the man was after him he stopped but when the man reached a tree opposite he disappeared and my brother crossed, looked around the tree but saw no one. He then noticed there was a house which set back from the street surrounded by a fence, and this tree, about forty inches around, was on the curb, and as he had not taken his eyes away could not account for the man's disappearance. After looking about he stood wondering when it suddenly occurred to him he had not heard the man's footsteps, who was bareheaded and clothed in gray. Then he thought of our talks at home on phenomena and the possible explanation, so feeling rather queer he hurried to the station. In my sister's account the doctor referred to was my husband, C. H. Crawford, who just before his death completed a book containing much of his investigations. "Natural Laws Governing the Mortal and Immortal Worlds," [of] which I shall be pleased to send a copy if you care to have it. In his last illness he would describe persons he saw in the room even to the color of their garments. He had heart trouble and he went suddenly. As he fell across the bed he exclaimed, "Mother, father!" After failing to revive him, it was then I screamed and his spirit spoke "Don't make such a fuss." With a sigh he was gone and I was silenced.

January, 1903, I awakened one bitter cold night hearing a chorus of childish voices singing, one little voice clear as a bell above the rest. Listening a few seconds I stirred, when my husband spoke asking, "Do you hear anything?" I answered "Yes." He asked, "What do you hear?" I replied, "Children singing." He said, "I have been listening and am glad you have heard them." It had now ceased and at his request I looked out of the window which opened on a lawn. All was quiet and cold. It was ten minutes of two. The singing sounded as if it was in a room above us but there was only the roof.

In the winter of 1902 I was sitting in my room at twilight thinking of my husband, who was out of town, when there appeared before me a figure clothed in white. As I leaned toward it to get a better view, it receded and slowly vanished. As I could see through it I concluded it was an etherialization.

When I have more time will write you of other experiences.

Sincerely,

JEAN LYTLE CRAWFORD.

Chicago, Ill., June 8th, 1908.

Dr. James H. Hyslop,  
New York City.

Dear Sir,—

Dr. Crawford's death occurred April 28th, 1904, after an illness due to heart trouble, dating from April 4th. During this month he several times described forms visible to himself alone. One day at twilight he remarked to me "What do all these people want?" I asked, "What people?" "Do you not see them in this room?" he asked. I replied, "No, you see them clairvoyantly. Do you not know them?" "No, and that is why I wonder why they are here."

One day he described a spirit known to us as Lenore, as being dressed in light blue, who remained in his room the greater part of the day.

Regarding the singing heard in January, 1903, it was music from unknown spheres. Under the circumstances it would have been an utter impossibility to ascribe it to mortal children. Several years before this, the doctor being slightly ill, I was sitting with him, reading, when he awoke and asked, "Are you singing?" I answered, "No." He said, "Who is that singing?" I replied, "I hear no singing." He said, "Do you mean to say you do not hear it?" I replied, "I certainly do not." He remarked, "It is very strange." In after years when we became interested in spirit return we concluded he heard that singing clairaudiently. The apparition I saw in my room in 1902 was not suggested to me by limbs of trees, as I was seated facing the side wall and thinking of my husband, who had left that day for a short trip. The figure was swathed in white like an East Indian, was not recognizable, although I was impressed it was a man, and as he receded I could see the outlines of the door through him.

When we began investigating, my two sisters, the doctor and [1] myself, [and] occasionally my mother, sat in the dark together for concentration and to see what might develop. The doctor began to see clairvoyantly and developed a phase of com-

posing poetry, as did my sister Ada. I occasionally would get prophetic visions. In the darkness before me would appear an illuminated space, whereon would be depicted a scene as real as if I looked out of the window and saw it on the street. The Saturday night prior to the 17th of February, 1905, (This occurred after the doctor's death) sitting in our dark circle, there appeared before my eyes the dome, spires and roofs of buildings covered with snow under a blue starry sky. As I described this picture, or vision, and remarked it looked like Russia, the scene changed to two huge barred doors before which was a dais. On it stood an imperial chair empty. I at once exclaimed "There is danger for the Royal family of Russia, a member of it will be assassinated." Duke Sergius was assassinated at the Kremlin, Feb. 17th. The pictures of the Kremlin I at once recognized as the counterpart of my vision of spires and dome.

We do not sit very often now so have not been in condition to receive much. Have been endeavoring to get my brother to write you his experiences but he has not found time (he being a traveling auditor.) He left home this morning again and said, "Just say I vouch for the accuracy of your statements. I couldn't tell it clearer myself." He does not know the present address of the gentleman who saw his ego. Presume you received book sent.

Sincerely,  
JEAN LYTLE CRAWFORD.

The statements made by my sister are as she related them at the time they occurred.

ADA VICTORIA RANKIN.

[Not dated.]

Dr. James H. Hyslop.

Dear Sir,—

My sister's account referred to in my letter is Miss Rankin's. She related to me her experience of being informed of the death of my husband the same day it occurred. Will endeavor to answer your other questions soon.

Sincerely,  
JEAN LYTLE CRAWFORD.

#### Called to Son in Hospital.

Chicago, Ill., March 11th, 1908.

My sister's son was taken to the hospital after a brief illness. They were to inform her as to his condition, and should he be-

come worse to telephone immediately. One evening she said to her husband suddenly; "Something keeps impressing me to go to the hospital; Douglas is worse." He replied, "If he was they would let you know." Paying no heed to this, she made all haste. Upon her arrival she was asked if she had received their telephone message. She replied, "No, but I felt that my son was worse." They informed her he was dying. She arrived just in time to receive his last recognition.

My brother had been quite well and one day I left him sitting in his chair while I went down-stairs to lunch, leaving him with my sister. I had been gone but a few minutes when I heard distinctly, "The doctor is dead." Less than a minute after receiving this mental message I heard a most terrific scream from my sister. I ran up-stairs, and when I reached his room found him lying across the bed dead.

ADA VICTORIA RANKIN.

[Not dated. Received in July, 1908.]

Dear Sir:—

I hope you will pardon my seeming neglect in [not] answering yours of May 22d. It was my son-in-law, Dr. Crawford, to whom you have reference. The experience of which my daughter (Miss Ada Rankin) speaks. I was present and distinctly recall her making the remark: "The Doctor is dead."

Yours truly,

(MRS.) I. RANKIN.

Chicago, Ill., May 19th, 1908.

Dr. James H. Hyslop,  
519 West 149th St.,  
New York City.

Dear Sir:—

The "Chicago Journal" printed my letter relative to my experience correctly. The experience connected with the death of my brother (brother-in-law, Dr. Crawford) was at 3.30 P. M. on the 28th of April, 1904. I received the sentence, "The doctor is dead" mentally but so clear and distinct, as if a voice had really spoken. It was a shock accompanied by a sick, depressed sensation. I remarked to my mother at the time, who remembers the incident, and she in replying attempted to dispel such an idea. In less than a minute she saw I was correct. My sister can corroborate my statement as to her son and if you communicate

with her she can give full accounts of her experience. Her address is Mrs. Frank A. Paine, 1733 Wilton St., Philadelphia, Pa.

At various times I have been awakened out of a sound sleep to see some unknown person standing beside my bed. Upon one occasion I was awakened as usual by an ordinary sized woman standing at my bedside with dark hair hanging about her head and some sort of a dark dress on. She frightened me, as apparitions had heretofore always appeared in white. Remembering my door was locked I realized it was a visitor from the spirit world. I did not speak as I had been told not to, as by so doing I would break conditions. I steadily looked at her and she at me. Raising my head and leaning forward to obtain a better view of this stranger, she slowly receded, passing around the head of my sister's bed which was about three feet from mine. The bed being enamel I saw her pass through the head at the farther side on to her bed, when to me she disappeared and at the same time my sister called to me and I answered her saying "What is it, dear?" "There is some one in the room," she replied. I said, "I know there is, it is a spirit visitor." "Well" she said, "I just saw someone on my bed." She immediately fell asleep again while I remained awake some time thinking how marvelous we should both see the apparition in the same place at the same time.

Hoping these accounts to be satisfactory,

I remain respectfully,

ADA VICTORIA RANKIN.

This is to verify my sister's statement. I awakened out of a sound sleep and saw the same apparition.

LILLIAN T. RANKIN.

Philadelphia, Pa. [Not dated. Received June 1st, 1908.—] H.)  
Dr. James H. Hyslop,

Dear Doctor,—

Received a letter from you asking me to corroborate an experience I had during my son's illness. In your letter you have connected two experiences in one; the experience that came to me and the one I have heard my sister, Miss Ada Rankin, explain coming to her regarding Dr. Crawford's death. I will relate the one to me in full.

On the eve of May 25th, 1905, after returning from our physician who had banished all fear of my son being dangerously ill, as he had just returned from the hospital where my son was. An hour after, I sat eating my evening meal when from the unseen I caught these words, "Go to the hospital, do not wait to finish. Go." Getting up immediately I mentioned the same to my hus-

band. He desired me to finish my meal nevertheless. I obeyed the summons and when I arrived at the hospital I was told a message had been sent, "My son was dying." It was true, for only a few moments elapsed before death claimed him.

Trusting this complies with your request I remain,

Sincerely,

MARY R. PAINE.

### Premonition of Disaster.

Chicago, Ill., March 4th, 1908.

I have in mind an incident which happened a few months back. I was hurrying home one evening and just what news I was to hear I did not know. I felt, however, that something dreadful had happened. I had been thinking of my brother up in Wisconsin whom I had not seen for more than a year. That evening I was unusually unhappy and restless. When I arrived home I knew that my sister had something to say to me. "Tell me. What is it?" I demanded. She threw out her arms and then let them fall to her side. I caught one glimpse of her face, she had been crying; that was enough for me. I looked straight at her, waiting. But I didn't speak. I was thinking. "What have you done with that telegram?" I demanded. I began to search for it eagerly, not looking at the hand she held out to me. Then all of a sudden I slipped over to her chair and read the following: "Jack dead. Funeral Sunday."

NAT. BORQUEST.

Chicago, April 19th, [1908].

Dr. James H. Hyslop,  
519 West 149th St., N. Y.

Dear Sir:—Replying to yours of the 16th inst. regarding my letter which was published in the Chicago Daily Journal, would say that the incidents stated therein are correct. However, I made no mention at the time of being a believer in mental telepathy or thought-transference and am not desirous of entering into the Society referred to in your circular.

Very truly,

NAT. BORQUEST.

Chicago, Ill., April 23rd, 1908.

Dr. James H. Hyslop, Secretary,  
American Institute for Scientific Research,  
519 West 149th St., N. Y. City.

Dear Sir:—Replying to your letter of the 21st inst., would

say that I am not sufficiently interested to go into detail or give the matter in question further consideration. The telegram referred to is the possession of my sister and it would require some clever strategy to procure same from her. She knows nothing regarding the publication of the article in the Journal, and as I have no desire to take the matter up with her, I would ask you to kindly let this rest for the present. Perhaps later I will be in a better position to procure the telegram and forward same, together with her name and address, however, not until I have consulted her regarding the matter.

Regretting my inability to be of service in this instance,

I am very truly yours,

NATHANIEL BORQUEST.

### Hostess Expected Him.

Chicago, Ill., March 11th, 1908.

I was undecided whether I should attend a certain function or not and for two hours experienced a great deal of discomfort. At the end of that time the sympathetic thoughts conquered over the thoughts that said stay. When I arrived at my destination and asked the hostess if she had been thinking of me she answered, "Nearly every minute until you came."

Just the other day a thought came to me as I was riding on a certain street car that I might see an old teacher of mine coming home from school, as she lived on that same street. As I neared the street where she lived I was surprised to see another teacher who always went home with her. I looked up and saw that she had just parted from my old teacher, who was entering her home. I was not surprised, as I had a feeling I would see her.

In the first instance, according to my view, I was in a passive mood, so the intense desire prevailed in my mind until I acted as it desired—that is, power of thought aided with desire. The other was a premonition.

BEN DAVIDSON.

Chicago, Ill., May 25th, 1908.

Mr. James H. Hyslop,

Dear Sir:—In reply to your letter regarding Chicago Daily Journal will say that they have reported me correctly. As I was not interested sufficiently I did not keep the exact date, which occurred about two weeks before its appearance in the aforementioned paper. The teacher in question, Miss Elizabeth Blish, resides at 28th Street and Indiana Avenue, exact number

I have forgotten, but inasmuch as she had lived in that locality for some time she would be known to postmen.

Regret to state that I am not interested enough to ask her to write out an account whether she experienced any thoughts of a pupil four or five years ago. Can only say further on my word of honor that as I stated in the paper so it happened.

Very sincerely,

BEN DAVIDSON.

[Miss Blish writes that she does not recall the incident, but that Mr. Davidson is a person whose statements can be accepted without any question.—Editor.]

### Has Divorce Premonition.

Chicago, Ill., March 13th, 1908.

In 1900 I was living on a farm in western Illinois. We had no rural delivery so the neighbors would bring each other's mail. At this time my wife was in Chicago. We parted without any feeling of umbrage. I received several letters of an endearing nature from her, but one day when a neighbor had gone to town for the mail, and about the time for them to return, a strange feeling came over me, and before the messenger arrived I was seized with a sinking spell. I saw the letter and realized that it was of a most unpleasant nature. It was from a firm of lawyers in Chicago announcing that my wife had employed them to file suit for divorce.

When I came to Chicago to defend myself, I found my wife by an exercise of these same powers.

MILLARD F. DONEY.

Chicago, Ill., April 21, 1908.

James H. Hyslop, Esq.,

Your letter of the 18th received. As I have not got a copy of my article published in the Journal I am unable to say whether I was correctly quoted or not. The time I received the letter was September, about the 10th of the month, 1900. I do not remember that I spoke to any one at the time because there was no one at the house but an old man about seventy years old. I am of a reticent nature on all subjects, especially of this character, as I often thought the fault was mine. At the time the messenger was bringing the letter I had a sinking spell, sweat

stood on my forehead, I was unable to understand what was the matter with me.

In section B, article 4, referring to finding of water or mineral, will say I had a well drilled on my farm in Whiteside County, Illinois, the township of Gardenplane. I was acquainted with a man who claimed he could tell me where I would find water. He cut a forked stick from a plum tree and walked around the yard with the fork of the stick turned up. After he had walked a few moments the fork of the stick commenced to turn down. Presently he stopped and said, "Here is water." He walked in three different directions and then said, "You will find water at forty-two feet below the surface." I had the well drilled where he said and got water at forty-two feet. This man's name is Wm. Right, of Albany, Ill. Wishing your Society success I am,

Respectfully yours,  
MILLARD F. DONEY.

Chicago, Ill., April 26th, 1908.

James H. Hyslop, Esq.,

Dear Sir:—Replying to yours of the 22d will say that as I am now impressed, about one-half of what I wrote and sent to the Journal appeared. The rest met the fate of the editor's judgment and his blue pencil. No, I do not remember seeing any one at the time I had the sinking spell. I recovered in a few moments but remained weak for some time. Mr. Wright will corroborate what I have told you regarding the well.

Respectfully yours,  
MILLARD F. DONEY.

April 29th, 1908.

[We copied from the published letter only that portion of it devoted to the narrative of the incidents.—J. H. H.]

### Mind Thwarts Cupid.

Chicago, Ill., March 11th, 1908.

A short time ago I was thinking intently of a friend whose whereabouts were unknown to me, as she had traveled considerably, and I had not heard from her for nearly two years; in less than a week from the time my thoughts were turned toward her a letter from her came postmarked Tulsa, Okla.

Another more impressive incident recently came to my observation which was of interest to me personally.

A young lady formed an attachment and became engaged to a young man. The girl's mother had planned an alliance with another young man whom she, the mother, preferred. Her persistent thoughts in this direction completely overpowered the generally considered headstrong girl, and she voluntarily came over to her mother's opinion, giving up the man she was really in love with, and married the mother's choice through the power of thought transference.

Almost daily I receive verifications of mental telepathy.

MRS. E. TAYLOR DODGE.

Chicago, Ill., April 21, 1908.

Dr. James H. Hyslop, New York.

Dear Sir:—The Chicago Daily Journal reported my statements accurately. The incidents referred to regarding the young girl occurred during the summer of 1906. The wedding was consummated the following Autumn. I could not in justice to my friends give names corroborating these facts. The parties involved in this affair would resent the idea that thought-transference had brought about the union, but I know whereof I speak as I was in close touch with all parties concerned during the period, and moreover have had experience in the power of thought transference. The mother and daughter mentioned are close friends of mine, hence corroborative names might bring unpleasant notoriety.

Psychic phenomena is [are] to me an assured fact. I can, if necessary, furnish references as to my own standing and veracity.

At first this marriage seemed a failure, presumably on account of the young husband's inability to procure as luxurious surroundings as the girl's taste and habits had been accustomed to. At present, circumstances have adjusted themselves to happy conditions and I have no doubt but what the result will be better than if the girl's first choice had had its way.

I have not enquired of my friend in Oklahoma why she wrote me at that particular time after waiting nearly two years? For my own satisfaction I will now proceed to do so, since you have called my attention to it.

Very sincerely,

E. TAYLOR DODGE.

#### **Affected a Whole Family.**

Chicago, Ill., March 5th, 1908.

In a western farmhouse one Monday morning, the family rose, ate breakfast and went about their usual tasks. The farmer

himself, who was also a shoemaker, began work in his shop. His wife went about the weekly washing. The two older sons harnessed the team and drove to the wood lot, while the youngest went to finish the "chores" and do some odd jobs at the barn.

Two hours later the shoemaker laid aside his tools and his unfinished task, his wife put away her tubs with the washing half completed, and the boys came from wood lot and barn; all moved by the same inexplicable feeling of awe, of dread, of foreboding, which made it impossible to continue in the usual routine. They spent the day quietly together under the spell of that mysterious something which had reached out from the unknown and laid its touch upon their spirits.

One son, the oldest, was working in a northern lumber camp beyond the reach, at that time, of communication by telegraph. When a letter came it bore the tidings of his death. He had been injured in the woods that Monday morning, and that same day had died.

MAY ELLIS.

Chicago, Ill., April 27th, 1908.

Dr. James H. Hyslop,  
New York City.

Dear Sir:—Replying to your inquiry of the 16th, in regard to my letter in the "Witching Hour" contest, would say that I endeavored to relate the experience exactly as I heard it told several years ago by a Universalist minister to his Sunday school class. The incident occurred in the family, I think, of his grandfather, so that it must date back a good many years and you probably could not get the story now from any eye-witness of the affair. I will give you the address of the one who told it, at least the last address I have, which is perhaps a year old, Rev. E. C. Downey, 609 Fifth Avenue, Spokane, Wash. (I give the street and number from memory, but if he is still in Spokane a letter would doubtless reach him there, even without the street.) If you should care to write him in regard to this please enclose the clipping, or in some way make it clear to him that I have not published any names or written of it in any unpleasant way. I fear, however, that the story has traveled too far (as is no doubt often your experience with such stories) to make it of any scientific value, even though it has passed through the mouths of people who have every intention of speaking the truth.

Kindly pardon my lack of promptness in replying to your inquiry; I have been rather crowded with work.

Sincerely yours,

MAY ELLIS.

Spokane, Wash., May 8th, 1908.

Prof. James H. Hyslop,  
New York City.

My dear Sir:—In answer to your favor of the 1st inst. would say that the story as told by Mrs. May Ellis is correct as it was told me by my mother. The details of the story are as follows.

Somewhere about 1840, my grandfather, Mr. H. H. Van Norman, moved from Vermont to Northern New York, settling on a farm a mile east of the village of Ft. Jackson. In the winter he made shoes, having his workshop in a room next to the kitchen in the farmhouse. The oldest son, Edward Van Norman, becoming of age, married and went to the far West, settling in Northern Michigan, and began life as a lumberman. Sometime later, early one Monday morning in the '50s, the family arose as usual and after the breakfast was over each went to their tasks for the day. The father to the shoeshop, the mother to the washing, one son to the barn to care for the cattle, two sons took a team to the woods, one of the girls to washing the breakfast dishes and cooking, one to the chambers to put the beds in order and one, my mother, to the spinning wheel. About ten o'clock a strange feeling possessed the whole family, young and old alike. Each thought it some coming illness though they felt no pain, simply an intense awe, a dread foreboding as if something awful was about to happen. Every one thought it peculiar to himself and learned that others of the family were affected the same way only when he reached the kitchen. The washing was left in the tubs, the tools in the shop were arranged in order, the spinning was put aside, the sifted flour was put back in the bin and the baking postponed, the boys returned from the woods and could give no reason other than the rest. The Sabbath that had just passed seemed to have returned to the family intensified in its solemnity. The father took down the Bible and began to read when the weights of the old kitchen clock fell to the floor, the cords that held them had broken. The father looked from his Bible and said, "Something has happened." The members soon had put on their Sunday clothes. Few words were spoken during the day. The strange something that had reached out from the unknown and touched their spirits would not let go. The next morning it was gone and the family took up the tasks where they had laid them aside the day before. Every one asked, "What was it?" but none answered. The next week a letter came stating that on that Monday morning Edward had gone with his men to the woods and was felling trees. At ten o'clock a limb from a falling tree had broken off and flying some distance hit Edward on the neck, killing him almost instantly.

I have heard my mother tell this story so many times that it

is impressed upon my mind very vividly. She is now dead. But there are two of the girls and one boy still living who were present. I will write them and have them confirm the story for you.

I presume that you are gathering instances of similar nature for your study and publications. Have been following your findings with much interest, and have done some work myself and lectured occasionally on my own conclusions and the reasons for the same. I have some other stories that are very interesting that you might care to have.

Prof. Chas. Dole, for a number of years president of Norwich University, at Northfield, Vt., told me one day the following.

His brother had enlisted and gone to the Civil War. One cold winter's evening the family at home were sitting around the old fire-place talking about the war and why they had not heard lately from the one at the front. The conversation had ceased, the fire was burning low and every one had been occupied with his own thoughts for some time when the door quietly opened and in came the servant girl, an Irish Catholic, dressed only in her night-clothes, as she had retired some time before, and began to act the part of a soldier. Soon she lay down upon the couch and appeared to be sick; picked imaginary lice off herself and finally went through the agonies of dying, at last lying stiff and rigid with even the pallor of death upon her face. Thus she lay for some time and finally arose and went to her room. The mother remarked, "—— is dead." The next morning the girl denied having left her room and the family never told her what she had done the night before. Upon investigation the family found that the boy in the army had been taken prisoner and to Libby Prison, where they believe that he died upon the night and in the manner enacted by the servant girl.

Do not know the address of Prof. Dole, as he is no longer connected with the University. His brother is Rev. Walter Dole, of Northfield, Vt. You will find him a very fine man, very willing to answer any question you may ask. He and I have studied together and often discussed your works. If you care to confirm the above story by getting his version you may feel free to use my name in writing to him. Another incident that came my way and very interesting to me, although told many times, yet never came to my observation save this once, is as follows:

Mr. E. Howe lay sick unto death in the home of his sister, Miss Maria Howe, at Northfield, Vt. As their pastor I called often to see him and her. He became gradually worse and one day Miss Howe and I were talking about how much longer her brother would live. "He will not die right away," she said,

"because the birds have not come yet." Then she told me how the birds always came and announced a death in her family. The next day I called and while there little sparrows, about six, came and picked at the window, chirped and picked again, and flew away. Miss Howe then turned to me and said, "He will die before night," and he did.

A lady here in Spokane with whom I have studied, has some very interesting instances to tell. I will get them and have them confirmed for you if you desire.

Trusting that you may find something in all this that will be of interest to you, and assuring you that I will be very pleased to be of any service to you that I may in the future, I am

Very sincerely yours,

EDWARD C. DOWNEY.

### Three Cases of Telepathy.

March 11th, 1908.

Many instances of the truth of the theory of mental telepathy have been known to happen among my family. One often commented upon is having the same thought strike several at the same time, and when one would express some idea, another would say, "That is just what I was going to say."

Several weeks ago, my little son, who sleeps with me, said, upon awakening, "Mamma, I dreamed that you and I were on the train going to Indianapolis to see aunt Flora." I had dreamed the same thing and the details of our dreams were the same in each case.

A friend told me that one night last week she had awakened in the night with a strange feeling of fear, and before she could call for help she had gone into a trance-like state which lasted about a minute. Upon recovery she said to her husband, "I know sister is dead." Almost immediately the telephone rang, and the news of the sudden death of a dear sister was delivered them by long distance.

MRS. JESSIE D. EVANS.

Kankakee, Ill., April 21st, 1908.

Mr. James H. Hyslop,

Dear Sir:—In response to your letter of the 17th regarding my son and I having a similar dream on the same night, will say that the Chicago Journal quoted me correctly in every detail. As to the exact date of the occurrence I cannot say, having taken no note of it, but it happened sometime during this past winter.

My son, who is too young to send any account of the dream, being only seven years of age, related his dream upon arising, and I exclaimed, having had the same vision just before awaking. The fact that the details were still fresh in his mind would tend to prove that it had just happened to him and this also would show that the dreams had occurred simultaneously to each of us. I can tell of no other remarkable instance of mental telepathy in my life, but might say in explanation of the above that my little son and I have always lived in close accord with each other, more so than is usual with mother and child. We sleep together and I have noticed many little incidents of thought transference, but none of any great importance.

Respectfully yours,  
JESSIE D. EVANS.

#### Sees Visitor Four Hundred Miles Away.

Chicago, Ill., March 14th, 1908.

A neighbor dropped in for an afternoon call and had just seated herself at a window that commanded a view of the street and her home when she exclaimed: "As I live, there goes Dan Rivers to my house!" As she hastily donned her wrap she explained that Mr. Rivers was the sweetheart of her daughter that had been dead for fifteen years, and that she had not seen him since that time.

In a short time our neighbor returned very much crestfallen and said it was not Dan, although she could have sworn that it was he that passed.

The first words she said to me the next morning were: "What do you think, Dan Rivers came this morning!" I replied that it was really he whom she saw pass in the afternoon, but she said that was impossible as he started from his home, about 400 miles distant, in the afternoon of the previous day, and I have no doubt the message she received was one unconsciously sent at the time the journey was begun.

MISS GRACE FRY.

Chicago, Ill., April 27th, 1908.

Dr. James H. Hyslop, Sec.,

Dear Sir:—In reply to your favor of the 19th inst., next attached, will say the Chicago Journal correctly reported me.

Mrs. Shekey, the woman who saw Mr. Rivers and whom he visited, has been dead for ten years. The incident referred to occurred some twenty-five years ago and Mr. Rivers has not been

heard of by me since that time. My mother was also in the room, but like myself was not seated to command as good view of the street as Mrs. Shekey did. The window at which she was sitting was about thirty-five feet from the sidewalk, and as it was early in the afternoon and her eyesight was perfect, I hardly think it was a case of mistaken identity.

The place, Kankakee, Illinois, had at that time a population of about ten thousand and the street on which Mr. Rivers passed was not much traveled at that time of the day. I cannot affirm it was an illusion but the fact that she was not speaking of him and had not seen him for fifteen years made the incident remarkable that he came in person the following day.

I appreciate the compliment of your inquiry and much regret that I am unable to furnish any data that would prove of value to you.

Yours very truly,

GRACE FRY.

### **Warning From Far Away.**

Chicago, Ill., March 6th, 1908.

I am a firm believer in mental telepathy, as many incidents in my life have proven the existence of thought transference. My grandfather, Capt. Archer, sailed the great lakes, and consequently was away from home the greater part of the time. Grandmother was awakened one night by hearing some one call out "Archer's hurt," and, having many presentiments before, she knew this meant something, so she noted the time, which was 2 o'clock in the morning.

She did not hear of him for months, and when she did, it was to learn that he was convalescing in a hospital. A flying boom had struck him on the head and the mate had called out "Archer's hurt," the accident taking place at 2 o'clock in the morning and the date coincident with my grandmother's warning.

JUANITA HAZEL FORD.

Austin Station, Chicago, April 23d, 1908.

James H. Hyslop, Sec.,

American Institute for Scientific Research,

Dear Sir:—I am in receipt of your letter of the 16th inst. asking for facts concerning a letter of mine published in the Chicago Daily Journal. The statement as it appears in the paper is absolutely correct as I have written it. My grandfather, Capt.

Archer, died January 2, 1905, at Kalamazoo, Mich. My grandmother has been dead for about fifteen years. The incident as I related it was told to my mother by grandmother. Grandmother had many such experiences, some even more remarkable than the one above mentioned. She was a woman rather sceptical on matters pertaining to the supernatural and would always try to account for happenings as from natural causes but she did have faith in presentiments and warnings as their proof was always sufficient to convince her of their genuineness.

At the time of my grandfather's death the Kalamazoo papers printed articles pertaining to his career, and one of these articles mentions the accident on the ship. This paper is called the Kalamazoo Gazette, and the article was printed January 3, 1905. The Gazette of January 4, 1905, prints his picture and funeral notice. I will give verbatim some lines from one of these accounts.

"Captain J. W. Archer, one of the most remarkable men in point of experience who ever resided in Kalamazoo, died at the home of his daughter, Mrs. Sheppard Oliver, at 116 Catherine Street. Captain Archer was born in France and when fourteen years old came to Vermont, where for a number of years he went to school winters and sailed in the coast fishing fleets in summer. He left the seminary to follow the sea and at the age of twenty-one was captain of a vessel, the schooner *Laura*, in the West Indian trade. Fifteen years he sailed the ocean both in the New Foundland fishing and the foreign trade. In the former service Captain Archer brought the first cargo of frozen herring from New Foundland to the New York market. In the employ of the great New York merchants he brought cargoes from the Mediterranean, the West African shore, the Indian ocean and China, Japan and South America. Several times he was wrecked. Captain Archer left the salt water in 1861 to sail the lakes and in the forty years of work that followed became one of the most famous navigators of the inland seas. He was employed by a number of the lumber and mineral kings of Michigan, Wisconsin, Illinois and Ohio, and weathered the gales of every bay and cape on the lakes.

"In 1869 while master of the '*Arrow*' crossing from Saugatuck to Milwaukee he encountered a storm that blew out the upper rigging and booms. A flying boom struck him on the head and hurled him almost over the side when his jaw was caught by a hook that held him on board. He was in the hospital for months and carried the scars of his awful experience during the rest of his life. There survive five daughters, Mrs. S. J. Herron, of Chicago, editor of an art Journal, being the oldest. The younger daughters are Mrs. Walter Oliver, of Cloverdale, Mich. ;

Mrs. Chas. Ford, of Austin, Ill.; Mrs. Sheppard Oliver, of Kalamazoo, Mich., and Miss Lillian Archer, of Battle Creek."

I enclose a clipping from the Chicago Evening American, March 21, 1906, relating a dream my mother had just before my little brother died. Sometime when I have time I will send you facts concerning a dream my grandmother had that saved the lives of grandmother, grandfather and two children.

Hoping the above will be of some value to you I remain

Sincerely,

JUANITA H. FORD.

### **Has Read Another's Mind.**

Chicago, Ill., March 9th, 1908.

On one occasion I was acting on a committee in a country town to choose books for the public library. Another member of the committee called on me and said he was going to suggest the purchase of a set of William Gilmore Sims' works. The matter had not been mentioned previously, yet before my visitor had named the books he was thinking of I knew just what he was going to say.

One day I was sitting in a doctor's office and the physician was telling me of a letter he had received from a distant town in regard to one of his patients. Before he had described the symptoms or named the disease I knew exactly what he was going to tell me, and after he had done so called attention to this instance of telepathy.

M. L. GASAWAY.

Chicago, Ill., May 27, 1908.

Dr. James H. Hyslop,  
New York City, N. Y.

Dear Sir:—Pardon my seeming negligence in answering, as I have been trying to learn if I could get any one to corroborate the incidents published in the Chicago Journal, but have been unable to do so, because they happened years ago and the persons who knew about them have forgotten all about them. Am sorry that I am unable to assist you in your researches, and remain

Respectfully yours,

M. L. GASAWAY.

### Foretells Brother's Death.

Chicago, Ill., March 14th, 1908.

Several years ago one of a pair of twins was traveling in Africa. One evening his brother in Chicago experienced a strange uneasiness about the traveler. Next day he was informed by cable that his brother had been killed at the same time he had his premonition.

A certain person in a dream saw a person enter a storehouse and set fire to a quantity of straw. Next morning he read in the newspapers an account of a fire exactly the same as the one of which he dreamed. I knew of a number of instances where children in their sleep have secured writing material and solved mathematical problems far beyond their degree of learning.

I know of a case where a person not at all poetically inclined has written good poetry through thought transmission.

H. GARDNER.

Chicago, Ill., April 23, 1908.

Dr. James H. Hyslop, Sec.,

Amer. Inst. for Scientific Research, N. Y.

Dear Sir:—In receipt of your favor of the 19th inst., I wish to say as follows:

The incident of the twin occurred some five or six years ago. At the time when the newspapers published the account I was satisfied, on the thought of a number of similar occurrences, that this was a bona-fide case. At least there seemed not to be a desire for newspaper notoriety, and the fact of the surviving brother.

The incident of the storehouse occurred some twenty-three or twenty-four years ago. The principal in this incident is still living and I do honestly believe that the case is correct. The person in question was at the time in a slightly nervous [state] and this may account for this occurrence.

In the case of children solving mathematical problems in their sleep I certainly have not been quoted correct as complete numbers of the latter cases have come to my notice so that I am amply satisfied that a great number of dreams are but the reflection of somebody's thoughts, if I can put it so, or better, see instances of thought transference. The brain of the sleeper lying at rest and unoccupied by other thoughts makes itself, or better, acts as the receiving instrument of some one's thought. Of course it would take pages of writing to express my views on this subject and to mention all the facts which I have gathered on this subject.

In my book on thought transmission and consciousness of which I enclose an extract, I deal very extensively and comprehensively with the subject. I will be pleased to keep in touch with you and wish to say in conclusion that no sane man can believe in discarnate spirits and it is a pity that such men as Lombroso, and Sir Oliver Lodge should proffer their belief in such a doctrine against that better knowledge. I will be pleased to hear more from you and remain

Very sincerely yours,

H. GARDNER.

### Thoughts Tell of Visit.

Chicago Ill., March 6th, 1908.

While riding on the train I had been thinking about my sister all afternoon. How surprised and glad she would be to see me. When I opened the door of her home she greeted me with a kiss and a hug and then said: "I knew you were coming." I immediately asked how she knew, and she replied: "While I was busy sewing this afternoon I had been thinking about you, and if you don't believe come and see." Taking me by the hand, she led me to the dining-room showing where she had set a place for me.

C. H. HATHAWAY.

Chicago, Ill., March 19th, 1908.

Dr. J. H. Hyslop,  
519 West 149th St., N. Y. City.

Dear Sir:—Answering your letter of March 11th, I give you herewith as full a report as possible of the incident given by me in the Chicago Daily Journal. I have never before or since had a similar experience.

This happened several years ago while I was going from Chicago to Chicago Heights, a distance of about thirty miles, to visit my sister, whose home was in the latter place. I was then living in Chicago and was in the habit of making a visit to my sister once a month, and had made this monthly visit the week before this incident happened, so there was no possible reason why my sister should expect me at that time.

I had been thinking of her all afternoon, and as it afterward transpired, she of me. I took a train late in the afternoon which brought me to her home a little before dinner-time, when the incident, as given in the Daily Journal, took place. The circumstances were so remarkable and unusual that I have never for-

gotten it. My sister, however, seems to have this faculty to a remarkable degree and often has things happen of this character.

Respectfully yours,  
C. H. HATHAWAY.

Chicago Heights, Ill., [Not dated. Received May 1st, 1908.—  
J. H. H.]

Dr. J. H. Hyslop,

The incident published in the Chicago Daily Journal signed  
by my brother, Carter H. Hathaway, is correct.

Respectfully yours,  
MRS. T. H. HOOK.

# JOURNAL

OF THE

## American Society for Psychical Research

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### BELIEF IN PERSONAL IMMORTALITY.\*

By James H. Hyslop.

This is a volume that requires some extended notice. Not because of its intrinsic value nor because of its special interest to psychic researchers in the experimental field, but because of a mixed character in its contents and because such works seem to get publishers easily without having any importance in the discussion of the problem, and because it reflects a tendency to discuss the problem on the negative side with little or no tolerance of the discussion on the positive side. On this ground alone the book invites extended consideration. Were the book an uncompromising attack on the belief in immortality it would not require especial attention, and if it were as uncompromising a defense of it, assuming that it had no relation to psychic research and its method, it would equally have no special interest. But it shows a curious mixture of interest in the problem and of philosophic scepticism, with a dash of interest in psychic research, tho doubtful of its solving the problem. This peculiar feature of the book makes it a good text for critical discussion in relation to the position assumed by the author. There is enough sincerity in it to make one respect the author's scepticism and

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\*"The Belief in Personal Immortality." By E. S. P. Haynes. Author of "Religious Persecutions", "Divorce Problems of Today," etc. G. P. Putnam's Sons, New York and London. 1913.

enough intellectual snobbery, tho all unconscious, to make it the subject of some animadversions of a slightly obnoxious character. We can indulge neither decided enmity nor emphatic approval of the author's arguments or method. The reason for this will appear as we proceed.

The primary importance of the book is the simple fact that the subject can be discussed, when twenty-five years ago a book either affirming or denying immortality would not have received publication, most probably. Scepticism and agnosticism have been so confident of their positions ever since Immanuel Kant and Herbert Spencer, that no man has dared venture to show himself on the affirmative side for fear of being accused of being religious or of being a fool. The negative side did not think it worth while to discuss the question, so certain was it of its claims. Hence, to find the issue discussed at all is a signal either of a reaction against scepticism or of the necessity that scepticism shall defend its position. It is a gain to have the problem discussed.

Not much of the volume need be considered here. The chapters on "The Soul in Savage Religions," "Christian Europe up to Kant" and "The Philosophy of the Nineteenth Century" may pass by unnoticed. They are fair statements of the intellectual attitude of primitive people and of the important men who have thought on the subject, tho the summary is too brief to be of much interest to laymen who do not understand, and of less interest to those who do. It is the Introduction and the discussion of psychic research in its relation to the problem that deserve and shall receive the most notice here. The very first statement in the Introduction is the following:

"Two essential considerations emerge in regard to the desirability of discussing the belief in personal immortality. Would (1) the moral foundations of society, and (2) all human happiness be destroyed by an universal disappearance of the belief?"

I have no doubt that many people would at once agree with these views of the author. Those who have an intense personal—I do not say philanthropic—interest in the belief would assent to the statement of the issue here presented.

But I think a scientifically and philosophically disposed mind would say that the primary consideration would be first the truth of the belief and *then* the question of its pragmatic value. It is a distortion of the true perspective in the problem to state it as the author does. If it be true, we may be certain that some use of it can be made, and perhaps some misuse also, and possibly many would say more misuse than use. That, however, is a separate matter. But the truth of the doctrine is the issue with intelligent men, and not the discrediting of the belief by some imaginary relation or non-relation to the "moral foundations of society" and "human happiness." These last matters are too complex to be dealt with in such an off-hand manner, and the facts about the issue are more directly concerned with scientific truth than with practical worth.

In regard to the first of the considerations mentioned the writer goes on to say:—

"The moral sanctions are concerned with immortality only in so far as they repose on the belief in future rewards and punishments, which may either exist in the shape of heaven or hell, or of reincarnation."

If the author had omitted the relative clause, "which may either exist in the shape of heaven or hell or of reincarnation", he might have met with little opposition to his claims: for the idea of "rewards and punishments" is so elastic as to be adjustable to any actual consequences of good or bad conduct, and he could hardly oppose such rewards and penalties as we find in nature for our actions, to say nothing of those artificial favors and restraints imposed by society on its members in regard to their conduct. But he carefully specifies that it is "heaven and hell" or "reincarnation" that must be the "moral sanctions", and tho one might even adjust the ideas of "heaven and hell" to the natural rewards and penalties of action, it is clear from the author's further emphasis on these ideas that he has the old fashioned ideas of eternal and artificial torments in mind. If he has such in mind it is easy to show that he misrepresents the attitude of most moralists on the question. There can be no doubt that the ages of ignorance and superstition, to say nothing of many

intelligent people in this age, thoroughly abused the ideas of "heaven and hell" and defined them in terms which enlightened people cannot tolerate. But in revolting against particular ideas of them a man may nullify the general principle at the basis of them, which is that certain stages of human evolution can be influenced only by external and artificial rewards and penalties. We depend on this always in social and political organisms. It is not every one that can at first accept the moral law on its own credentials, with the natural results of conduct. Many people have first to be made to fear consequences, and when they do not respect natural consequences, they have to be made to feel artificial ones; and when they learn to choose the line of least resistance in their volitions by reverencing the law instead of obeying out of fear, they have advanced to the important position in ethics. But conformity is objective morality, whether the course be reverenced or not, and this step must be made first by those who do not obey from love. Artificial sanctions are necessary for this grade of minds, and whatever we think of the ancient ideas of heaven and hell, they had this merit, that they endeavored to secure certain lines of conduct thought to be important for salvation or civil order. When we have advanced to higher ideals and, above all, have discovered that the concrete "heaven and hell" of the mediæval period is not true, or at least is essentially immoral, we may well quarrel with it, but we do not escape the need of some conception of consequences in conduct as determining its sanctions. It is this last conception that is the important thing in the whole doctrine of ethics, and we only evade or disguise the issue in attacking mediæval ideas of "heaven and hell." The chief objection to the old doctrine of "heaven and hell" is that our moral ideas have outgrown any such conception of them, tho the actual ideals of human life are precisely like them. Heaven was a king's park and a palace without the payment of taxes and hell an artificial place of absurd punishment wholly disproportioned to the crime. This was the fault of those ideas, not that they embodied the idea of rewards and penalties. It is our ideas of justice and morality that have changed, not the general need of recog-

nizing consequences in conduct. It only obscures the issue to represent the case in terms of "heaven and hell", as if the superstitious past was to be the standard of our beliefs, and that the only difference between that past and the present was to be a negative attitude of mind toward its conceptions instead of an affirmative one.

Whether the moral foundations of society are affected by the belief in personal immortality or not will depend largely on what you mean by morality and what conception you take of survival. We cannot assume that any given system of ideas and behavior is ethical until it stands the ordeal of rational criticism and support. Greek social life seems not to have been especially determined by the belief, at least as we know that life in history. But then we have only a partial account of it, and that from those who had risen above the popular religions, and there is little or no trace of what the popular conceptions were, except in the sporadic indications of primitive animism and various orgies associated with it, and immortality was the primary factor in this system. Even the philosophers had to bow to it in their social and political policy, as was true in the progress of Taoism, Buddhism, Shintoism and other oriental systems. The trouble was with society in those ages of animism, not with the mere belief in survival. It was the false conception of survival that did the bad work, not the fact that it was a belief in survival. I quite sympathize with the author in his repudiation of the old doctrines of "heaven and hell", but not because the terms "heaven and hell" cannot be legitimately used or defined, tho it may savor of equivocation and hypocrisy to employ them when we do not mean what they have traditionally implied. We have outgrown all such ideals as they represented, and the author is perfectly correct when he asks us to be honest with ourselves and to face boldly the verdict of materialism, rather than adhere to such ideals as the past cherished. But his mind has missed as much as it has seen in the problem, tho he is not without inclination to believe in a future life if satisfactory evidence be forthcoming.

The real influences that operate on the author's mind begin to show themselves very early in his Introduction.

Scarcely has he said what we have quoted, when the following is stated:

"Writers like Dr. Martineau and Dr. Edward Caird have emphasized the apparent waste of noble characters being snuffed out when so much effort has gone to build them up—and the same considerations apply to the vanishing of noble intellects. The answer is, of course, that such characters and intellects are easier to replace than seems obvious at first sight, since they are themselves built up by a process of continual reciprocity with others, and this process is uninterrupted through the centuries.

"Sometimes, indeed, one may feel bitterly that the memory of great and good men who have led obscure lives, whose best work has been done in secret, and who have never expressed themselves on paper, irretrievably perishes, while the memory of the fool and the charlatan is kept green by the babble and noise of the world, and, more especially, the press.

"The really good worker in any rank of life receives next to no recognition after death as compared with the successful politician, or even the mediocre parson, in the columns of such a clerical journal as the *Times*. But the memory of such men is not the less real for being less conspicuous. Their inspiration lives in their immediate successors, and is transmitted from generation to generation."

If the author had only stated the opinions of Martineau and Caird as arguments for objection to the policy of the cosmos, on the supposition that lives of great men were snuffed out, nothing more would require to be said. We can appreciate that, and we have only to remind the reader of what we published in an earlier number of this *Journal* about Mr. Huxley at the funeral of a friend. (Cf. *Journal Am. S. P. R.*, Vol. V, pp. 561-562). But the author under criticism turns to the idea of fame as a substitute for being snuffed out. Many persons think of no other kind of immortality, and try to console human nature by pointing to its value. To the present reviewer, any man who expects to substitute fame for the value of immortality is bankrupt in ethics. Fame has no importance whatever, unless it is sought for its power to help men. In so far as it may be used to propagate ideas

that need recognition it is useful and to be respected, but as a personal possession it is no better than money and may be worse. Any man who seeks it for pleasure to himself is a man to be avoided by the community as poison. Great characters are wasted by nature, in case survival be not true, only because their value to men ethically is lost, not because they have no consciousness of their fame. Any man who takes pleasure in mere fame is likely to do little good for his kind. Indeed human nature may be so poor in qualities that the fame which it bestows may not be worth the having. It will ridicule a man if it is the mere fashion to abuse his ideas, and then the same persons will build his monument when the fashion changes. Fame at such a price is not worth having.

The real importance of good work is not in the consciousness that others respect it, but in two very different things. The first is the elevation that the good doer gets from his action and his appreciation of the good, and the second is in the benefit which the respect yields to the man who feels it, not in the pride which the doer has in his fame. What the author under review says about great characters being "built up by a process of continual reciprocity with others," is nonsense. He may obtain his fame in that way, but the right to it is not the product of his environment in any way whatever. It is in the character of the man himself. This "process of continual reciprocity with others" does not produce the effect on other members of the community. The qualities must be in the individual to make him what he is, and indeed it is his power to influence his environment and to make it reach his own level that determines his character, not any reciprocity or transmission from environment. The great man's merit does not consist in what others think of him, but in what he does for them. That is a truism, but to lament his inability to appreciate that estimate of him, by virtue of his not surviving, is to make him appear worthy because he seeks appreciation rather than the conferral of benefits. The really great man is he who does not care for his greatness and seeks obscurity, if only he can succeed in getting his legitimate ideals incarnated in the lives of others.

No, we cannot substitute fame for the real nature and value of survival. Any attempt to do so is an unconscious tribute to what we have lost by the doctrine of materialism. We require here to be quite as honest about ourselves as in the doctrines of "heaven and hell". If they are not true, we must courageously surrender them and not try to obtain in their place some sickly and sentimental equivalent which will not bear critical scrutiny. We are not willing in such situations to show the Stoicism which we preach in other matters. We are trying to get a reward of some kind after preaching that rewards are not respectable. We do not require to seek in nature what is not there, and we may as well frankly admit that the case is against any idealism whatever, if the facts point that way, and not try to set up some pale substitute for the real personal values of existence. It is the persistence of consciousness that we value in actual life. That is the secret of self-preservation, and there is no use in trying to believe or assert that fame, present or posthumous, is any rational equivalent of it. If nature does not offer us the persistence of personality, let us say and recognize frankly that nature is not rational. Let us cultivate no illusions about it, nor try to deceive ourselves that relics in good literature and fame are substitutes for survival.

In regard to the second consideration which the author mentions, we must understand his whole position. He writes at some length as follows:

"We are frequently assured by such writers as Clough, Tennyson, and Romanes, to take a random selection, that human existence without the hope of a hereafter is nothing but gall and wormwood. We are told of the melancholy of the Old Testament, of the Greeks and Romans. Yet this is not the melancholy of the guest retiring from the banquet; it is the melancholy of those who dread the premature snipping of the shears either for themselves or for others, and perhaps feel that, for one reason or another, such as poverty or infirmity, they cannot fulfill their destiny. I do not believe that such melancholy would exist in a society which provided equality of opportunity for all, or where medical science had achieved the level foreshadowed by Metchnikoff

in his *Essais Optimistes*. What may well sadden Rationalists and others is to think of the vast sums of money at present spent in propagating effete superstitions about the other world, which many of those who are paid to do so must gravely doubt, and in some cases ultimately have confessed to have disbelieved for years, during which they dared not avow such disbelief for fear of starvation. There can be no reasonable doubt that the enormous funds of existing religious bodies, if devoted to such purposes as public health, would revolutionize our mortality statistics tomorrow. It would seem that the ordinary man and woman go through life quite happily without any clearly defined belief in immortality. Members of religious bodies think very little about it if they enjoy good health, even in spite of dire poverty; while the gloom of unbelievers is not particularly conspicuous."

And then on the next page the author continues the same strain in regard to the cure of physical ills.

"Once more I assert that the real sting of death—in such a case as death caused by cancer—lies in the reflection that a remedy might have been found for the disease many centuries ago, had the human race devoted to public health all the toil and money and skill that it has devoted to building of the churches, the endowment of bishops, and the preaching of unprovable doctrines to bewildered savages."

Later on in the book the author alludes again to the matter of poverty when discussing "ethical considerations" in the problem. To that I shall recur again. I note the fact now because ethical questions will be raised in the examination of the author's position in regard to the importance of health. In his attack on the church he ignores the facts which made the church adopt its course and naïvely assumes the truth of the debated question in that criticism. It is all very well to attack the church for its dogmas when they are not popular, and to assume the importance of health, when it is materialism that has established that feeling and made us forget that there may be something better than health. To the author it may not seem so because he has given up the persistence of consciousness and hopes, as he later states (p. 91), that consciousness will turn out a function of the brain, and hence

the prolongation of consciousness in the body is substituted for its continuance after death. In this strong language about the sums spent on religious purposes he betrays, perhaps unconsciously, materialistic assumptions that can be proved to be false on that very theory itself. He is placing health above morality. He does not see that the church had maximized the soul because it was the soul that was more important than the body, and minimized the latter because it was not eternal, and Metchnikoff was trying to make the body immortal to save consciousness! The author would better not quote or sympathize with him. The church and all religious bodies made mistakes enough for me to avoid defending them here, but, if they were correct in supposing that man had a soul and that it was the soul that was immortal, not the body, they were entirely pardonable in placing the stress of work and expense on saving it rather than saving the body, especially when they thought, whether rightly or wrongly we need not decide here, that the body was the cause of all sin and physical suffering.

The present reviewer may surprise the author under notice by the statement that he does not regard health as a very important factor in this world's management. Ethics is for him the important thing. A man who places health first in the economy of the cosmos only betrays his lack of moral sense and his materialism, while he is reproaching religion for ideals which rise above the primary consideration of the body. The doctrine of evolution, which the author and many others regard as essentially materialistic directly contradicts him in its implications. The struggle for existence and the elimination of the unfit is not conceived on the basis that health must be had at all hazards. If men will not be moral nature places no value upon health, but rather inflicts ill health as a punishment. Morality is her first demand on her creation and health the second. Materialism seeks to have health without ethics. The enormous expenditure of money in medicine is to save ourselves from the consequences of sin, not to correct the sin. True, if materialism be the correct theory of the universe it is the natural view to take, because there is no soul to reckon with. But religion has

placed the supreme value on non-bodily phenomena and cannot be blamed for its expenditures, tho it may have chosen wrong methods of culturing the soul or the wrong conceptions of the way to obtain salvation. However this may be, it is no help to man to concentrate all his effort and expenditure on saving the body without maintaining the ethical point of view. Indeed, it is the opinion of the present reviewer that ethics will save the body better than any device of materialism, save perhaps in the field of accidents. The simple reason for so much effort and expense at curing men and women is that they will not live ethical lives. There would be fewer physicians and less money needed and spent, if they did concentrate effort on moral ideals, and I do not require to make those moral ideals more than preservation of physical health itself. No doubt it is instinctive, without employing this term in any technical sense, to preserve one's health, and in proportion as that can be effected by most men without turning to moral ideals, taking human nature as it is, we should expect morality to be ignored. But sooner or later men will be rudely haled into court for their delinquencies in this respect, and shown that health is purely a secondary thing in the economy of nature. I repeat: health is not important in comparison with the escape from sin.

This does not mean that effort to protect health should be abandoned by the community, because the sinner in many cases is not the sufferer of the penalty. The nature of the social organism makes suffering vicarious while the sin is not, and hence all the expenditure which the author laments has not been made is perfectly justifiable, but mankind do not look at it as directed to the improvement of individual ethics. The practical effect of the materialistic view is to make people believe that drugs and chemistry may wholly supplant the need of morality. Men want *salvarsan*, not to avoid the sin which leads to the need of it. They want a cure for cancer, not the living that will prevent it. They want the anti-toxin for typhoid fever, not the sanitary conduct and living that will prevent it. The fate of dogs and cats in our large cities is a good illustration of what I am teaching here. Their food and habits of life are producing

all the natural diseases attaching to the same habits in men and women. What is wanted is the natural life, and medicine will be applied to accidents or the vicarious consequences of others' sins. The proper practice of morality would save the larger part of the resources already spent on medicine,—to say nothing of the sums mentioned by the author,—for other and perhaps more important uses in society. Hence the medical profession is not to be the ethical restorer of mankind, unless it assumes also the functions of the preacher and teacher, which, perhaps, it ought to do, as it once did. But in any case ethics are prior to health and the proper condition of it. Medicine is but the faith of the materialist, and if materialism be true its devotees are right. But if it happen not to be true, it is worth inquiring whether it be so or not. By the present reviewer it was once thought to be true, but he thinks now that it is not so, and he feels that nature is quite justified in her penalties of disease and ill health when her moral laws are not obeyed, and tho he does not like the vicarious distribution of pain, he can pardon much in the rough policy of nature, if only men and women can finally be awakened to the real nature of the situation. When you concentrate interest and effort merely on the medical protection of health, you encourage the neglect of the best means for attaining the same end without the expense which medical methods entail and also without the expense which immoral living involves. In fact, one may say that materialism is always the most costly belief we can hold, and this in its application to art, medicine, and religion, for even religion is so infected with materialism today that it is a wonder that such writers as the author under review protest so strongly against it. If our author could only have sense of humor enough to divest himself of the obsession that health is the important thing in the universe he might understand both morality and religion much better, and that too without accepting the usual conceptions of either of them.

There are other things in the Introduction against which such strong statements cannot be made. The author seizes certain doctrines and conceptions which he identifies with religion and then ridicules the whole in a most summary

manner. We are not going to take up the cudgels for religion in these respects. Its history lends enough protection to the author, in the creeds and practices of the church, in his accusation of insincerity and evasion against many people. But I fear he has not been in some of our churches to learn what its members really do believe. I long ago became convinced that a man who did not regularly attend church would quickly lose sight of the progress that has actually been made in religious belief and conduct. I rather suspect that the author has not kept track of the actual liberalizing of religion. It is nevertheless true that the churches have not altered their official creeds or phraseology and in that way expose themselves to the criticism of those who have a right to accept those official statements as indicative of the real beliefs of religion. At any rate, the man who wishes to make out a case is at liberty to do so until the churches adjust their language to what they really do believe. Hence I cannot either defend the author under review or criticize religion. I can only say that the author fails to have gone thoroughly into the real situation. He does say a good thing in the following statements, and he has a right to demand that official creeds be adjusted to the times!

"All who really believe in personal immortality so definitely as to derive comfort from that belief, can well look after themselves and others. With them Rationalism has no quarrel. The quarrel of Rationalism is mainly with such ideas of immortality as have a degrading and debasing effect on mankind, whether it be a Christian hell or a Mohammedan paradise, and not the least with the half-beliefs characteristic of those who decline through sheer timidity to face the facts in this matter. On the other hand, it is incumbent on those who think that the belief in immortality is doomed, to have the courage of their opinions."

This has a perfectly correct ring. Both sides should face issues and should be free and able to discuss the problem fearlessly. The church is timid because it knows too well that it has no ground to stand upon. The sceptic does not care and will not offend those from whom he earns his bread. It is not the religious man only who is affected by a salary.

The sceptic is quite as much influenced by prudence in his attitude on all these questions. But until the issue is threshed out there will be no real sincerity on either side.

One or two points suggest questions: Why did the author neglect to mention the Christian *heaven* and the Mohammedan *hell*? He has chosen to represent the objectionable beliefs in terms of what we have all learned to despise. Does he despise the Christian heaven, or does he desire it? His materialism would dispose him to accept its ideal, as represented in *Revelations* and *Paradise Regained* as a delightful place, and no one would object to it from the materialist's position, except that it was not true. The materialist ought to like it, and we should like to know if the author omitted it because he found no moral objection to it. Apparently it is a materialistic hell he does not like, and a materialistic heaven he would like. Possibly the religious man has gone beyond desiring this physical paradise. If the author could get into close touch with some of the religious people whom he criticizes he might find this to be a fact, and then he would discover who is really behind the times.

The author then takes up three periods of the belief, primitive Animism, ancient and mediæval conceptions, and modern doctrines. His examination of the first two need not detain us. They are fair and intelligible as far as they go. They would not satisfy any one who wants to know much more than a book of this size could possibly give, and the author is no doubt quite aware of this, so that it is not criticism to point out that limitation. The most that could be said is that a book, which covers such a field at all, should be much longer. One wants more detailed discussion of the historical problem than he can get in such summaries. The identification of some of the views of Professor James with those of primitive Animism is hardly defensible, and the quotation from H. G. Wells is only one of those brilliant displays of ignorance that we should expect from a man of that sort and should not be allowed to grace or disgrace a book of this kind or pretensions.

We may find a good sample of the author's general method in the chapter on "Philosophy of the Nineteenth Century."

He refers further to some of the views of Professor James, and quotes two of his works. Of him he says:—

In his "*Varieties of Religious Experience*" he explains that he has said nothing in his lectures about the belief in immortality, since it seemed to him a secondary point. "If ideals are only cared for in 'eternity,' I do not see why we might not be willing to leave them in other hands than ours; yet I sympathize with the 'urgent impulse to be present ourselves,' etc. He 'leaves facts to decide.' Facts, he thinks, are lacking to prove that spirits return."

After quoting a wholly irrelevant experience of Oliver Wendell Holmes, which is not analyzed by the author, he goes on to examine the doctrine of Professor James in his Ingersoll Lecture, in which he tried to answer some of the objections to immortality and offered his own theory that consciousness might be a "transmissive" function as distinct from a "productive" function. I have two things to show in regard to this whole discussion in which the author puts Professor James on the side of scepticism without knowing, or without stating (if he knows) the exact facts. Some of them he could not know, as I shall indicate, but the others were printed and quite as accessible as the books he quotes.

The passage which I have quoted above from the *Varieties of Religious Experience* is from the *Postscript* of that work and signifies that it was not a part of the Lectures which the book represents. The author does not tell us this fact, and perhaps it is not important, except in the light of the facts which I wish to tell regarding the origin of that *Postscript*. I acquit the author of all blame in not knowing these facts, as no one has published them, and I think it probable that I am the only living person save possibly one other, who knew these facts, and I mention them for record, as they explain some interesting things in the book which the the author quotes.

Throughout the volume, *Varieties of Religious Experience*, Professor James had made no allusion whatever to immortality save what might be implied in the chapter on "Unseen Reality", and it was very obscurely implied even there. Indeed, I should not have attached any interest or significance to these vague indications had it not been for some facts told

me by Dr. Hodgson before he died. In that volume, Professor James had quoted four personal experiences of Dr. Hodgson's, without mentioning him by name, only indicating that they were by a scientific friend. Professor James omitted from the incidents the facts which gave them a spiritistic coloring, tho most persons familiar with the literature of this subject would quickly discover their affiliations. But the spiritistic theory was effectively concealed, or, if not concealed, disguised. Now Professor James sent the proofs of the book to Dr. Hodgson, and when the latter saw him he told Professor James that he had not mentioned the subject which was the natural sequel of the book, and then Professor James wrote the *Postscript*. The author fairly states what Professor James thought at the time, except that he does not tell the reader that Professor James was favorably impressed with the work of Dr. Hodgson, Mr. Myers and another investigator in psychic research. It is well to know, however, that the origin of the *Postscript* was not one to make it important in defining the views which its author had.

As to the Lecture on *Human Immortality*, the author ought to have known that it was not the latest expression of Professor James' views. Even in its Appendices, he should have remarked tendencies toward psychic research for a settlement of the problem. But it seems more respectable to write indefensible philosophy and to quote it than to face the solution by facts. Long after Professor James had published this short Lecture, he published his Report on Mrs. Piper in the *Proceedings* of both the English and the American Societies. In that Report he rather emphatically indorsed the spiritistic interpretation of the facts, and even said that, if he were expressing his belief on the basis of other facts than those in the record of his Report, his judgment would be still more favorable. I quote what Professor James says in that Report:

"It is enough to indicate these various possibilities, which a serious student of this part of nature has to weigh together, and between which his decision must fall. His vote will always be cast (if it ever be cast) by the sense of the dramatic probabilities of nature which the sum total of his

experience has begotten in him. *I myself feel as if an external will to communicate were probably there*, that is, I find myself doubting, in consequence of my whole acquaintance with that sphere of phenomena, that Mrs. Piper's dream-life, even equipped with 'telepathic' powers, accounts for all the results found. But if asked whether the will to communicate be Hodgson's, or be some mere spirit-counterfeit of Hodgson, I remain uncertain and await more facts, facts which may not point clearly to a conclusion for fifty or a hundred years.

"My report has been too rambling in form, and has suffered in cordiality of tone from my having to confine myself to the face-value of the Hodgson material taken by itself.

\* \* \* \* \*

Had I been reviewing the entire Piper-phenomenon, instead of this small section of it, my tone would probably give much less umbrage to some of its spiritistic friends who are also valued friends of mine." [Proc., A. S. P. R., Vol. III, pp. 588-589.]

This makes it tolerably clear that the author under review does not read the facts which he should read before he summarizes a man's opinions. His course recalls the fact that one of Professor James' colleagues and intimate friend, when writing a biographical notice of Professor James in the *Atlantic Monthly*, omitted every reference to the interest and work of Professor James in psychic research, a course that was little better than biographical lying. It is not respectable, apparently, to discuss that point of view, if it be possible to avoid it. The present reviewer attaches no value whatever to the doctrine of Professor James regarding the transmissiveness of consciousness, and he doubts if any one would have even read it seriously but for the influence of psychic research in reviving interest in a future life, while this sort of semi-philosophic treatment of it would get a hearing when the scientific would not.

The weak part of the volume begins with the chapter on "The Bearing of Science." The author here correctly states the general doctrine of materialism, and then quotes Mr.

McCabe on evolution, assuming that this theory is incompatible with survival. He even stoops to imply that immortality cannot be true because no distinction can be drawn between man and animals, forgetting that spiritualists accept the survival of animals, and no one need fear the antagonism of the doctrine of evolution. Indeed Herbert Spencer always regarded evolution as quite consistent with immortality, tho not believing in immortality. Mr. Spencer, near the end of his life, told a friend of the reviewer that he remained agnostic on it and did not deny the possibility of survival, in spite of evolution. After raising the question about animals, the author proceeds to ask a very silly question for a man of his intellectual pretensions. He says:—

“To take a further difficulty, what is to be the age of human beings in a future life? If a baby three months old is to remain three months old through eternity, such arrest of development seems rather a hardship for the infant. If, on the other hand, we are to be all thirty-five, all individual relations between parents and children and older and younger persons will be hopelessly confounded.”

Then the author goes on into some other pleasantries which should have no place in a serious volume. They will do for newspaper ribaldry, but are no more relevant to the question than the talk about babies and people thirty-five years old. The problem is not what the next life is like or whether babies remain babies through eternity, but whether any consciousness at all survives. If babies remain babies, we cannot help it, we shall have to put up with the fact whether we like it or not, and ridiculing what the universe does will not refute its existence or prevent it from being what it is. It might occur to the writer that he has not correctly represented the facts which he thus parodies. He is only showing his limitations in knowledge rather than either relevance or wisdom. It never solves any problems to parody a belief and rely upon sympathy of the respectables as refutation. The rest of the chapter is above this level.

It is the chapter on “Psychical Research and Spiritualism” that has more special interest for us, and I am sorry to say that it is, perhaps, the worst in the volume. The author

shows no real acquaintance with the subject. He quotes from Sir William Barrett to the effect that we cannot prove immortality, and says nothing about Sir William Barrett's positive statements about survival. Sir William Barrett draws a distinction between "Immortality" and "survival after death", a distinction which the present writer does not think an important one and which is calculated to confuse the layman when discussing the facts. The original import of the term was a negative one; namely, that man was not mortal, and so made the term convertible with survival. But the talk about eternal life converted its meaning into eternal existence, and obviously the mere facts which prove or might prove that consciousness continues after death do not insure its eternal continuance. But when we prove that the shock of death does not annihilate consciousness, as materialism would require it to do, we can safely take our risks and have hopes. I can take an analogy. If I prove that consciousness survives sleep, I can safely assume that it is probable that it will continue as long as the same conditions prevail. We only confuse the problem by distinguishing too radically between "immortality" and "survival." But we should have been told here by the author that Sir William Barrett believes in survival and its proved character by psychic research. He announces that fact in the same book which our author quotes.

Brief accounts are given of Planchette, Automatic Writing, Telepathy, Apparitions which Telepathy cannot explain, and Spiritualist *séances* and materialization. It is astounding to find how inadequately the author has dealt with these phenomena, and especially that he tacitly represents psychic research as interested in "materialization". The one has been obliged to notice the other, only because it claims to be what it has not been proved to be. It represents the subject to be on the level of things which science has discouraged. But I cannot enter into such matters. The author has simply shown himself wholly unacquainted with the subject in his discussion of it. He is inclined to believe in telepathy, because he himself had an experience which he could not explain, and seems crassly ignorant that the Society had ex-

pended much more effort and caution before it accepted such a theory. His single experience is worthless for proving telepathy. It might illustrate the phenomenon after it had been proved. But the author ought to have had some acquaintance with the evidence which the Society has produced. When it comes to apparitions, he refers in general terms to casual hallucinations and leaves the impression on readers that the Society has nothing better to show for its pains. He quotes one case from the collection of the Society and does not tell it rightly, all to raise a certain objection, and then remarks that he "would not be convinced by such a story unless I was able to cross-examine the person who told it." He should not be convinced by a dozen such stories no matter how well authenticated. He does not seem to see that the problem, as to evidence, is collective or cumulative. He does say that the incident is told in more detail in the work of Mr. Myers, and that, when one examines the detailed account, it appears stronger than it is represented by this author, but at its best it would not be a convincing incident. It is the cumulative experience of the human race that tells. He refers to Mrs. Piper as admitting that her phenomena might be explained by telepathy, assuming that Mrs. Piper's opinion was relevant, which a man of any intelligence whatever would not think of doing. He adds that "it seems difficult to understand why such communications should be confined to mediums, since no mediums seem to be required for ordinary telepathic messages." The reply to this is that telepathic subjects *are* "mediums". They may not be spiritistic "mediums", but they have all the essential qualities of "mediums". The term means only those persons who can obtain supernormal information or perform supernormal things. It matters not whether they are spiritistic, telepathic, apparitional, or of the nature of dowsing. The author does not know what his problem is.

The author admits that a posthumous letter would be crucial evidence, tho the Society has learned at last that it is not crucial, and this by the evidence of Mr. Myers, himself deceased, that they are not crucial. Some of the finest communications of Mr. Myers in a complicated system of cross

correspondence since his death were to prove that a posthumous letter did not prove personal identity. Such letters are useful only in refuting telepathy as it had been conceived before, and critics who have been defeated in their confident belief in telepathy would only have to set up the same confidence in clairvoyance to escape conviction. The real fact is that it is the collective significance of a well articulated set of incidents that tells a thousand times more strongly than any posthumous letter. The sooner this is learned, the better, tho one should not cease his efforts to get a series of posthumous letters.

It is no argument against survival to find that many people believe it because they want to believe it. But the author insinuates that, because no one is really convinced without a strong desire to be convinced, the belief is not valid. It does not occur to him that the same bias exists on the part of persons like himself who have the "will to disbelieve". All this talk about bias one way or the other is irrelevant. A man may wish to believe in the existence of N rays, and be quite as good a judge of the evidence as a man who is determined to deny the existence of such rays. It only happens to be the fashion to think that the desire to believe in spirits disqualifies judgment, when a similar desire in other sciences is the primary incitement to their work. It may make people more ready to over-estimate evidence, but it does not militate against their method when they show themselves cautious. But the main point which I wish to enforce is that we have no right to be everlastingly flinging about this accusation of bias as an argument when this quality characterizes opponents of spiritualism more distinctly than many of the most credulous of spiritualists.

Now I shall not defend the spiritistic theory. Nor is this criticism of the author to be construed as a defense of spiritualism. That hypothesis may have no standing whatever, so far as this paper is concerned. We are only desirous of having work done that can be respected and that must show both careful reading and understanding of the problem, and the weighing of such evidence as the Society has recorded. It will not suffice to tell a story or two and indulge in ridicule.

Such a course will only make even the layman distrust you. One cannot read Mr. Haynes and then turn to the records of the Society without discovering that he has not dealt intelligently with the facts or the hypothesis. It becomes the materialist who is always talking science to give us science in his criticism. But nothing is more lacking than this in the present work. It is but a pleasant diversion on the part of an intellect more interested in respectable literature than in the patient and careful consideration of facts.

The author admits personal experiences, but he remarks of them that they are repulsive to him. After promising to narrate the incident which convinced him of telepathy, the author adds: "I intensely disliked the experience." There is the rub. This repulsiveness of the subject is the clue to the man's mind. The subject is repulsive to him either because it would annihilate his materialistic theories, or because he is æsthetically antagonistic to the phenomena. Possibly both influences act on his mind. This attitude in either case is wholly unscientific. A man who has a single grain of scientific temperament would show as much courage as he demands of religious minds when he asks them to face the facts. That is his duty here. Æsthetics have nothing to do with the truth. The few facts which he quotes in connection with the planchette, automatic writing, and telepathic hallucinations are not sufficient to establish either an affirmative or a negative conclusion. Those chosen are carefully selected with reference to illustrating or proving opinions already formed—and that is not a scientific procedure. That is the reason that works of this kind should have more respect for the real facts on which the psychic researchers rest their case. They have not been remiss in considering the negative incidents and to a larger extent than does our author. It is wholly unfair to any reader to make him think that the case has been exhausted by a few clearly unevidential incidents, and especially should he be made to see that negative generalizations from one or two incidents are no better than affirmative ones on similar bases. The author very carefully avoids the evidence on which the Society rests. He talks about the planchette and its action as if Dr. Tuckett, quoting

him, had explained all its phenomena "by a neurotic temperament and a state of auto-suggestion." This is just like unscientific minds that can use scientific terms, but never know when they are scientifically used. What does this author or Dr. Tuckett know about "neurotic temperaments" and "auto-suggestion"? These are terms which indicate *only* a complex of facts which we do not yet understand and so are far from explaining anything, to say nothing of facts which are undoubtedly supernormal. Would Mr. Haynes explain his telepathic experiences as temperamental neurosis or auto-suggestion? If he did so—and he has the same right or duty to do this as to refer planchette phenomena to them—he had no excuse for ascertaining the coincidence between his visions and certain external events, and especially no right to refer them to telepathy. The author has not yet got his bearings in scientific method and neither has Dr. Tuckett, when he talks as indicated above. The term "auto-suggestion" is a name for our complete ignorance and any man who stops investigation by using it only demonstrates his unfitness to talk on a scientific subject. It is the same with the term "neurotic temperament" when the facts show rational connections with external events, and such men when they appeal to it are deliberately throwing dust in the eyes of the public. They are using their otherwise won authority for deceiving the public: both their ignorance and their dishonesty should be exposed at this point.

It is æsthetic repulsiveness that is a more potent factor in determining the attitude of such men than a strictly scientific spirit. Respectability, scientific and otherwise, has had far more to do with men's attitude on the facts and the problem than any other influence. This class accepted evolution because it helped to attack religious beliefs. If evolution had tended to prove religious beliefs, its view of man's ancestry would have been sufficient to frighten the snob, the æsthete, and the aristocrat away, but respectability was willing to accept anything that would give it a formidable weapon against theological doctrines. I quite understand why a man of literary taste and intellectual associations should wish to dabble with caution in psychic phenomena. It is not an art gallery

for æsthetic appreciations or a place where poetry and good literature will be found, any more than in a chemical laboratory or a manufacturer's shop. But the man who allows that fact to influence his judgment is sure to be a snob whom sensible people can afford to ridicule or ignore. Science must follow facts as free from æsthetic considerations and as courageously as the religious mind is required to face the dissolution of its traditional conceptions and beliefs, and no mind is scientific that will not do it. He may have pleasant company, but he will not understand nature.

That the author is affected by literary and æsthetic considerations much more than by strictly scientific ones is apparent in his quotation and remarks about Mr. Edward Carpenter. "Mr. Carpenter," says the author, "does not often write verse, tho when he does it is very good; but he has more than any writer in this generation the mind of a poet. I have never read any book which came so near to persuading me that human individuality continues beyond the grave." And then he quotes a passage which had affected the author in this way.

"There is a plant of the Syrian deserts—the Rose of Jericho—about the size of our common daisy plant, and bearing a similar flower, which in dry seasons, when the earth about its roots is turned into mere sand, has the presence of mind to detach itself from its hold altogether and to roll itself into a ball—flower, root, and all. It is then blown along the plains by the wind, and travels away until it reaches some moist and sheltered spot, when it expands again and takes hold on the ground, uplifts its head and merrily blooms once more. Like the little Rose of Jericho, the human soul has at times to draw in its roots (which we may compare to the animal part) and separate them from their earthly entanglement; even the sun in heaven, which it knows distinctly for its source of life, may be obscured; but compacting itself for the nonce into a sturdy ball, it starts gaily on its far adventure."

Of this the author says: "Here is a simile so good in itself that it almost compels the reader to belief in survival of

the soul, and this extract is only typical of the first half of the book."

The author is right about the beauty of the simile, and the incident does show how the individual may be more or less independent of its temporary environment. But it is only poetry, and only sentiment would be influenced by it in reference to the problem of immortality. The author demonstrates that he is quite as emotional as the classes he impeaches for their belief in survival. The attitude of the scientific sceptic is wholly abandoned in such a position, and the author only shows that it is intellectual respectability that determines his position with regard to psychic research. We shall not refuse him good taste in the choice of his friends and their literary abilities, but we are certainly justified in refusing him scientific appreciation and example. This issue sifts itself down to very simple considerations. Have we facts which look like evidence of the supernormal and of the personal identity of deceased persons? If we have, æsthetic interests must be dismissed. They are purely secondary and only snobbish intellects would linger in their company. This is a hard saying and may not savor of cool judgment to many readers, but it is said without animus. The one thing that needs to be driven into modern civilization is the domination of the purely æsthetic in its ideals, which are made by materialism, and hence its blindness to the ethics that do not need æsthetics at all. What men call their ethics in most cases is not ethics at all, but æsthetic refinements. This is most necessary where you have nothing else, but it is by no means a substitute for morality. If I may adapt a saying of Goethe's about religion, art, and science, I would put my own views in the following.

Wer Sittlichkeit besitzt  
Hat auch die Kunst.  
Wer nicht die Sittlichkeit besitzt  
Er habe die Kunst.

I have no prejudices against æsthetics, but when it takes the place of moral ideals I must describe the weakness of its devotees in language that will make the position felt.

Interesting evidence of the claim which I have just made may be seen in the author's chapter on "Ethical Considerations." After reviewing the systems which had made rewards and punishments the primary factor in the regulation of conduct, doing all this very briefly, he says:

"To my mind the most depressing aspect of the whole problem is the question of poverty. How can any ordinary man expect to live virtuously when bringing up a family on less than a pound a week? There may well be a class of persons who respond to no argument but the gallows; but, short of diseased heredity, such persons are the poor. We read every day of petty thefts, of crimes of violence, of cruelty to wives and children, of habitual drunkenness, and the like. How many respectable readers of the police court reports ask themselves whether they would have succeeded in remaining honest, good tempered and human under such conditions as extreme poverty represents? Most people are content to refer the poor to the Bible and the Court missionary. The poor are to be consoled by reading such fables as the story of Dives and Lazarus; by being told that the divine government of the world is all for the best, and that it is highly sinful to limit their families. They must be deprived of money and liberty and handed over to officials with stamped cards; they must, in short, be treated as slaves to be kept as healthy as possible for the sake of their employers, but rigidly apart from the joys and sorrows and responsibilities of the normal man. If a poor man cannot look after his family as a rich man can, then his children are in certain cases taken away and put into reformatories or in industrial schools.

"How can virtue be expected of men and women reduced to a servile condition, and half starved of the necessities of human life; and what can be done to promote it? Very little, I think, by preaching doctrines of a future life, which have, as Dr. Schiller has clearly shown, no real interest for most men and women. Still less by teaching the poor that they must breed families irresponsibly, because God will somehow find food for all children brought into the world, on the same principle on which the early Christians refused to shave their beards—because God made the beards grow; and on which

the clergy denounced the use of anæsthetics in childbirth—because God had ordained suffering.

“We can promote morality among the poor only by mitigating poverty where we cannot abolish it, by giving them the right to self respect and liberty that every free citizen ought to have, and by no longer defrauding them of such rights by preaching the compensations of a future life, in which, *for all practical purposes*, very few of us believe. If the decline of the belief in personal immortality achieved no more than the proper treatment of poverty, the ethical need of such a belief could scarcely be alleged; and it is highly significant that the remarkable humanitarian developments in European history from 1750 to our own time have coincided with the progressive decline of that belief.”

The reviewer will not quarrel with the whole of this passage. There is so much in it that is entirely justifiable, so far as it represents, at least, a part of the past, on the general subject. But if the author supposes that he has represented the whole of it he is very much mistaken. Let him read Lecky's Fourth Chapter in his *History of European Morals* where Lecky does entire justice to a movement which he justly enough criticizes for its faults. The main point to which I wish to call attention is the author's evident emotional attitude toward poverty, and his indication that poverty is a hindrance to morality. He speaks of it as servile, but I can only say that this is an incorrect term to employ. It involves implications which are not true. It is the habit of modern reformers to refer to it in this language, either to get the sympathy which attaches to the idea of slavery or to cause illusions about the real facts. No doubt there is power in the man who has riches, but it is not capable of producing slavery except that which is more or less self-imposed. Of this as we proceed. The point of attack which I wish to make is that poverty is no hindrance whatever to morality. It is a hindrance to a life of æsthetics, but not of ethics. The standard of modern life, based as it is on art and æsthetics instead of ethics, offers no cure for the difficulties which it meets or the suffering which it deplures. The author is here still on the grounds which he indicated all un-

consciously in his sympathetic reference to Edward Carpenter, and it is wholly false to both science and ethics. Poverty itself is caused by the violations of moral law. The author laments that the poor cannot take care of their families and holds that this poverty should be prevented. I agree, but the only way to do this is to moralize the poor, not to enrich them. I am sure the rich are not always models of morality. Improved wages do not insure morality. The poor insist on increasing their numbers beyond the standard of living which they demand of society, and the pressure of poverty is the agent by which nature tries to teach the poor the need of restraints on their passions. If we could adopt a beneficent socialism and be sure that it would give us good government, we might make practical efforts to prevent poverty, by forcibly preventing the irrational increase of population. But until we can select the right men for government we shall have to remain under the ordinary competitive system or the struggle for existence. In the system which gives the largest possible amount of individual freedom there is no escape from poverty except voluntary morality. The author does religion an injustice when he indicates that it "teaches the poor to breed families irresponsibly", for it does not do this either professedly or tacitly. Its treatment of ethical and social problems may result in this, but its situation is one that is determined by our political system which demands the utmost extension of individual liberty, and all advice and teaching of the church must be adjusted to that. It cannot employ government for restriction at the most important point, and hence all that it can do is to teach the highest ethics in the matter, and if the poor do not practice this they must take the consequences. The usual methods of those who would advise the poor on this matter are based upon a totally false conception of the family and of the relations of the sexes. This is the issue that has to be faced, and if the poor were as prudent in the matter of adjusting their lives to their economic conditions as the rich, they would stand on a better footing of equality with them. I do not exempt the rich from immorality, but, whether moral or not in the sense in which they should be, they are moral in

the prudence which they exercise, and the first condition of equality in the social order is economic prudence. If the poor cannot exercise this virtue they must expect the inequality that we observe. We must have moral equality before economic equality is even desirable. In the present system which grants as much freedom as is possible and which is based upon the distribution of private property—and this is only the distribution of political power—private property removes the necessity of central despotism. It is often enough abused, but until we get the right sort of governors we cannot afford to abolish it, and whatever is done in society must shift the responsibility for bad conditions upon those who cause them or will not voluntarily exercise the proper prudence.

The author only betrays a sentimental and emotional attitude on the problem. He asks us to face annihilation with courage and good grace. He will have no emotions on that point. But he takes the purely sentimental position on poverty. He will not recognize that the problem there is ethical, not economical or æsthetic. His ethics are æsthetics, and not ethics at all. When men learn this fact and scientifically face the real issue they will have less difficulty with academic questions such as the author discusses.

This is no place to examine the importance of the belief in immortality. The reviewer has discussed it elsewhere, and he can only say that he admits very freely that its value to the human race is conditioned on several considerations which he will not discuss here. He wants only to make plain that he recognizes enough truth in the volume under review even to praise the author for some things that he has said. The religious world has said and done too much in the past to save it from criticism. If it did not cling so tenaciously at present to the forms and phrases of the past it could escape indictment much more easily, but so long as it insists on repeating worn out phrases, it will be open to the animadversions of men who are like the present author. Hence I enter no defense for religion as a whole in this discussion. I have to agree with much that is said, but the last word has not been said by books of this kind, and the general readers will find

much in it to interest, they will not find the balanced discussion of the problem that is so much needed in this age. It should be more exhaustive and more in sympathy with the real needs of humanity, and you can never find these satisfied by materialism, except for those who have full stomachs and no moral ideals. The belief in immortality can be abused as much as any other belief. It is the man that determines the importance of any belief, and in all cases where the higher moral ideals are not spontaneously recognized, such a doctrine as immortality may be used, whether it is actually so or not, to serve as a leverage on human interests, even tho it be not the highest motive for sanctifying conduct.

## MISCELLANEOUS EXPERIENCES—Continued.

## Premonition Stops Trip.

Brookfield, Mo., March 14th, 1908.

Almost fifty years ago Mr. Hucklebone, a friend of my mother, decided to move from New York to Wisconsin. There were no through railroads at that time, so the journey had to be made by Lake Erie and overland by stages. Mr. H. had his household goods packed and on board the boat. Tickets were bought and the family expected to start the next day, but when morning came his aged mother refused to go, and warned them if they sailed on that boat they would all be lost. They argued, reasoned, threatened, all to no purpose; she would go by the next boat, not by that.

After exhausting all their powers of persuasion, and perhaps being impressed by the mother's overmastering convictions, they deferred the journey.

The boat went down with all on board. Later, the mother in conversation with the captain, who was a very close friend, learned that he, too, had had a presentiment so strong that he made excuse of a slight indisposition to abandon the trip. Did he, by mental telepathy, communicate his fears to his old friend?

MRS. ANNIE KNAPP.

Brookfield, Mo., April 23d.

Dr. James H. Hyslop,  
New York City.

Dear Sir,—

The story of the "premonition" related in the Chicago Daily Journal was *true*. I have heard my mother tell the story many times. The family abandoned the trip on that boat after the tickets were bought and the goods loaded. I do not "know of any person or persons" who could corroborate the incident. This happened more than fifty years ago. My parents moved from Erie Co., New York, to the wilds of Wisconsin. They lived on the "Indian Land" not far from Montello, Wis. Wandering tribes of Wennebego and Menomenae, frequented the neighborhood and their nearest neighbors were Norwegians and this family of Hucklebones. These neighbors (?) were half and three-quarters of a mile distant and I do not even know the

names of one of their neighbors. This, you remember, was in the early fifties and they only lived there two years. My mother, yes, *all* of my family have long since passed away and I am the sole representative of the family. The Capt.'s name I never heard. Another strange circumstance connected with Mrs. Hucklebone's life was that she was struck by lightning while living on the "Indian Land". She was standing in the doorway watching a shower. She was struck by lightning and fell out into a driving rain. (They always thought the down pour saved her life.) A child of the family came running to my mother's house saying that her grandmother was "struck by thunder". Mother hurried to the home. They got the unconscious woman into the house (she was very large) and she soon recovered. She used to say that she was not born to drown or be killed by lightning nor would she ever die by *falling from a balloon*. We came to Mo. the year before the war and never heard of the family afterwards.

Very truly yours,  
ANNIE KNAPP.

Otherwise Mrs. C. L. Spalding, Brookfield, Mo., 815 North Main. I write sometimes little stories or verse and write under my mother's maiden name, Annie Knapp. My father's name was Crandall.

### Witching Hour of Long Ago.

Chicago, Ill., March 4th, 1908.

Thought transference is an endowed natural science, old as the world. While the writer has experienced thought transference he believes the following narrative, handed down through one generation of his immediate family, best serves the purpose of illustration:

Three score years ago, in Baltimore, with his young wife and baby girl, lived the leading man in this telepathic drama. Broken in health, by hereditary disease, a trip to foreign shores was planned. Springtime came; he sailed away to scenes of childhood in England, leaving behind, in glad anticipation, the wife and babe. An absence of three months, improved in health and buoyed up by fond hopes of returning to loved ones, he again sailed—his last, long voyage. Three days out, evening throwing its mantle of stars over the ocean, a walk on deck, the fatal hemorrhage—buried at sea.

At home, in Baltimore, sits the wife, baby clasped to bosom, stilled in lullaby. Summertime is here; and, in twilight, through the open door, she sees the husband walk up, unlatch the gate,

and with outstretched arms, rushes to greet him and falls—where? Into space—as his last thoughts—thoughts of home—flitted across the ocean to bid a last farewell.

FRANK S. HOWE.

Chicago, Ill., April 28th, 1908.

Dr. James H. Hyslop, Secretary,  
519 West 149th St., New York City.

My dear Sir,—

I am in receipt of your valued favor of April 15th, requesting information concerning circumstances surrounding an article written by me and published in the Chicago Journal of recent date relative to telepathy or thought transference. Replying thereto, with due respect for your endeavor along this line, I must say the writing of such articles and compilation of such facts is along my line of employment, and while, were it consistent, I should be glad to furnish you such information gratis, to do so would be entirely contrary to an established precedent of my own, and I shall be compelled to resort to refusal in this case, as well as many previous ones of a similar nature regarding subjects, unless arrangements are perfected between us for a suitable remuneration, after which I shall be pleased to elaborate upon the article, giving all facts, etc., connected thereto.

In conclusion I can assure you the article is founded upon facts exclusively, and not fiction. Begging pardon for delay in reply and trusting I may hear from you at some future time, I am

Very truly yours,

FRANK S. HOWE.

New York, April 30th, 1908.

Mr. Frank S. Howe,

My dear Sir,—

I am in receipt of your reply to my inquiry about the incident in the Chicago Daily Journal.

I think you probably entirely misunderstand the nature of our work in refusing to give us the information without remuneration. We are interested in a purely scientific inquiry, and never make anything whatever out of the incidents we obtain. So far from making anything out of them, it costs us nearly twice as much to publish them as we get for them, so that no financial interest whatever is concerned with the information which we obtain.

It is worth remembering also, that, in a scientific question like the one we are trying to solve, pay for the facts brings them under the stigma of being lies. That has been precisely the fault of the newspapers in offering prizes for such things. Anybody can write out a lie for five dollars. We have had to make very careful inquiries in each individual case published in the *Journal* to know whether it was a fabrication or not. All that we desire to know is whether a story in its details is correct or not, and we have sought corroboration in each case so as to know whether it could be used in a settlement of any scientific question or not.

I think if you fully appreciated what our problem was, you would not expect us to offer any money for the story. Your giving us the exact facts would not deprive you of any property right in them at all, you would still be free to make any use of them you chose to make, but it brings suspicion on the narrative to ask for any remuneration for giving us the information.

Very sincerely,

JAMES H. HYSLOP.

Chicago, Ill., May 3, 1908.

Mr. J. H. Hyslop,  
519 W. 149th Street, New York City.

Sir,—

I am in receipt of your communication of 30th ult., and replying thereto I beg to state that it matters not one whit to the writer whether you see fit to pay for the information you requested. I am not a member of your institute, therefore, I can see no reason why I should contribute to your efforts without compensation. No doubt your ambitions are for the enlightenment of human intelligence; perhaps your aim is a benevolent one, but I wish to impress upon you that I do not carry on my literary work for pleasure alone. Your letter, reading between the lines, is simply a veiled insinuation that I am a falsifier; that the article published by the *Journal* is fiction. I shall have you know, Sir, that neither of your deductions are correct. Should occasion require I am in a position to furnish affidavits as to the complete correctness of every detail of that incident.

In conclusion I beg to suggest that it would be well for an incumbent of the position you hold, after making a voluntary request for information and receiving a courteous reply, to, in the future, weigh well your words before putting them into expressions such as you used in your letter to me.

Sincerely yours,

F. S. HOWE.

May 5, 1908.

Mr. Frank S. Howe.

My dear Sir,—

Your letter in reply to my further statement is at hand.

Its temper proves that any statement you can make with or without an affidavit, is absolutely worthless for any truth whatever.

Very truly,

JAMES H. HYSLOP.

Chicago, Ill., May 8, 1908.

Mr. J. H. Hyslop,

New York, N. Y.

Sir,—

Your letter of May 5th containing a positive statement as to my capacity for veracity at hand.

I shall immediately take the trouble of placing myself in communication with an executive officer of your institution, forwarding to him a copy which I was thoughtful enough to preserve, of all correspondence passed between us, with a determined view of securing a complete retraction from you of your unwarranted statements with regard to my ability for stating the truth.

In this, as in all other matters of consequence, my dealings with you shall be perfectly open and above board, and I warn you now that I shall carry this matter to the bitter end to make you prove or retract your statements.

Yours truly,

FRANK S. HOWE.

### **Dream Story True.**

Chicago, Ill., March 13th, 1908.

Some time ago I was very ill. For a long time I lay on my back and always I thought my two heavy braids of hair hurt only because they were braided too tightly. One night I begged my nurse to braid them loosely, and thinking she did not do so, indignantly went to sleep. Then I dreamed I was angry, and waited till my nurse left the room. Then I got up, walked to the bureau, undid my hair and rebraided it. Next my door opened. I saw my nurse come in and hurry toward me. Then my dream abruptly ended. The next morning I recalled the dream and

told it. When I finished my nurse said, "How curious! I dreamed identically the same thing, only my dream goes further." And it seems that when my dream ended she dreamed that I had fainted, and she brought me back to consciousness and carried me back to bed before her dream, too, was finished.

Can a dream story be a true story? I think so, for this is both.

MARY L. MORSE.

Chicago, Ill., May 31st, 1908.

Dr. James H. Hyslop,

Dear Sir,—

My dream experience as printed in the Chicago Journal was correct. It happened probably in August, 1899. I am sorry not to send you my nurse's address but I do not know it at present. If at any time I succeed in getting hold of it I will send it to you.

I am sincerely yours,

MARY L. MORSE.

### Told to Go Shopping.

Chicago, Ill., March 9th, 1908.

When a young girl attending the academy in an eastern state, my mother's mental influence over me was very great. It would frequently happen that friends or relatives would arrive unexpectedly after I had left for school, and my mother would find herself desiring something, perhaps for the next meal. These were the days before the telephone and delivery boy.

At such times she would mentally instruct me to stop at the store on my way home, or if in immediate need, she would tell me to leave school and go and get whatever she required, beefsteak, bread, berries, or such articles as she may have been in need of. At such times I would receive the impression so strongly that I would ask to be excused, stating why I wished to go.

The teacher, knowing my mother well, and recognizing the sincerity of my request, would always excuse me. I do not remember one single instance when I received a wrong impression, or when I failed to respond when my mother called me in this way.

S. LAURA MATTHEWS.

Chicago, Ill., April 19, 1908.

Mr. James H. Hyslop,

Dear Sir,—

Referring to the letter published in the Chicago Daily Journal, would say that the narrative was correct and was true in every detail. We were living at the time in Warsaw, New York, Wyoming County. I attended the academy there. The incidents or the occasions when my mother would thus mentally influence me was prior to the year 1878, as I left school about that time. More definitely I cannot say. My brother, George B. Chace, 131 N. Taylor Ave., Oak Park, says that while he does not recall the incidents to which I refer, he does know that our mother frequently did mentally influence all of us children, that she did frequently call him or direct him to do certain things. That it was recognized in the family that she had the power to do this. Our mother passed from this life five years ago. I will send you with this an account of an incident which occurred later, which my brother recalls distinctly, but I am not able to give the date further than that it was about 1894 or 1895. My mother's name was Mary D. Chace, formerly of Wyoming, Castile and Warsaw, N. Y., later Austin, Chicago, Ill. It was here the last years of her life were spent and here that she passed on. Mrs. Charles D. Newton of Genesee, N. Y., a niece of my mother, may be able to give you incidents of interest, but I am not sure and should you write her kindly do not use my name. She and my mother were much in sympathy and really saw more of each other in later years, as I came west and was separated from my mother in that way for years. My mother did not make a practice of influencing us only in cases of emergency such as I have cited, and a few of these have made any lasting impression upon our minds.

Should be pleased if I can give you any desired information at any time.

Respectfully,

MRS. S. LAURA MATTHEWS.

Chicago, Ill. [Not dated.]

We were living in this city (Chicago, Ill.) at the time, my parents with a brother's family about eight blocks from my home. One day my mother was alone in the house when she was taken violently ill, so ill that she was not able even to get to the door and call a neighbor, or any one passing on the street. She knew that I was ill, that I had been confined to my room for weeks, but realizing that she was in a dangerous condition and must have help at once, she could think of no other way only that she

must get me up and that I must come to her, so she called mentally to me, telling me her condition and asking me to come at once. I received this impression so strongly that I got out of bed, dressed and walked to her in such haste that I did not even wait for a street car which I might have taken part of the distance. I found her just alive but unconscious. This attack had come on suddenly after the members of the family had left the house. I had no means of knowing that she was alone or that she was in trouble, but mentally she was able to impress me of both.

MRS. S. LAURA MATTHEWS.

### Was This a Guess?

Chicago, Ill., March 5th, 1908.

One day last December I was waiting to leave an order for a jar of butter at Siegel-Cooper's. The woman ahead of me was giving her name and address to the clerk and I, of course, could hear her. As you know, when giving an order in that way, one will give the name, then wait a second and give the number, then pause slightly before naming the street. This woman gave her name, which I cannot remember, then gave a number, 629. Before she had said the street I supplied it in my own mind—it was Park Avenue. I had never seen nor heard of her in my life and do not know why I should have said the correct street when one considers the number of streets in Chicago, unless thought transference is a truth.

One person to whom I told my experience said that he thought I had made a pretty good guess, but I firmly believe that it was something more than guessing.

MARGARET MAHER.

Chicago, Ill., May 4th, 1908.

Dr. James Hyslop,

My dear Sir,—

Your letter of April 16 was received sometime since. In regard to the letter you saw published in the *Journal* I do not know whether it was printed as I wrote it or not because I didn't see it but I will rewrite it to you.

I was standing at the butter counter in the store mentioned waiting for a clerk to take my order. Directly in front of me was a woman whom I have never seen before nor since, giving her order. She gave her name which I do not remember, then paused as one will, to permit the clerk to write, then gave the

number 627 and paused again. As soon as she had said 627 I supplied the street, Park Avenue which was correct.

The friend to whom I mentioned it and who thought it a guess, was visiting at our home at the time, but I hardly think the story made sufficient impression on him to have him remember it, however, you may have his address which is Joseph Brady, Toulon, Ill.

Sincerely yours,

MARGARET MAHER.

### A Death and a Birth.

South Chicago, Ill., March 4th, 1908.

There is absolutely no doubt whatever in my mind that there is thought transference between my mother and myself. I am away from home nearly all the time and there is scarcely a week that passes during which I do not feel, more or less strongly, a mental depression or happiness which I am confident are due to a sympathy of thought between my mother and myself.

I remember of two examples which seemed to me the most remarkable. During the night of the death of my mother's father I was conscious of an intense mental depression, making it impossible for me to sleep, and by 12 o'clock I was certain that something serious had happened at home. At two o'clock my belief was confirmed by a telegram informing me that my grandfather had expired.

One day, some years later, I experienced just the opposite feeling, one of intense happiness, which I could not for the moment explain. The following day I received a letter from my father stating that I was the brother of a little baby sister, for which I had longed all my life.

These and many other coincidences of a similar nature, which I have experienced, fully convince me that mental telepathy is a faculty which may be developed by any human being of intelligence who possesses strong power of concentration.

R. W. MALTBIE.

Chicago, Ill., April 23, 1908.

Mr. James H. Hyslop,  
New York City.

Dear Sir,—

Your letter of April 16th received and in reply would state that I have been out of town and did not see the Chicago Journal's

publication of my letter in regard to mental telepathy, so cannot state whether or not it was published correctly.

And as to corroborating the statement therein in regard to my grandfather's death, I do not wish to remind my mother of it in this way.

Very truly yours,  
R. W. MALTBIÉ.

[Postmark—April 28th, 1908.]

Mr. Hyslop,  
Dear Sir,—

In reply would state that the extract from my letter is correct, but the telegram or the letter mentioned therein are no longer in my possession.

Truly yours,  
R. W. MALTBIÉ.

#### **Expects Money, it Comes.**

Chicago, Ill., March 12th, 1908.

Mrs. A., a Chicago artist, was in 1901 in very bad shape financially, and had about decided to drop her profession and become a dressmaker. While still hesitating she one night had a vivid dream in which she "had the feeling" that she would find a letter at her studio from Miss K. of New York, a dear friend, which letter would give her decisive advice. She told her mother she was positive the letter would turn up, and of course got laughed at. Not that morning, but the next, the letter came with \$20 in it, and a strong plea to stick to art. A second letter, one day later, related that at an hour which corresponded with the dream, Miss K. had had an "impression" so strong that she felt it to be a psychic message, that her friend was in deep water financially and needed advice on some subject of perplexity connected with her career.

O. OWEN.

Wichita, Kans., April 24th, 1908.

My dear Sir,—

Referring to your letter of 18th inst. the narrative is as correct as so short a one could be. The initials, and the sex of one

person, I changed. The artist is Miss Evelyn Beachey, whose address, after May 1st, will be 4611 Prairie Ave., Chicago. Pray write her. I will write her in advance and she will judge if proper to give you the address of the sender of the \$20. I know all about you and the American division of the work and will take great pleasure helping you further if needed.

Very sincerely yours,

O. OWEN.

Chicago, Ill., May 13th, 1908.

Mr. James Hyslop,

Dear Sir,—

Your letter dated April 27th reached me in due time and I must ask pardon for my delay in answering it. In regard to my little experience, the little story as printed in the Chicago Journal was quite correct, but I am afraid I cannot aid you much farther than that as I am not at all in touch with the party that sent me the \$20, in fact, do not even know where they are just at present, and to try and find them for the benefit of this inquiry would be very embarrassing. As to my mother, she is well advanced in years and her memory cannot be relied on at all, and being an absolute unbeliever in anything that comes under this heading, that should I attempt to jog her memory in regard to this dream of mine I would only get "the laugh". At any rate this dream I had in 1907 was I think, in April or May, and it certainly did make a great impression on me at the time.

I had been having a very bad streak of so-called luck. Very few knew of this condition, possibly my mother and the friend, a man, but spoke of in this little article as Mr. K., we will call him properly Mr. S. He at that time was about the only one I could count on as a *friend*, and many times in our conversation we had talked on the subject of thought transmission. He did not approve of a step I had taken altho' later acknowledged I was in the right, and in view of his disapproval had not written to me. We live, and did then live, in different cities. I had chosen art as a profession, a branch of work every one has a degree of discouragement in when they rely on it as means to a livelihood. At this time I was not able to earn my living expenses in my art work and was in deep mental distress. I was handy with my needle and knowing that people must have clothes, I had almost come to the conclusion I would give up my art work and take up some branch of sewing. I had not voiced this to anyone, when one night I had a dream so vivid I was sure it was a fact. It seemed to tell me not to be discouraged and above all things not

to give up my art work. Next morning I told this dream to mother, but did not say what weight it carried with it and said I was sure I was going to have a letter from Mr. S., that I thought he was about over his grouch.

The next morning I had a letter from the said man and as I opened it a \$20 bill fell out. It was a very friendly letter and said that he had had a dream about me and felt I needed a word of cheer and to never give up my chosen work for needle work. In answering soon I found he had had the dream the same time I had had mine, that is, the same night.

I sure did use the \$20 and also the advice. I stuck to my art, uphill as it was, and am at it yet and have never regretted it, for I am occupying a good position in our largest art school in Chicago and I feel as if I had made a success. I know that sticking to it was all on account of my dream advice.

Thanking you for your patient attention through my little recital I am yours very sincerely,

EVELYN B. BEACHY.

### **Knew Brother Had Fainted.**

Chicago, Ill., March 9th, 1908.

Several years ago my youngest brother was suffering from a bad attack of tooth-ache and he was finally convinced that the only relief to be had was by consulting a dentist; a thing for which he anticipated indescribable agony. The next day, just before noon, the dentist having been busy with other patients until then, he found himself really in the dentist's chair and then he fainted.

My sister "worries" and, naturally enough, she worried about my brother all morning and at noon, when she went out to lunch, her nerves were pitched to such a high tension that she could not eat. She hastened over to the dentist's office and found that "Babe" was just being revived from his transitory condition of unconsciousness.

Mental telepathy exists very strongly in conditions of strong passion, such as hate, love, and so forth, and is kindred in meaning to instinct and what is commonly known as "presence of mind" in cases where one person does something quickly to save another from injury or death, a person in danger being able to send out a silent, but decidedly forceful, cry for help to the other person.

JEROME J. OLSEN.

Chicago, Ill., May 26, 1908.

Dr. James H. Hyslop, Sec.,  
519 West 149th St., New York City.

Dear Sir,—

In reply to your favors of April 16th, 1908 and May 23, 1908, I beg to apologize for delay in answering the first mentioned letter and I also desire to mention that I am not interested in the contents and do not care to continue the correspondence.

Very truly yours,

JEROME J. OLSEN.

### **Mental Appeal Saves Life.**

Chicago Daily Journal.

Chicago, Ill., March 6th, 1908.

The circumstance I am about to relate happened several years ago, but I think it fully demonstrates that there is such a thing as telepathy.

I had been ailing for some time, but was not sick enough to be in bed all the time, when one day when I was alone I was taken suddenly worse and instantly my mind flew to my husband, who was at work about three miles away. I had a strong desire for him to come home, and almost as soon as the street car could bring him he came. He told me that a feeling had come over him that I was calling him to come home. He could not throw it off and he almost ran to catch a car. He had not been thinking about me for some time before this feeling came over him. The doctor he called told him if he had waited until the hour he usually came he would not have saved my life.

MRS. C. F. PASCO.

Chicago, Ill., March 14th, 1908.

Mr. James H. Hyslop.

Dear Sir,—

Your letter of the 11th just received. I don't know as I can add much to what was published in the Journal that will be of any value to you, but will do my best to try and remember things as they were, and my husband will confirm what I say in regard to the case. My husband is a machinist and was employed about three miles from our home at the time this happened, in the city of Minneapolis, Minnesota. I will begin the story by saying that there has always been a feeling of perfect accord between my

husband and myself, like two musical instruments tuned to perfect harmony. I don't exactly know a better way to express it. This has been demonstrated in a thousand ways all through our married life. I do not exactly remember the date but somewhere near the summer of 1890. I had been feeling poorly but not bad enough to even think I needed any one to stay with me during the day, and nothing really to feel worried over when one day while out in the yard talking to one of the near neighbors, suddenly everything grew black to me and I thought the strong sunshine had affected my eyes and said so to the lady and excused myself and went into the house, but before I reached the sitting room I had got so much worse that I thought I was dying or nearly so and I was not even able to go and call the neighbor I had been talking to, but it seemed as though a great cry went out of my heart for my husband. I knew just where he worked and in what part of the shop, as I had been there many times and repeatedly my thoughts went to him with the strongest and most earnest desire for him to come home. Oh, Frank, I need you, come home, come home! I do not think I once considered whether he would or not, but I kept repeating. I think now the very absence of either doubt or belief helped to make the message reach him. Perhaps if I had doubted, my message would not have reached him. He told me later that a feeling he could not account for came over him that I was calling him to come home and he could not throw it off and against his own will, almost, he came. I remember that it did not surprise me that he came until later when I had time to think it over. He did not wait to explain all these things or why he came until after he called a doctor, who told him if he had waited the usual time for coming home he would not have found me alive. This happened about 2.30 o'clock in the afternoon or about 3 o'clock when he got home and his usual time for coming was about 6.30 o'clock. This was not just an impulsive action as we are not either of us inclined to do freak things just because the notion takes us, but I feel that I could go into any court in the land and swear that I believe this to be a message from one mind to another.

Here is another case which my husband can endorse. Mr. Pasco had been very sick with tonsilitis and the doctor had been coming every day, usually in the afternoon between four and six o'clock, but at last the doctor said he was out of danger and he (the doctor) need not come again unless I called him. That same night just before going to bed my sister who was living with us thought she would have a lunch and as the kitchen fire was out she toasted a slice of bread over the sitting room coal fire and in closing the stove door did not quite latch it and when we closed the drafts of the stove for the night to keep the fire we

did not notice it and the gas was turned out into the rooms and by morning the rooms were badly filled with the deadly fumes. In the morning I arose to prepare for the day's work and went to open the stove drafts and became insensible and fell. My husband, sick as he was, heard me fall and as he was in an adjoining room he hastened to see what was the matter and I came to just in time to see him fall insensible. He quickly revived, however, and it came over to me at once what the trouble was and I quickly opened all the doors and then hastened to my babies in the next room. They could not hold up their heads and not waiting to dress them I quickly wrapped them in blankets and sent them into the open air and all the time we were trying to revive them I was wishing the doctor might come and longing for him without expressing it in words, when lo, and behold, around the corner came the doctor's rig at a fast clip and he called to me "What is the matter here?" Something told me to come here and so I came as fast as I could." I told him and he said when he saw the door open he thought Mr. Pasco was dead. He could not give any reason why he came as he did, only something told him we needed him and he came accordingly. That doctor still lives in Minneapolis but I doubt if he would remember the circumstances as he has a very large practice and this was many years ago. There seems to be a good many things happening every day in our home that points to a mind telepathy between ourselves, such as doing things for each other, and the other will say, "I was about to ask you to do that" or "I was just thinking of that." Especially is this so between my daughter and myself, a girl now seventeen years old, so much so that it is often a cause for remark.

I believe we have a sense that has been neglected by mankind until many have lost it, or rather never have had it. I do not want any one to think I pass myself off as a spiritual medium or a spiritualist of any kind for I am not. There may be such things that are real but I have never found them and I have seen much fraud among them and they are an abomination to me. I think if we could come at the truth of these things we would find a scientific explanation for them as much as any of the rest of our senses can be accounted for. I am very much interested in these things and read every article I find in the papers and magazines.

You ask in your letter if I ever had any experiences of this kind before. Well, yes, several, many times, some of which I have about forgotten. One case I call to mind which happened when I was only a young girl and of which my husband knows nothing.

I was a farmer's daughter and where we lived a young man used to stay who declared I could read his mind, and unless he

lied (excuse the word) I could. I know that by looking earnestly into his face for a few minutes it seemed as though his mind lay before me like an open book, especially if he did not know I was looking. He finally left our home because he told one of the neighbors I knew too much and that I could read his thoughts and that he could not hide them from me. I was not so successful in reading his thoughts when he knew I was trying to do so as when I tried without his knowing, and sometimes when he would look up and find me looking at him he would turn red and say, "Well, what was I thinking about that time", and I would ask him if he would tell me the truth if I guessed right and he would say, "Yes", and almost always he said I was right. This was long before I had ever heard of telepathy and I could not then or now explain how it was done. I only knew I despised the fellow because I thought he had not strength of mind enough to keep things to himself. I was perhaps 18 or 19 years of age at that time and looking back at that time I think he had a rather weak will and perhaps a weak mind also. This was not because there was any kindly feeling between us, for there has never been any, for there was always a rather discordant feeling than otherwise. It has often seemed to me as though I had surprised (perhaps that is not the word, exactly) people's thoughts from them. I can't tell you how, I wish I could. I have never said much about it to people for it seemed to me as though they would look on it as a kind of freak notion. I have always had strong likes and dislikes when first meeting people and it always seemed like a flash of their mind to mine that caused it, and I am seldom wrong in my judgments as to a person's disposition and character the first time I see them. This has often led to remarks from my people.

Has what I have written answered your letter to me? Does it express what you want to know? If it does not, ask your questions and I will try to the best of my ability to answer them.

I know what I have written is rather crudely expressed but I am not used to writing such letters. I would like to delve into these things as deeply as I might for it has a great fascination to me. I have no objections to my name being used in connection with what I have written unless it would be associated in some way with spiritualism and I positively forbid it to be used in any such connection. I could tell you of several different things that happened on the death of several of my relatives and friends that might be of interest to you, but my letter is already too long and most of the things were only hearsay to me but from those who did not know how to speak falsely. My husband, too, if you would like him to, would tell you of a strange thing

that happened when his mother died. If you care for these things let me know and I will write again.

Now, in return for this long letter I wish to ask if there are any books on these things that I can obtain that is not saturated with spiritualism, and where can I obtain them, if there are. I will be always glad to help in any way that I can consciously do so and if I understand your motive it is only to arrive at the real truth and hoping you may obtain it I remain

Sincerely yours,

MRS. C. F. PASCO.

Chicago, Ill., March 16th, 1908.

Mr. James H. Hyslop,  
New York City.

Dear Sir,—

I have just read the statements of the circumstances my wife has written to you about, and will say as near as I can remember they are correct, in fact, I have had so many similar experiences that I do not remember the exact details of the ones mentioned.

Yours truly,

CHAS. F. PASCO.

### **First Prize for Women.**

Chicago, Ill., March 20th, 1908.

In the afternoon of a warm and trying day my uncle was in his office, and, feeling worn, seated himself in an arm chair for a rest. Opposite the main entrance were three windows, the middle one opening to the floor. As the building was erected on the slope of a hill these windows were about twenty feet from the ground. The middle one was without a safeguard, and open.

My uncle had fallen asleep, and when aroused was confused for he arose, walked to the unprotected window, and dropped to the stone pavement.

He was fatally injured, and the only word he uttered was whispered over and over, the name of the one dearest to him, "Margaret", the young woman to whom he was engaged. She was a mile away, standing before a mirror, being fitted to her wedding gown. She suddenly saw a ghostly revelation, pictured in the glass, of the disaster which had overtaken the man she loved. Appalled by the vision, she shrieked: "Oh, save him, save him! Jack is falling—dying—he calls me!"—And then she col-

lapsed. Before she revived a message came summoning her to the dying man.

MRS. J. L. SABIN.

Chicago, Ill., April 7th, 1908.

Dr. James H. Hyslop,  
519 West 149th St., New York City.

Dear Sir,—

Replying to your letter of inquiry dated April 3d, I send enclosed the manuscript in full as submitted to the *Daily Journal*. Being too long for the purposes of the editor he asked permission to cut it down to the main facts, which was done as you read in the published account.

I was too young to be a witness, but I remember the tale as it was frequently told me by my mother, it being of a nature not easily forgotten. It was at the time well known by relatives and friends. Of my own family, only one member, except a young niece, is living. My sister, Mrs. V. S. Herrman, who lives at the Auditorium Hotel in this city. The girl "Margaret" died in a few weeks from the shock. The only thing I withheld was the true name of my uncle. It was Israel and he was a musician and a poet, the pride of the family. I give you this recital for what it is worth, but must request that no names be used in repeating the statement publicly.

JESSIE L. SABIN.

[April 7th, 1908.]

This narration of a calamitous event which occurred in my own family some years ago may help to verify the truth of thought transference, and perhaps demonstrate the existence of a subtle and powerful force which in occasional instances makes itself known through material manifestation.

My uncle, the unfortunate factor in the story, was young, talented, brimming over with happiness and the joy of prosperous living, being devotedly attached to a beautiful girl, who was soon to become his wife.

In the afternoon of a warm and trying day he was in his office, and feeling somewhat worn, left his desk and seated himself in a large arm chair for a few moments' rest. To explain more clearly how the subsequent accident happened, it is necessary to describe the interior plan of this room. It was entered directly from the street, the front door being on the same level. Opposite in the rear of the office were three large windows, the middle one opening to the floor, and was without gallery or safeguard of any

kind. The building was erected on the slope of a hill, and these windows were therefore about twenty-five feet from the ground.

Overcome by weariness my uncle had doubtless fallen asleep and when aroused was confused, for he arose, walked directly to the unprotected window and dropped to the stone pavement below. He was cruelly and fatally injured. The only word he afterwards uttered was whispered over and over many times, the name of the one dearest to him "Margaret"! She, a merry-hearted girl, at the moment of the disaster was a mile away standing before a large mirror being fitted to her wedding gown. With no previous premonition of evil, she suddenly saw instead of the pretty bridal image of herself, a ghostly revelation, pictured in the glass, of the fearful fate that had overtaken the man she loved. Terror stricken by the awful vision she shrieked, "Oh, save him, save him. Jack is falling, dying, he calls me!", then collapsed into merciful unconsciousness. Before she was revived a hurried message came summoning her to the dying man.

This is truth, exact in smallest detail, and is interesting because of much that is not easy of explanation.

J. L. SABIN.

Chicago, Ill. [Not dated. Received middle of April.—J. H. H.]  
Dr. James H. Hyslop,

Dear Sir,—

Your letter regarding my uncle's death and the vision of his sweetheart happened just as my sister, Mrs. Sabin, described. We were both very young children but the circumstances surrounding the strange incident have impressed the case indelibly upon my mind. My sister is older than I and remembers the particulars better but the main facts of which she told you are true and have long been a legend in our family. I believe the only thing she misrepresented was that she substituted the name of "Jack" while my uncle was Israel Slee. My grandfather was very devout and gave all his children Biblical names, my father's being Asobel. The young lady saw the vision just as related and I have heard my mother speak of this incident often. This girl was standing before a mirror when she saw my uncle fall from the window of his office a mile away. I have heard the young lady who was in the room with her describe the scene, when I was a child. She was a Miss Guines and is since dead. This is all that I know about this strange incident and we have always considered it a most mysterious circumstance. I do not suppose my sister would have ever made the event public but when this contest took place we both made the remark that this fact of which we were cognizant seemed more strange and wonderful than any-

thing we had read and so she wrote it just as it happened, only as I say, substituting the name of Jack for Israel.

Very truly,  
FITULA S. HERRMANN.

### Second Prize for Men.

Chicago, Ill., March 20th, 1908.

On August 14, 1885, I was working in the "riveting gang" on an iron train shed roof, in Concord, N. H. About 2.30 P. M. a falling plank precipitated me to the ground and my right ankle was broken. At the precise moment of the accident, Mollie, my favorite sister, was playing the piano in our home at Vershire, Vt., seventy-five miles from Concord. Mother, in the kitchen, heard the music suddenly stop, and after a minute or two went into the front room and found Mollie crying. On asking her what the trouble was, Mollie said, "Something terrible has happened to Phil. I just saw him fall, and he is either killed or badly hurt."

Mother soothed her as best she could, but Mollie's earnestness made such an impression on her that the next evening, when my father brought home a letter from me, they both exclaimed, "We know what is in it, before it is opened."

Afterward Mollie gave me an accurate description of my fall and the surroundings. I have a confused recollection of thinking of Mollie, mother and home as I fell. It has always seemed to us a wonderful instance of mental telepathy.

PHILIP STEELE.

Chicago, Ill., April 6th, 1908.

Dr. James H. Hyslop,  
New York.

Dear Sir,—

Replying to yours of the 3d. The story in the Chicago Daily Journal is word for word as I wrote it. The facts are precisely as stated. My sister's present address is Mrs. Mollie S. Leonard, 6 Henry St., Winsted, Conn. My mother is at present in Arizona and from a letter I just received from there I learn she is on her death bed, and unconscious most of the time. You could get nothing from her. The letter I refer to, which I wrote the day following the accident, was simply a statement of the fact, and a request for mother to come to me when she could. It was not preserved. The date of the accident was Aug. 14th, 1885, and I was twenty years old. My sister was sixteen.

Yours truly,

PHILIP STEELE.

Winsted, Conn., April 10, 1908.

Dr. James H. Hyslop,  
My dear Sir,—

Your communication received. I will tell you as well as possible of the incident to which my brother referred in his letter, although I knew nothing about his having written it until I received your letter today. I was a girl of sixteen at home with my parents in a Vermont town. My brother, four years older than myself, was at work in a New Hampshire city some seventy-five miles away. He was working on a railroad train shed which was being constructed in connection with a new depot. His work was done on stageings built high up over the tracks. We knew of his work and that there was more or less danger connected with it but I do not remember that we had felt any uneasiness in regard to it. One day as I sat at the piano playing there suddenly passed before my eyes the sight of my brother falling from some great height towards the ground. I stopped suddenly and putting my hands over my eyes exclaimed to those seated near, "Oh, I seem to see Phil falling!" I could not go on with my playing for a little, but not being a superstitious family the incident was passed over lightly and nothing more was said about it until the news came of his having fallen from a high staging upon the tracks below and breaking his ankle very severely, an injury from which he has never fully recovered. The time of the accident and the time I saw him fall were found to be exactly the same. This is the incident as I remember it. Not having thought of it or repeating it for years, I may have forgotten the exact detail but I think not. I know of no explanation. My brother was very dear to me and I was of a nervous, sensitive disposition not very well or strong, but not hysterical. You may use my name, "Mollie Steele", if you wish but do not use my address as I do not wish to be annoyed by any communications in regard to the matter. If you wish to ask any further information I shall be pleased to answer as fully as possible.

Sincerely yours,

MRS. M. S. LEONARD.

Winsted, Conn., April 29th, 1908.

Dr. James H. Hyslop,  
My dear Sir,—

Your letter received on my return from attending my mother's funeral which was held in Rutland, Vt. As she was the last one left of those present at the time referred to in your communication it will be impossible to grant your request.

Sincerely,

MRS. M. S. LEONARD.

**Thinks of Friend, Meets Her.**

Wheaton, Ill., March 7th, 1908.

About seven months ago my thoughts centered on some of my friends and neighbors that I had while I resided in Chicago, and one lady especially by the name of Mrs. Forest, who had lived the third door from me, and it seemed as though I could not get her off my mind. So I concluded the next time that I was in that neighborhood I would ask the lady's whereabouts. But the next day I went to Chicago and happened into a store on State Street to buy some music. After I selected my music I looked across the counter and there stood this Mrs. Forest buying music, too. I walked around the counter and spoke to her. She seemed glad to see me. I told her I had been thinking of her the day before and intended to ask about her the next time I was in our old neighborhood. She said, "Why, you don't have to now." So we spent the remainder of the day together shopping and talking of old times. It had been over a year since I saw this lady.

MRS. A. J. TON.

Wheaton, Ill., May 4th, 1908.

Mr. James H. Hyslop,

Dear Sir,—

I hope you will pardon me for not answering your communication sooner. I am very much interested in telepathy, as I have had a great deal of experience with same and am almost convinced there is such a thing. The Chicago Daily Journal printed my letter word for word as I wrote to them.

I am yours respectfully,

MRS. A. J. TON.

**"Her Message Reached Me."**

Chicago, Ill., March 10th, 1908.

An overwhelming love for my mother inspired me to learn to read at the age of 5 years, that I might oftener attract and hold her attention. I was 10 when father died, and at 13 was sent to boarding school. My great longing to please mother partly reconciled me to a separation of 1,000 miles. About an hour after peacefully falling asleep one evening I was awakened by my mother calling me. Starting up, I again heard her voice calling my name. I bounded out, expecting her to clasp me in her arms

as soon as I opened my door. Not seeing her, I ran down the stairs calling "Here I am, mother dear." Comfort availed not. I cried myself ill.

One year after my mother told me she was happily married on that very evening, but grieved at not having me with her. After the wedding, at the first opportunity, she stole out alone on the veranda and stretching out her arms to me in an intensity of love, called me twice. I then told her for the first time my experience, and comparison of data showed time exact, allowing for difference in longitude.

MRS. WOODMAN.

Chicago, Ill, July 2d, 1908.

Mr. James H. Hyslop,  
New York City.

Dear Sir,—

Your favor of the 17th of April was misplaced by my secretary and has just come to light again. My letter to the Chicago Daily Journal about which you inquire was published correctly. The occurrence took place in Jan., 1883. My dear mother has been dead these many years and I recall no one whom I have spoken to about the circumstance as it was rather a sacred memory with me and I wrote to the "Journal" from pure conviction of the truth of the subject under discussion and hoping for its development to the greatest good for all mankind. I know that I receive help daily but cannot define or explain even to myself.

Very truly yours,  
ADELE WOODMAN.

#### When a Mother Worried.

Bagley, Wis., March 12th, 1908.

About a year ago I was working as operator for the Western Union Telegraph Company in Chicago. One evening, while working Peoria wire, I came across a telegram, evidently from mother to son. It was dated Salt Lake City, Utah, and read as follows: "Are you well; have a strange feeling of concern about you." Upon my sending the message the operator at Peoria broke me with the remark: "That is funny; that fellow was struck by a street car about thirty minutes ago." He (the operator) was coming from lunch and had witnessed the accident. I never learned how badly the man was injured.

E. H. WASHBURN.

Bagley, Wis., April 27th, 1908.

Mr. James H. Hyslop,  
New York, N. Y.

Dear Sir,—

Reference to your inquiry of 18th inst. attached, will state that the experience as published in Chicago Journal is perfectly correct but can furnish you but very little further information. You will note article states telegram was *presumably* from mother to son. I judged so from circumstances though it's possible it was from some other relative, wife or sweetheart. As to date can only say it was in April, May or June, 1907, but am under impression it was in May, or possibly last of April.

I do not remember names of parties of which telegram was to or from, however, the street car company in Peoria would have names and very likely address of all persons injured by their cars and you could probably obtain this information from them. I was told at the time that the injured party was a brick layer by trade. I do not know name of operator who was working at Peoria. Working with a great many different operators and offices we seldom ever learn operators' names, knowing them only by their sign. This man, however, was regular night operator at Peoria Western Union office and I think, the only all night man, so you can easily obtain his name by communicating with Western Union Manager at Peoria. You might obtain verification of the story from Mr. Paul Stillman who was at the time night Chief of Illinois Division in Chicago office and I presume is still there. I called his attention to it at the time and it occasioned considerable comment from various men. Was also published in the Commercial Telegrapher's Journal short time after. If there is any other information I can furnish will be pleased to do so.

Very truly,

E. H. WASHBURN.

Mr. James H. Hyslop,

Dear Sir,—

Your favor 1st inst. relative telepathy incident and requesting address of Commercial Telegrapher's Journal. Address "Commercial Telegrapher's Journal", Chicago, Ill. Is published monthly and I feel quite confident you will find the article in issue of May, 1907.

Very truly,

E. H. WASHBURN.

Sidnaw, Mich., May 11th, 1908.

Dr. James H. Hyslop,  
The American Institute for Scientific Research,  
New York City.

My dear Sir,—

Referring to your favor of the 1st inst. addressed to me in care of the Western Union Telegraph Company, Chicago, Ill.

I remember the incident well as you state Mr. Washburn reported it to the Chicago Daily Journal. I could not be positive that the message was from Salt Lake, but as I recollect, it was. My attention was called to the strange coincidence at the time. As to the correctness of the Peoria operator's statement I cannot say; I never heard it verified nor denied.

The message was received in the Chicago office during the evening, probably between ten o'clock and midnight, and given to Peoria within a few moments. I cannot say as to the original filing time, nor can I give the date, but it was either during the month of June or July of last year.

The rules of the company would hardly permit your securing a copy of the telegram and even if they did it would be impossible at this late date, as all telegrams are destroyed six months after date.

You may be able to further verify the story through the receiving operator, Mr. H. Serkowich, Peoria, Ill. Address him in care of the Western Union Telegraph Company there with a request to forward, as I understand he has left their employ.

Yours respectfully,

PAUL M. STILLMAN.

Danville, Ill., May 15, '08.

Dr. James H. Hyslop, Sec'y,  
American Institute for Scientific Research,  
New York.

Dear Sir,—

Your letter of May 1st addressed to the Central Railway Company at Peoria has been referred to this office. Our records do not disclose such an accident as you suggest.

Very truly yours,

GEO. M. BENTON.

### Unbeliever is Converted.

Milwaukee, Wis., March 12th, 1908.

A very intimate friend of mine was a strong believer in the influence of one mind upon the other. I was prone to laugh at

her ideas on the subject until one day she urged me to try the following experiment. We decided that at exactly noon on a certain day we would each go to our own piano, my friend would play any piece she wished, keeping me strongly in her mind as she played. I was to sit quietly at my piano with my mind in a receptive condition and await an inspiration. In a few minutes the one selection that I thought of afterward proved to be the very one my friend was at the time playing. I could only pick it with one hand, as it was a piece far too difficult for me to play. I can give no other explanation of the result than that of one mind acting upon another. I had no reason to think of the piece selected, as I had never heard it at all for months.

Here is another peculiar incident. While walking on the street one day with a friend I pointed out a girl who was dressed in a long tight-fitting coat of red plush with clumsy red plush gaiters to match. It was such a peculiar outfit that I couldn't get it out of my mind, and kept referring to it several times during the afternoon. That evening I met another friend and had a long intimate conversation with her, but never mentioning a word about the woman in red. The next morning I met this second friend, and her greeting was: "Oh, I had the funniest dream about you last night! I thought I met you on the street and you had on a dreadful red plush coat and the worst looking plush gaiters, and you were laughing heartily at the sight you were." When I told her of seeing just such a person she was greatly astonished, as she hadn't been on the street for a week and had never seen the person I had laughed over.

JOSEPHINE WILSON.

Milwaukee, Wis., May 1st, 1908.

Dr. J. H. Hyslop,

519 West 149th St., New York City,

Dear Sir,—

Thank you very much for your kindly interest concerning my article in the Chicago paper. I do not care to say anything more on the subject for various reasons.

Most sincerely yours,

JOSEPHINE WILSON.

### One Strange Case.

Harvard, Ill., March 5th, 1908.

When a boy, I was very fond of my aged grandfather. He was taken very ill, but not considered dangerously so; however, I had a presentiment that he was going to die.

One morning my father sent me to mill with a grist of feed. The miller informed me it would not be ready until five o'clock P. M. and I decided to wait for it. In the afternoon I went skating but my conscience troubled me some in thinking of my grandpa, so I decided to skate once more across the pond and then take the skates off. I started out, tripped on a twig, and fell through the ice. The first thought that came to me was "grandpa is dead."

On arriving home I found a note on the table saying: "Grandpa is dead. Come down there at once." He died three minutes after 4 o'clock, which, as near as I could calculate, was about the instant that I went through the ice.

A. D. WILLIAMS.

Harvard, Ill., May 6, 1908.

Dr. James H. Hyslop,  
New York City.

Dear Sir,—

In reply to yours of April 16th, will say the Chicago Journal narrated the facts as given to them. The incident took place about thirty-six years ago. I do not remember the exact date. My sister, Mrs. F. A. Sheldon, at Rochester Junction, N. Y. would be most apt to remember the date and incident of any one I could refer you to. It was my grandfather's death, not grandmother's.

Yours truly,

A. D. WILLIAMS.

Rochester Junction, N. Y., May 17th, 1908.

Dr. James H. Hyslop,

Dear Sir,—

Your letter bearing date May 9th, received. In reply would say that if my brother, Mr. A. D. Williams, had such an experience as you mention he never informed his friends here. Not wishing to alarm his mother, no doubt. The date of grandmother's death was February 7th, 1882, burial Feb. 10, 1882.

Resp. yours,

MRS. F. A. SHELDON.

**OBSERVATIONS ON THE "BLUE BOOK."**

By James H. Hyslop.

Readers of the last *Proceedings* (Vol. VII, Part 3) will probably have observed that the "Blue Book" figures in one of the hypotheses by Dr. Paul Carus against the phenomena of Mrs. Blake in connection with two of the sitters. There was not space to consider this matter and so we put a few observations on record in the *Journal* in regard to a question which is not rightly treated by many students.

There would be no reason to mention the matter of the "Medium's Blue Book", had Mr. Abbott not referred to it as a possible source of information in regard to himself and Mr. Clawson. It is referred to by him as if it were a well known fact that such a "Book" exists. Dr. Paul Carus had mentioned it as a possible explanation of Mr. Abbott's facts, as if there were no other facts in existence and as if there were not facts in this very record which would imply such size in a "Blue Book", to meet emergencies, as would make it impossible to conceal it from any one in this country.

Dr. Carus ought to know what we published in our *Proceedings* (Vol. II pp. 109-116) by Mr. Will Irwin, whom the Secretary directed to the proper place for the information. No such "Book" can be found and the only man who would be naturally conversant with such a source of information and who provided all such materials for professional mediums stated that no such "Book" had ever existed and that even typewritten sheets had been tried and found wanting in usefulness. He was not able to give the name or address of any one who could give information on the matter and Mr. Irwin, while saying he had no doubt such a means, in the form of a card list, existed, was not able to find any such thing anywhere.

Dr. Carus would believe in the existence of a "Blue Book" without any evidence whatever, but could not believe in the supernatural on good evidence. Mr. Abbott concedes more than the evidence allows in regard to this question. The man who brings that forward as an objection to the integrity of any facts must show us that there is such a "Book" and quote it. Besides he must show evidence that the medium concerned is of the type that would use such a resource. A "Blue Book" made to satisfy the contingencies of such sittings as Mr. Abbott and Mr.

Clawson had would have filled Mrs. Blake's house, garret and all. Besides, when you consider that she turned people away in great numbers and admitted people who were undoubtedly entire strangers to her, often turning away acquaintances and friends, talk about a "Blue Book" is ridiculous, unless you have evidence *in concreto* that it applies to this particular case.

We are engaged in a scientific inquiry, and that requires as good evidence for "Blue Books" as for spirits, "freak powers", telepathy or other forms of the supernatural. It is customary on the part of sceptical psychic researchers to be as credulous as children about "Blue Books" and other types of objections to the supernatural, while they seem very wise about the difficulties of the supernatural. There is evidence that information is transmitted between mediums and it is possible that card indexes have been used to some extent. But that resource is very limited. And it is perfectly easy to overcome it, if a man has any intelligence whatever. It is only indolence and credulity that prompts any man to appeal to the existence of "Blue Books" without supplying scientific evidence that they exist to any such extent as would be necessary to meet all the facts in the Blake case. Such people are not to be treated seriously in the discussion of the problem until they do supply this evidence. No doubt we have to protect the facts against many such possibilities, but the primary task is to ascertain the facts and to state the conditions under which they occurred, leaving the future to determine the probabilities of the case. It is not the fact that Mrs. Blake was not under supervision that would entitle one to talk about a "Blue Book", but the psychological type of the phenomena, even after you had proved that a "Blue Book" existed. When you have no evidence that such a "Book" exists or existed, and when you know the habits, character, and limitations of the woman, and her means, you should feel your obligations much more to justify considering such an objection. As for myself I refuse to consider the "Blue Book" in any case until I can get scientific evidence that such a thing exists or existed in a form adequate to explain certain complex phenomena.

Dr. Carus and Mr. Abbott applied their hypothesis only to Mr. Abbott's record and that policy has its rights, under the qualifications indicated above. But every hypothesis must also show internal applicability to the facts. These facts showed the necessity of drawing on a larger reservoir of information than Mr. Clawson actually had himself, and of a remote kind that would require a "Blue Book" of such immense proportions that it would not be difficult to find, and perhaps could not even be purchased by any medium in the world.

When you come to measure such a theory against the records

of other sitters, and especially note the mistakes made, a "Blue Book" so absurd would not be trustworthy anywhere. In many of the instances it would have to contain much more than the sitters knew, even about their intimate friends and relatives, in the little minutiae that are very rarely talked about at all. A hypothesis that will not stand that test is not worth anything.

I am not defending the supernormal nature of the incidents or the spiritistic hypothesis. These theories may not be applicable at all, so far as I am concerned. But we are equally ignorant of "Blue Book" theories and should frankly say so. *A priori* and imaginary theories on the sceptical side are no more to be tolerated than the same on the side of the supernormal.

**TREASURER'S REPORTS.**

The following is the Treasurer's Report for the quarter ending December 31st, 1913.

**Receipts.**

Membership Fees.....	\$558.80
Interest on Endowment.....	357.50
Sundries .....	87.65
Total.....	<u>\$1,003.95</u>

**Expenses.**

Publications .....	\$413.61
Investigations .....	1.10
Salaries .....	580.00
Rent .....	164.00
Insurance .....	80.40
Travel in matter of Will.....	44.32
Office .....	12.75
Stamps .....	30.60
Envelopes .....	13.00
Sundries .....	18.35
Total.....	<u>\$1,358.13</u>

JAMES H. HYSLOP, Treasurer.

The following is the Treasurer's Report for the Quarter ending March 28th, 1914.

**Receipts.**

Membership Fees.....	\$2,581.00
Interest on Endowment.....	80.00
Endowment Fund.....	410.00
Sundries .....	61.67
Total.....	<u>\$3,132.67</u>

**Expenses.**

Publications .....	\$433.59
Investigations .....	98.00
Salaries .....	405.00
Rent .....	123.00
Office .....	114.06
Case in Court.....	175.00
Insurance .....	67.60
Indexing .....	86.00
Stamps .....	27.00
Sundries .....	22.29
Total.....	<u>\$1,541.54</u>

JAMES H. HYSLOP, Treasurer.

**BOOK REVIEW.**

*The Return of Frank R. Stockton.* By Etta De Camp. The McCoy Publishing Company. New York. 1913.

This book consists of stories purporting to have been written automatically through Miss De Camp by the late Frank R. Stockton, since his death. These were the stories which prompted the present reviewer to try the experiments which have already been reported and printed in the *Journal* (Vol. VI, pp. 181-265), and which were undertaken for the purpose of ascertaining whether there was any ground to believe that Mr. Stockton was really the author of the stories alleged. There was no question regarding the honesty of Miss De Camp, but the student of psychology had no satisfactory evidence in the stories themselves that they actually had the source claimed, tho there were characteristics in them that justified consideration in any scientific court. The hypothesis of secondary personality, Miss De Camp having read "The Lady or the Tiger" by Mr. Stockton when she was a child, opened the way for any amount of credulity about the subconscious rather than pausing and investigating. So it was necessary to test this hypothesis by seeing if Mr. Stockton would purport to communicate through a psychic and accept authorship of the stories. This readers will find that he did and the facts at least justify pausing in the hypothesis of subliminal fabrication even on a small scale.

We welcome this little book very heartily. It is an excellent sequel to what we published and enables readers to judge of matters for themselves. It was impossible for lack of means to publish such a book ourselves. But we are exceedingly glad that it can follow what we ascertained by experiment and would advise all readers of the *Journal* to get the book and read it critically and compare it with the work of Mr. Stockton when he was living. They will undoubtedly find or suspect the influence of Miss De Camp's subconscious upon the stories, even tho they will not be in a position to point out exactly what this influence is. There is nothing in the book which a good writer of fiction might not do, unless it is the imitation of Mr. Stockton's humorous plots and style, and perhaps this would require a long study to reproduce. On that we have no means of pronouncing a positive judgment. But when we remember that there is reason to believe that it was automatically written and that the experiments with Mrs. Chenoweth who knew nothing about Miss De Camp

or the facts of her experience showed the existence of supernormal information and evidence of the presence of Frank R. Stockton, we have a very different problem before us from that which the psychologists suppose when they flippantly dismiss the case without investigation. If Mr. Stockton can give evidence through Mrs. Chenoweth by automatic writing without any special experience with her, it would be more natural and easy to write stories which do not require evidential incidents where he has evidently had long and more or less monopolistic control. It is certain that we cannot easily account for what came through Mrs. Chenoweth by any theories of the subconscious as maintained by the psychologist, and, that hypothesis once limited, we may ask for its limitation in the case of Miss De Camp. Through another psychic he accepts authorship of the stories, indeed spontaneously tells what he is doing through the very lady present, so that the burden of proof for subconscious fabrication rests upon the sceptical psychologist.

I do not question that, however much the stories depend upon the influence of Mr. Stockton, they must be colored by the subconsciousness of Miss De Camp. But this does not mean that we know how much or how little this is the fact. We have no criteria as yet for determining this fact with any degree of certainty. We merely know that all such things have to come more or less through the subconscious and that any medium of the kind must affect the result. Just as red glass affects the appearance of a landscape seen through it. We should have to know more about the subconscious in general and about that of Miss De Camp in particular in order to say how much her mind affected the results of her automatic writing, but we have to admit *a priori* that some effect of the kind would be probable, and what we know of other psychics and their work strengthens the hypothesis that the subconscious would affect the nature of the material. But we have no standard for determining just when and where it has done so, while what we do know in such experiments as were made with Mrs. Chenoweth does not favor as large an influence as the admirers of the subconscious would like to assert. Nevertheless, it was a mistake on the part of the author not to state frankly that she did not wish to minimize the influence of the subconscious on her stories. It would have greatly strengthened the book with the intelligent public and would not have weakened it for the unintelligent. You cannot fool the intelligent classes on this subject, except by making them assert or believe more of the subconscious than they have the right to do. If you frankly concede subconscious coloring, you disarm criticism and gain respect for your own intelligence. But if you claim or appear to claim that the subconscious has had nothing to do with

the phenomena, you put yourself below their level and have the court against you. To concede something as possible where we do not know the limits of the subconscious, is to put the burden of proof on the intelligent critic, but to ignore or deny the probability that the subconscious is a factor in the product, is to put the burden of proof upon yourself, because the intelligent critic can point to so much evidence in favor of this that many will easily believe that it is all so. The sceptic should be made to investigate the situation, and he will not do this as long as he can deny or doubt the most elementary feature of the case. He knows that the subliminal affects such results and it would be wise for authors of this kind to concede enough to make the critic prove more of his case than he has done or perhaps is able to do in this instance.

The reviewer also thinks that it was a mistake to put the illustration of the spirit of Frank R. Stockton writing through the hand of Miss De Camp on the cover of the book. That is a bid only to spiritualists who are already converted, while it prevents intelligent people from examining the book before passing judgment on it. It makes no difference how true the representation may be. The point is that it is not wise to excite prejudices before examination of the contents of the stories. Readers are wanted, not *ad captandum* judgments based merely on imagination instead of critical reading.

The reviewer is not qualified to pass judgment on the contents of the stories either as works of art or as products of the late Mr. Stockton. He has not read any of Stockton's works and he has not had any opportunity for an inside view of Miss De Camp's subconscious, and he doubts if any one has the latter. But with all these allowances he thinks readers would find it most interesting to read the book, knowing that it is the product of automatic writing and that it has the experiments with Mrs. Chenoweth to suggest larger possibilities than the usual psychologist assumes without investigating. It is one of those products which psychology in the future will have to notice much more than it does at present. You cannot say of it that it is the product of the subconscious without proving that, especially after such experiments as those with Mrs. Chenoweth.

# JOURNAL

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## American Society for Psychical Research

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### SOME SECONDARY EVIDENCES.

By James H. Hyslop.

In Volume VI of the *Proceedings* we passed lightly over many incidents which might have received more attention than they actually did. It was important, first, that we should lay the evidential stress on incidents whose character stood out clear against doubt, and second, that we should not press the supernormal too urgently where the facts might appear debatable. In the present article I wish to examine some of these instances which I may call secondary evidence and which really have more weight in the problem than I gave them. There was no time, and it was not the place, to lay down the principles which determined evidence in the discussion, and we could but turn attention to those incidents which indicated their own character without too much explanation. But there is no reason why we should not now take up the phenomena that were slurred over when respecting the prudences of the problem.

There is no hard and fast rule distinguishing evidence in any problem. An incident may be excellent evidence in one situation and not evidence at all in another. For instance, the loving cup on a black ebony stand in his library, mentioned by Professor James, would have been a fairly forceful piece of evidence, if the possibility that it had been mentioned in the newspapers had not been a fact. The

name, the loving cup, an ebony stand and a library are not necessary associations in many cases and could not easily be treated as casually related. But in this instance the public reputation of the man and the increased liabilities of newspaper mention were the circumstances that deprived the incident of its force. But even if Professor James had not been a well known character, the fact that he had lived within a stone's throw of Mrs. Chenoweth and that he had once had a sitting with her is a circumstance of weight in measuring evidence. Mere space relations will affect the liabilities of casual knowledge on the part of a psychic and this wholly apart from considerations of fraud. Had Professor James lived in California and yet been as public a character as he was, the little things that would prove identity would not easily come to any psychic living at the other end of the continent. We are safe in supposing that distance diminished the liabilities of casual information. But the proximity of the man and his labors to the home of the psychic exposed his life to the casual gossip of the neighborhood, or at least to that suspicion of the critic who wants to escape admitting facts, even tho our modern civilization establishes well marked social divisions that largely exclude the chances of such information. Then in this age the newspapers, books, the telephone, and the telegraph increase the opportunities for casual and otherwise acquired knowledge so enormously that it is much more difficult to have evidential situations than it was in the middle ages or in antiquity when no such resources were present. Hence the rules of evidence cannot be fixed for all incidents, except in the most general way. And these rules will be for incidents that stand out clearly from an environment that might otherwise disqualify them. Between the extremes of indisputable evidence of the supernormal and indisputable evidence of previous knowledge on the part of the medium there lies a territory in which the facts will shade into one or the other type by indistinguishable degrees. It is in this territory that we wish to conduct some explorations, and to single out incidents which really have no mean value as evidence, but which depend more upon my own judgment

of the facts than upon situations that would protect them apart from the judgment. This is the reason for calling them secondary evidence.

The first passage which I shall quote is from George Pelham, who had been the communicator to convert Dr. Hodgson scientifically to the belief in spirit return. It was the first sitting after the previous year's work and the interesting passage followed some general remarks *à propos* of the resumption of the work. These were with reference to Professor James. The sitting followed his death by one month. [Cf. *Proceedings Am. S. P. R.*, Vol. VI, pp. 138-139.]

"Hodgson is busy preparing conditions for our new experimenter at this work. It looks easy now but we can tell nothing sure until some effort has been made. Allow me to send James' greetings to you and he has asked me to tell you that it will be his pleasure to do all he can to make his records complete and clear.

(Give him my greetings and I shall be patient.)

It was not a surprise to us when he came but to him and when he found it was all over his first interest was in regard to this expression. He is very careful and is trying to hold his energy until the time is perfectly evident as the best time. It is good to see you again and the summer has made somewhat of a hole in your stack of work, but it has piled up some new work, so you are no farther ahead.

(That's correct.)

But the world waits for an expression now as never before and if it is possible we will make our dash for liberty and settle some of these misunderstood problems.

I think I am always tempted to recall some of my own past every time I return for I can never quite recover from the awful grilling which Hodgson gave me after my most respectable and sudden departure. You are not such a fiend as he was or we would all be in the deep, deep sea.

(Thank you.)

You get the evidence just the same and we are not so distressed. The sittings with you are so much pleasanter, so much more social. Hodgson says that will do. He wants to hear no more of such soft compliments.

(I understand.)

It is perfectly true just the same.

(I learned my lesson from him and what he said afterward.)

Yes, he is all right and he saw after he got the light but a

minute before and unlike some people he placed a guide post telling which way not to go."

The note that I appended to this passage was the following, made with reference to the main incident.

"The reference to the 'grilling' which Hodgson gave the communicator represents knowledge which Mrs. C. did not have as a fact, as she had never read Dr. Hodgson's Report, but it was public property and the incident here has to be discounted on that ground. His sudden death was probably not known to Mrs. C., but that too was public property."

In any attempt to consider the reference to the "grilling" which Hodgson gave the communicator, as primary evidence, we have to reckon with three situations. First, the public belief that mediums are searching for information all the time; second that the information was accessible in published records, and third, that the statements of mediums cannot be accepted as regards their ignorance of various facts. I say nothing of a fourth consideration; namely, that casual information might have come to the medium and emerged from subliminal depth, without implying any blame for the result. These concessions, however, are made far more as a present to the sceptic than as a right which he may claim. In efforts at his conversion much may be conceded that I would not admit to be obligatory in scientific work. When that type of mind has the confidence of the community it may be well to silence him when you can and not give him a chance to evade the issue by urging evidence that he would regard as weak, tho we might regard it as safe. Besides, the actual fact that Dr. Hodgson's Report on the Piper case had been published and was accessible to all who cared to see what it said produced a situation in which information might be obtained when desired, and this situation offers the resolutely incredulous person an opportunity to present objections without making personal investigations; and this type of mind is quite wont to rely on *a priori* criticism rather than empirical or personal investigations. But in estimating primary evidence we need have no quarrel with such

minds. We may give them all the rope they desire and still conduct the case on their own grounds. This was what I was doing in that volume. I was taking no chances with that type of mind. I did not even avail myself of the fact that the published Report would have to have been read and studied with the utmost care and critical acumen in regard to the theory of spirit communication even to have surmised such a view of the treatment measured out to G. P. It is at most only a casual statement in the Report, and indeed I do not know that any statement on the point is to be found in it. I merely know that a critical student of the phenomena might possibly infer as much from the general nature of Dr. Hodgson's discussion of the difficulties of communicating and the general method of treating communicators. No reference to "grilling" occurs in it, tho such a thing might possibly be inferrible from the general spirit of the volume and the nagging which Dr. Hodgson gave some of the communicators.

Then the question arises, whether we can trust the statement of Mrs. Chenoweth that she never saw any of these Reports. It is the habit of the Philistine to insist that we must not accept the testimony of mediums. This is all very well for certain types. But you cannot make a universal statement here, and short of the truth of a universal statement you must make personal investigations into the individual case before being so dogmatic, and that process the sceptic carefully avoids. Now Mrs. Chenoweth states that she has never seen Dr. Hodgson's work on the Piper case; and from what I know of the lady her word is as good or better than half the sceptics', whose prejudices and want of humor make their statements just as dubious as they can suppose those of Mrs. Chenoweth to be. I merely found that what Mrs. Chenoweth said about the matter is supported by what I found by investigation to be true, apart from any testimony on her part; namely, that, besides not having time or inclination to read generally on the subject at all, she was not in the environment that made it an interest to read or study such works.

Now I may say that any man who has made the slightest

investigation into the life and habits of Mrs. Chenoweth will find that his *a priori* fears and prejudices will vanish like the morning mist before the sun. He has usually formed his ideas of this subject from the newspapers and the clubs, both of them sources of little more than lies, even when founded on a truth! He conjures up an imaginary situation from the stories that he has heard and nothing will do but to satisfy his prejudices to convert him. In most cases he is not worth converting and when he is converted he is far more rash than the man whom he regards as credulous. Professor Barrett tells the story somewhere that he knew a man who ridiculed the experiments of the Society to prove telepathy and regarded them as all humbug and fraud. But the man happened to witness one of the performances of the Zancigs, and came away an enthusiastic convert to telepathy. It is ever the same with the most obstreperous sceptics. They are so sure without investigation that they knew all about it, that, when they try it and find the simplicity of their illusions, they rush to the opposite extreme. It is only their indolence or the cowardly fear of making personal investigations that enables them to hold out against conviction. My experience with such mediums as I would work with at all has been that they are quite as anxious to know the truth as the sceptic, perhaps more so, and I have found them ready to prevent my being deceived in the estimation of the work done by them. This has been especially true of Mrs. Chenoweth. She has offered information at various points, for the purpose of discrediting anything that might happen to come through her on a special subject. That is apparent in the statement of her knowledge of Professor James, where some of her "knowledge" was wrong. Examination of her, at times when she did not know from my conversation what I was after, showed her spontaneous and frank and revealed ignorance where it was desirable to know whether she was ignorant or not. In fact, the slightest personal investigation into her character and habits will find her statements perfectly reliable, unless for weaknesses of memory, where we are all exposed.

But I shall not rely upon any such apologies for the case

or for her statements. They are simply a vantage ground to which we may retire at any time for imposing personal obligations upon the sceptic, and that is all that I have in mind when discussing the matter here. I shall not pay any deference whatever to either believer or sceptic who does not investigate personally and for a long time. It is too late to rest idly upon the talk of clubs and newspapers and the general illusions of the public. They are now on the defensive and it is not necessary to accord them any respect in this work. Yet I may grant the sceptic's claim here and set aside all reliance upon the statements of Mrs. Chenoweth about her ignorance of the Reports and assume for the sake of argument that she has read them. On that hypothesis and the resources of the subconscious we should get something much different from what we do get. The personal touch in George Pelham's way of looking at the facts and the correct and apt humor of having Hodgson reproach him for his "soft compliments" are not a natural part of subliminal reproductions from reading, but the natural play of personality foreign to the mind and memory of Mrs. Chenoweth. Besides, tho I conceded that the "grilling" might be inferrible from the Reports, it is not on the surface of them. It is by far the least striking feature of the records. What Dr. Hodgson laid stress on in them was the facts and the psychological play, and very few even of the critical students would remark the "grilling," and then they would not remark it unless they had thought long and deeply on the difficulties of communicating. Add to this the fact that Mrs. Chenoweth did not know the manner of George Pelham's death, and allusion to this in the right connection in the midst of matter that might otherwise be suspected must have its weight in protecting the whole passage.

How much more the protection if Mrs. Chenoweth has not seen the record at all! And the reader may just as well assume that fact. I discounted the incidents only as an *ad hominem* concession to people whose silence has to be purchased at their own prices and not at all on the ground of any doubts about the facts. I had taken no risks in the investigation of Mrs. Chenoweth from the start and would

trust her word implicitly after making that investigation, save where liabilities of forgetfulness might occur, and these are not likely to occur in regard to any such matters as the record under consideration.

But assuming, as I do, that she did not see these records at all, we have excellent secondary evidence. The right persons and the right incidents are given and the whole compact set of ideas is such as to be past guessing. There is no chance coincidence and no guessing in them. They must, then, be either fraud or subliminal reproduction, and assuming that the evidence is satisfactory for the truthfulness of her statement that she has not seen these records, both of these hypotheses are thrown out of court.

Such a conclusion is well confirmed by the first part of this message which buries some interesting, tho refined, points. If Mrs. Chenoweth knew a small part of what the critic supposes about Professor James, and wished to perpetrate fraud, what is the use of this psychological machinery about Hodgson's preparations for his communicating? What is the use of saying that they can tell nothing "until some effort has been made?" The subconscious supposedly knows what it can do. It has the information, why not begin to deliver it? All that we eventually received was supposedly there, or enough to begin the work on, and with the supposed skill of that hard worked faculty it should have been easy to proceed.

If we had obtained nothing supernormal in the whole record, it might be easy to reply to this way of arguing, by saying that it was only a device to gain time and multiply sittings. But that easy resource is removed by the fact that facts enough came where it was impossible to have obtained them normally, and you can assign similar limitations to the subconscious only by admitting that all communicators are not equally qualified to do well. Experience, as a fact, has demonstrated this. The sequel, too, of the efforts by Professor James afforded a new example of just this fact. The effort proves that he was not a good communicator.

What again of the expression, 'It was no surprise to us when he came,' as that implies some expectations on their part, and indeed earlier his death had been predicted through

Mrs. Chenoweth, so that, tho we may interpret this as due to a subliminal recollection of the fact, it does not account for the peculiar statement that he is "holding his energy" for his work when it seems best to try it. This represents an idea which has never manifested itself in the normal conversation of Mrs. Chenoweth on this subject, but is characteristic of what is taught in records of Mrs. Piper and Mrs. Smead, which Mrs. Chenoweth has not seen.

All this defense, however, is made in the light of the proved supernormal by Mrs. Chenoweth. It would be quite otherwise, if we had no other or better evidence of the supernormal. The critic's hypotheses would then derive more force. We could more plausibly and more justifiably plead the possibility of fraud or subliminal reproduction, but the proven capacity to present supernormal information in rich quantities makes it poor economy and a waste of energy to try normal methods, especially as the results show complete failure on the hypothesis of them!

I do not question the influence of the subconscious on the whole of the present passage. The word "expression" for communication is an evidence of its presence, as all communicators alike use it and Mrs. Chenoweth in her normal life, having probably borrowed the term from her trance life, uses the same term for this idea. I doubt not that I would find other terms like it, if I had sufficient access to her use of language, so that I am quite willing to concede all the coloring from the subconscious you like, provided we have evidence that the transcendental stimulus is there and interjects some of its ideas into the subliminal stream of Mrs. Chenoweth.

I have dwelt at considerable length on this passage, partly because it was in the first sitting of the season, but mainly because it gave me the chance to say many things about the situation which I shall not repeat in later discussions. I refer, of course, to the policy which I adopt toward the sceptic. While I respect his position as a man who wishes to be converted, I do not respect it if he merely wishes to defend himself against conversion. It is then that he assumes obligations to investigate personally, and scien-

tific work does not oblige us to make concessions to minds that will not investigate. Their *a priori* arrogance has been sufficiently exposed to discredit their methods and we may proceed as if such persons did not exist. This position I wished to make clear, as it would explain the attitude that I take and mean to take in the future regarding such incidents as I have discussed.

In the same sitting an interesting passage about his ideas came that should be noticed. It came in the personality of Dr. Hodgson.

"I did not think when you were here in the spring that the next time you came I would have William with me. He is very happy and confident. Chaffed me a good bit on my inability to talk definitely to him and insists that with the conscious life as he is enjoying, he can make a better showing than I did." [loc. cit. p. 141.]

I made no note whatever on this passage. Mrs. Chenoweth had seen Professor James' Report on the "Hodgson Control." Her part in the Thompson case led me to let her see that volume of Proceedings and his Report was included in it. She says she only took glimpses at it, being more interested in her own work, the first published in detail. But we may assume that she could either see for herself the imperfections of the Hodgson record or have seen or inferred its character from statements of Professor James. Hence I could not make a special point about the nature of his record as indicated here. But there is a touch in the message that is not obtainable in his Report and that very few know anything about in the life and conceptions of Professor James. It is the reference to his *conscious* life that he is now enjoying. Ordinarily this expression might not elicit attention, tho it is superfluous to use the term ordinarily. But it is not superfluous in reference to Professor James. It defines or implies a view which was not on the surface of his thinking often and was not suggested in his Report. The thought is taken up before the end of the sitting and I shall quote that before making further comments.

"He is happy to find that the life is clear and livable, not a phantom existence as he sometimes thought. You remember the suggestion of shadows on the brain, aura, pantomimes, some such weird expressions of a past existence unreal and unnatural. You must recall the conversation when these doubts were in his mind.

(Yes.) [Said to encourage communicator, not to verify statement.]

He has referred to it several times since he came here. It was after I had made such havoc of my identity." [*loc. cit.* p. 144.]

Here again is the indication that he found the life a "conscious" one and that he had rather feared it was some sort of "phantom existence" whatever that might mean. Professor James had curious difficulties on the problem of survival. These are betrayed in his reference to certain alternatives to the spiritistic hypothesis. One of them was the "cosmic reservoir" theory, in which he seemed to think it possible that human memories might be stamped on the cosmic ether and come to us in these sporadic and fragmentary forms that went for communications with the dead. It did not occur to him that such a theory could not possibly be an alternative or rival of spiritism, or that it might be identical with it. If personality survives as a memory in the ether and can be aroused into activity by any means whatever we have as much survival as we have existence now. We are only "light sparkles floating in the ether of Deity," on that theory, to use an expression of Carlyle's. He ought to have had no perplexity with such a possible view, but he was evidently captivated by words whose latent meaning he did not examine, and many another thinker has been guilty of the same illusion. But it gave rise to the idea of a phantom existence of some kind, tho I was never able to give any such expression a meaning, unless it was identical with the survival of personality, in which case it would only be a queer expression for the same thing. There were a few expressions in that Report which bore upon his view, but nothing like what is indicated here. Mrs. Chenoweth would not easily get these ideas from anything said in that Report. It would require a more intimate knowledge of his ideas, not

expressed there and not at all seen by Mrs. Chenoweth, to describe, or rather hint at them, as is done here.

The meaning of the peculiar views ascribed to him in this and the previous passage quoted must be found in a view expressed in his Ingersoll lecture. He delivered one of those lectures in Harvard University and the burden of it was a reply to objections to immortality without directly defending the belief. The main point in his assertion of its possibility was based on the supposition of the *transmission theory*. By this he meant that consciousness might be transmitted to another subject. He could not but think of consciousness as a function of the physical organism and by ordinary laws perishable. But he tried to conceive it as transmitted to another subject of some kind and thus retaining the personal characteristics which it manifested in physical life. Now what could have suggested such a view to Professor James?

The view was extremely original and perhaps had never occurred to anyone else before. It, in fact, would not be a natural possibility to most people who know their science properly. But it came in his case from his knowledge of a fundamental law in physics. Here we have the transmission of motion from one subject to another, or object to another, to adopt that phrase. I strike a billiard ball. This ball strikes a second one and imparts its own motion to it, in normal conditions stopping itself. Measurement shows that the resultant motion is the same in kind and quantity as the antecedent motion. It is an illustration of the law of conservation. Professor James simply asked whether the same law might not apply to consciousness. He wondered if it might not be transmitted and preserved from the physical body to some other form of energy. He conceived that existence must be unreal or phantasmal without this embodiment and seized the mechanical analogy, perhaps as an *ad hominem* argument, to suggest a possibility not thought of before.

But he did not reckon with his host in such an appeal. The transmission of motion does not involve the retention of identity in the resultant. The motion in the antecedent ball is split up into all sorts of effects in the second ball, if it be different in kind from the antecedent. Only when the subject

to which the motion is transmitted is identical in kind with the subject transmitting do we find any similarity or identity in the effect. It is split up into several types of motion or effect. In other words, motion is *divisible*, just as matter is. This is a well known law of mechanics, and it is inconsistent with the preservation of personal identity. Besides, Professor James seems not to have thought of the problem which Lotze indicates: namely, that in mechanics it may not be "transmission" of motion that is involved, but the *instigation* of it in the second subject, while the law of reaction implies the destruction of it in the antecedent. I do not refer to this possibility suggested by Lotze to indorse it, nor do I think that Lotze indorsed it for more than indicating our ignorance of just what takes place when one object moves another. The "transmission" of the motion seems a reasonable hypothesis, but it does not escape the limitations which Lotze's statement indicates. In any case its identity is not preserved, nor does the application of the doctrine of the conservation of energy to it imply this preservation of identity. That doctrine does not assert or imply the qualitative, but only the quantitative identity of the transmitted motion while it is essential to preserved personality that qualitative identity should remain intact.

I have dwelt on the view of Professor James and its limitations only to show what he felt to be the last resource for defending the possibility of survival, and as functional activity of the organism resulted in sensory phantasms, it may have been natural for him to suppose that the sensory phantasmagoria of mind in some way reflected themselves from the activity of the ether or the Absolute: for he appreciated the monistic position when he placed pluralism in opposition to it, and in fact would probably not have thought of pluralism but for the strength of monism. It was a part of his mental structure to think of the problem as indicated, and we can well understand the expressions in the communications attributed to him. He would naturally feel surprised that his views had not conceived the situation as it was found to be in fact. To have brought this out would have required more knowledge than Mrs. Chenoweth has either of

philosophy or of the specific views of Professor James. She knew nothing of his ideas beyond what casual glimpses of his Report gave. She could not have gathered from it the views that would make the statements fit in with views expressed elsewhere and not seen by her at all. As my note said: "It is conceivable that his own Report might suggest it," but this suggestion would only come to a mind better equipped with philosophical ideas than Mrs. Chenoweth's, and also with some knowledge of his other statements.

It is a point of some interest to see the statement put into the mouth of Dr. Hodgson: for he knew when living what the view of Professor James was. It is very probable that G. P. knew nothing about it, and I have no doubt that Dr. Hodgson and Professor James discussed the problem in their conversations. At least Dr. Hodgson was familiar with his view, and it is quite natural to see the statement that James had referred to his view several times after passing. The whole implication of it is that a matter now became a clear and intelligible fact which before had seemed inconceivable, and inconceivable for him on other than the usual grounds.

The passage, therefore contains evidential hints, but they require such an explanation as I have given in order to bring them out, and even then they do not appear clear enough to make more than the point of consistency with what we should expect of a spiritistic hypothesis, rather than proving it or even helping to prove it. But it is one of those things that have much interest after we have once secured adequate evidence for sustaining the theory independently.

I have presented and discussed the parts of the passage less evidential, tho containing the conceptions that were the most characteristic of Professor James. Between the two that have been quoted there is much that is more evidential. In all of it, however, we find that disappointing coalescence of the medium's and the communicator's mind that prevents one from saying, 'Here is undoubtedly Hodgson's statement and here is undoubtedly the subconscious.' You can only feel convinced that the communicator is there influencing the result, with "the will to communicate" to use a phrase of Pro-

fessor James own in his Report, but not with the definite expression that stands out clear and unmistakable like a living personality. But we must remember that a living personality presents much more than his statements in evidence. The whole physical reality is there, and we have only to remind ourselves of those cases of anonymous writing and the mistaken judgments of identity on the part of critics—George Eliot, for instance—to see why we cannot select unerringly the elements that belong to each of the personalities that make up the well articulated whole in the messages. It is like a composite picture. We require to know well the persons represented, to detect the individuals in it, and even then we cannot go beyond the one or two that dominate it. Here in these messages no one could possibly detect what I can see without a more or less intimate knowledge of the minds of Professor James and Dr. Hodgson as well as that of Mrs. Chenoweth. The three personalities coalesce in the result, just as half a dozen people might be represented in a sentence of a lecturer without any discovery on the part of the auditors. I remember one passage in a work of my own in which I could pick out phrases and conceptions that came from De Quincey's *Confessions of an Opium Eater*, Milton's *Paradise Lost* and another poem of his that I have forgotten, Young's *Night Thoughts*, certainly the melancholy mood of Hervey's *Meditations*, and possibly others whom I do not recall, and all inextricably interwoven with my own thoughts and actual experiences in different periods of my life and different localities of this country, making a single picture whose complexity no one but myself might recognize unless familiar with the personalities involved.

I say nothing of the realism in the references to what went on with the parties on "the other side," tho a strong point can be made of that. It is exceedingly pertinent to put many of these statements into the mouth of Dr. Hodgson. It was with him that Professor James talked over these problems and nothing would be more natural that to bring them up with his changed point of view and in the interval of preparation for communicating Dr. Hodgson might be the agent in opening them up. The scene is a perfectly recognizable

one, and in all these communications we find this point of view with its incidents emerging from the theater of another world. They give it a realism that secondary personality, as we usually know it, cannot consistently imitate.

In confirmation of the interpretation I have given of the passages quoted I may refer to another which, in fact, is little less than remarkable. At the very first effort of Professor James to communicate, which was just two days later than the sitting quoted, he began with a reference to the ideas I have mentioned. I quote the passage.

"I cannot lose consciousness. Life is communicable. I still exist as an individual with power to recall the past and I do not desire to question how or why just yet but to keep my hold on the opportunity until I am convinced of the possibility of definite communications."

It is the word "communicable" that excites interest. I made no note on it when the record was published. Indeed I did not discover its possible significance until long after the volume saw the light. I noted the possible connection between the reference to life here and at the first sitting where he purported to communicate through Mr. Smead, but it did not occur to me that the word "communicable" might have a very significant meaning. It is unusual and unnatural in this connection and I treated it as an anomalous expression without special meaning. But the moment that I caught a possible reference to the "transmission theory" of survival which he had suggested in his Ingersoll Lecture, I saw that I had a characteristic conception in spite of the apparent absurdity of the language. Here was an attempt to speak of survival in terms of the conception that he had entertained in life, and the expression was as unusual as it was in his theory. No one else could use the term and make sense with his past. It was interesting to remark, too, the statement that he did not intend to "question how or why," since this was still preserving the open mind which he had when he proposed his "transmission theory." He had no more conception of how it was possible than he had when living,

and the natural conception of transmissibility came forward to reveal what was passing through his mind as the only analogy which had made survival conceivable to him when living.

Mrs. Chenoweth had not seen the published lecture and could not become familiar with his conception otherwise. He nowhere else alluded to it, as if it had been a merely passing idea when he wrote the lecture, tho, in fact, it was a fundamental conception to him.

At another sitting Professor James, alluding to the communications of Dr. Hodgson, said: "His record was distorted and much of the uncertainty was due to the adverse element of previous acquaintance and constant mismanagement of sittings." [*loc. cit.* p. 155.]

My note on the message was the following: "This is a very characteristic allusion to Dr. Hodgson's record and the explanation of the distortion is pertinent. Whether it could be the subconscious result of what Mrs. C. saw in his Report cannot be determined."

This note had reference to the communicator's statement about the previous acquaintance of Dr. Hodgson with Mrs. Piper as a factor affecting his evidence, a circumstance noted in Professor James' Report, so that even the glimpse which Mrs. Chenoweth had may have revealed it to her, and, even if she had not seen it, she knows enough of evidence to make this remark after knowing how long Dr. Hodgson had been acquainted with Mrs. Piper. But she did not know anything whatever about the mismanagement of the sittings. This was a fact and a very important fact in the case. Now it is the interweaving of this fact with the other that makes the short message significant and also to a large extent, if not altogether, removes the cloud of doubt over the source of the statement which subliminal processes might explain. The record is full of this type of messages and it would have made the discussion too long to bring them out in detail. The little passage is fraught with suggestions of identity. The summary of the chief points in the record which he had to examine and publish could not be excelled and it would have required a more intimate knowledge of its

contents than Mrs. Chenoweth possessed to select the crucial elements and summarize them in this way.

Two days later he referred to the place where we were holding the experiments as the "séance room," the term "séance" being more characteristic of Professor James than of Mrs. Chenoweth, who, of course, is familiar with the word but never used it in her normal state, to my knowledge. There was at the same time a characteristic indication of indifference to the newspaper stories of his promised return, while Mrs. Chenoweth felt quite differently about them. But we cannot separate from the possible subconscious in anything here except in the word "séance." Jennie P., one of the controls, uses the term, but she claims to be French.

There was another characteristic expression that came from him which I did not indicate in my notes. In one of the earlier sittings [*loc. cit.* p. 182] Jennie P. acting as control, he said: "I am a real person with real faculties and I desire to speak as a real man and not as a fleck of consciousness floating in space." This last part of the statement, "a fleck of consciousness floating in space" exactly expresses one of the difficulties he had with the possibility of survival. He could not see how any satisfactory reality could attach to spaceless points of energy. He had known enough of Leibnizianism and Kanto-Hegelianism to understand at least their apparent abstraction of space for a soul and seemed to think or accept that some such conception as a center of consciousness floating in space was all that could be assumed or believed possible of a soul. He determinately rejected the "soul psychology" and would have none of the word in his system, and hence his "transmission theory," consciousness being a spaceless form of energy, a "fleck" floating in space. Mrs. Chenoweth had no inkling of this view and could not have obtained it without a most intimate knowledge of his writings, none of which had she seen except a few essays not bearing on this problem. How far the idea could be inferred from his Report which she had glanced at can be determined by any one for himself. Its intimate relation to his intellectual structure is not to be found in that Report and one would have to be very familiar

with philosophic concepts, which Mrs. Chenoweth is not, in order to weave in this expression so appropriately. Jennie P.'s immediate remark after the message, that "all these supposings are Greek to me," indicates rather clearly that I got only a fragment of what was in his mind when he sent the message to her. "Supposings" was her term for *hypotheses*, as James would have it in mind when referring to a "fleck of consciousness floating in space."

After referring to the articles of food which he liked best he seemed to realize the way the matter would be looked at and immediately took up the topic in the following manner:

"I can see the headlines in the newspapers now, if this were given out, but if I had said I had broken bread with the Saviour or Saint Paul there would have been many who would have believed it the part of the life of a man of my reputation in my new sphere.

(Good.)

How stupid and insane the world always appears en masse to the thinking and studious brain."

The tone of this is so near the ideas which Mrs. Chenoweth holds regarding the triviality of messages, that I could not and cannot assure myself of its exemption from the suspicion of a subliminal source. I made no comment on the passage in the *Proceedings*, but in spite of its dangerous proximity to subliminal explanation, it represents so characteristic a sense of humor and is so like the manner in which Professor James would speak of the subject that I am sure that explanation is just as possible as any other, especially when we note that the term "en masse" is decidedly Jamesian and not at all characteristic of Mrs. Chenoweth.

At a later date, after discussing the trance theory of the mental condition of the communicator, Professor James launched out into the following:

"It does not seem the least strange to discuss these things with you. I believe with you that the moral and ethical development of the world hangs on this spiritual knowledge.

(Good.)

It becomes an incentive for righteousness in its best and

truest sense and makes the brotherhood of humanity a real and dominant note in the progress of civilization. Heretofore the world has risen to new power on the neck of its fallen brothers which at best is but volcanic progress.

(Yes, we want pacific movements to bring the world to its unity and sense of brotherhood.)

[Professor James was interested in the movement for the world's peace and I made this statement to see what the reaction would be.]

The emerging of one peak from the tumultuous sea of distress which sinks another portion of the fair land is not drawing the world to God.

(No, we should have universal peace for that.)

It can never come until men learn the truth of immortality. The struggle for the present day power is so tantalizingly universal. I am philosophizing, but my soul is optimistic, even if my word has a touch of the pessimist." [*loc. cit.* pp. 294-295.]

I made absolutely no note on this passage, in spite of its characteristic nature. It is the humanitarian interest of Mrs. Chenoweth that made it necessary not to press this passage as evidential in the first degree. It is not so by any means, even if it did not express the actual sympathies of Mrs. Chenoweth, but there are two or three things in it that remind one forcibly of Professor James. I shall not include in these the humanitarian sympathies which were so characteristic of him, but the style of expression and the allusion to his optimism and pessimism. "Volcanic progress" and "rising on the necks of one's fallen brothers" are expressions that are perfectly like Professor James, and no less so the expression "emerging of one peak from a tumultuous sea of distress," etc. We cannot say absolutely that no one else might use this mode of expression, but the phrases have the unique nature of Professor James' style on this subject, and Mrs. Chenoweth has seen nothing of his bearing on the problem, while my experience with her shows a mental temperament and style wholly foreign to such modes of language. I do not deny the limiting influence of the subconscious on the result. Indeed there is something of a mixed metaphor in the reference to the "world" rising on the necks of its fallen brothers, that, perhaps, Professor James would not commit. But this form of cramped expression is common in

mediumship, even when it is a subliminal product, and apparently more so when the message is supernormal. But the most decisive mark of the communicator's influence is the statement, "my soul is optimistic, even if my word has a touch of the pessimist." This exactly describes the mind of Professor James on this subject. If any one doubts it, let him compare a terrible passage in his *Varieties of Religious Experience*—which has not been seen by Mrs. Chenoweth—with the decidedly optimistic tone of his writings, and I think he will discover in the expression of the record a very characteristic feature of his mind. It is all covered up, however, by the subliminal coloring of which, it seems, we cannot wholly rid ourselves in this work.

In another message he betrayed a characteristic idea which has peculiar force on account of the manner in which it was used. This will appear in the sequel.

"I am a conscious being with body of expression and capacities normal and rational, and I have found fewer limitations than I expected.

(What kind of limitations do you find?)

A lack of power in impressing what is in my mind. You remember a short talk we had about telepathy and you were impressed with the lack of power to impress on a sensitive mind the thought on yours. I am studying the problem from this view point. The light presents me with a dead brain or at least an inactive one. I cannot use the hand as if it were a hatchet, but must have it function as nearly normal as possible. One may pull the tendon of the leg of a dead fowl, but the foot makes only spasmodic response.

(I understand. Then . . . .) [Writing did not wait for me to finish.]

The brain is a dead planet, reflecting only, but if I can infuse sufficient life into it then I write normally, do you see?

(Yes, I imagine that the relation of the body to the light is like reincarnation. One has to get the same kind of adjustment that he had to his own organism before he left it. Is that right?)

Yes exactly and a point we all missed. Now when I once get that hold many limitations will disappear. That is what the familiar guide or control does, so Madame tells me."

My note on this passage referred only to the correctness

of the fact that we had a talk on telepathy, and that the question of limited power in telepathic impression did not come up in that conversation, so far as I recall, for I never thought of it in that way. I said nothing in regard to other points in it, but there are two or three of some note. The first is the expression "view point." This is the exact translation of the German "*Standpunkt*" with which he was perfectly familiar and which Mrs. Chenoweth would not know. It is not natural for her to express it that way, tho not impossible. "Point of view" would be her natural mode of speech, while "view point" would be more natural to Professor James.

But the most significant incident is the illustration of the tendon of the dead fowl. Indeed the whole illustration here of the mode of control is characteristic of a man who is familiar with physiology, more so than Mrs. Chenoweth is. But the reference to pulling a tendon recalls his own story in the American Magazine in which he told how he had once helped the motor reaction of a frog's muscle when the electrical current would not work for the lecturer who was illustrating the response of a severed muscle to stimulus. While the instance here is not the same or even the same in purpose, it shows a knowledge of the same laws in physiology and represents a thing natural to a man familiar with physiology. It is just such an illustration as Professor James would most likely use to make his point in such a connection. The comparison with a dead planet is also not improbable for his mind. Mrs. Chenoweth has not worked out the problem of control in any such way. Her ideas, so far as they have been expressed to me, stop with the idea of practice and experience. Analogies with normal physiological science had not suggested themselves and she has no such knowledge of the science as to be so free and familiar with the correct comparison.

He certainly did miss the analogy of reincarnation and with his perplexities in the issue it would not have naturally occurred to him. His idea that a soul had to be "a fleck of consciousness floating in space," tho not conflicting with physiological analogies of possession and control, did not suggest

them to him, and we have here the same half surprise that he expressed in his first message commented on. He found the situation more like the normal life than he had dreamed of with his Kanto-Hegelian conceptions.

It was the fact that Mrs. Chenoweth believes that control is somewhat like that of normal life that prevented considering the allusions as primary evidence. I make them secondary because of their peculiarly physiological flavor which Mrs. Chenoweth would not give them, especially the illustration of pulling the tendon, tho I suspect that the term "dead brain" is hers and not the communicator's.

The next instance is from Dr. Hodgson. I had supposed G. P. was communicating and started to address him as George, when the following came:

"Why do you call me George. I am R. H.

(The writing and its freedom were like George's.)

All right, I don't mind that sort of compliment, but I am myself and am glad to be here and ready. It is perhaps a good thing that you made the mistake, for it gave me a chance to tell my identity and not the identity your mind was set on.

(Good.)

You see when you always know by the writing who it is there is a slight chance for suggestion from your mind and this was a definite contradiction. It is good. I score one this time." [*loc. cit.* p. 312.]

Now the important phrase here is "I score one this time." Dr. Hodgson played pool a great deal at the Tavern Club and this phrase "I score" was a frequent and familiar one with him there. It is not natural with Mrs. Chenoweth. Besides the quick realization of the fact that a point against subliminal invasion was made by the situation is thoroughly Hodgsonian. We may suppose readily enough that Mrs. Chenoweth is capable of this, but the point is much more refined than she usually appreciates and is one that Dr. Hodgson was always on the alert to see.

Another delicate and interesting point that was thoroughly characteristic of Dr. Hodgson is the allusion to possible suggestion from my mind. Here there is the tacit confession on any theory that telepathy from my mind might give rise

to subliminal mistakes of identity. Dr. Hodgson was convinced when living that this sort of suggestion did or might take pace in mediumistic experiments. He thought he had evidence of this telepathic suggestion and none but he in the whole group of communicators, unless it be Mr. Myers, would so quickly discover this situation and appropriate it in this manner. It was very apt and pertinent and especially characteristic of Dr. Hodgson.

The next passage is from Dr. Hodgson also. It came *à propos* of his reference to some lessons he had to learn and his confession of the fact.

"We do not all have to learn in the same way. You have had such dreadful helpers first and last. They had ambition enough to satisfy Caesar, but you did not see it until they started out to command your own forces, and then they had to abdicate because you have the independence of no salary. I was rather more dependent than you, but I had a better helper.

(Yes correct.)

It is not long I hope when you can have a good woman or man to take up some minor work and leave you free to do the big work of classification which awaits your hand and brain.

(Have you in mind any one that might help in the minor work?)

Yes we have been trying to arrange some things from here, but it is not quite right yet, soon will be. You know you have failed to prove predictions made for you by the croaking prophets of evil. You should have failed long before this. You dog every one opposed to you, saw just where you were making mistakes, but you still live and succeed and are drawing friends to your banner. How is this. I see Billy," etc. [*loc. cit.* p. 356.]

On the point which I wish to emphasize in this passage I made no comments when publishing it. Indeed it did not occur to me that it was a possible hit. I cannot be sure of it now, but it is so pertinent that it should be noticed. The incident beginning with the reference to "Billy" was one of the best in the record and I separated it from the passage which I have quoted without thinking that it had a real connection with it. The allusion to "helpers" I took to be to certain persons whose connections with the work were severed, and what was said was such that it was not best to ex-

plain details. I did not see the special relevance of referring to my "independence of no salary" in this connection. But when it occurred to me that the reference to "Billy," who was an old friend of Dr. Hodgson, was possibly not accidental, the language indicating "they started out to command your own forces" and the "independence of no salary" took on another meaning. "Billy" with another friend was on the Council, and in a certain emergency they two thought they would assume the function of directing things rather arbitrarily and found that I had my independent salary and did not have to do the work. They then had either to do the work or "abdicate," and they "abdicated." There is undoubtedly confusion in the passage, as there is clear reference to the kind of helper in mind, namely a secretary. But it was not relevant to speak of my freedom from a salary in that connection or my dogging every one who opposed me. These and commanding my own forces, were much more pertinent in connection with the name "Billy." It was exceedingly interesting to have this come in the personality of Dr. Hodgson, because he saw the necessity of having a free and untrammelled hand in the work, so much so that, when I applied to the Carnegie Institution for financial aid in the work to be given him, he told me that he would not accept it if they laid down certain conditions. He saw the need of using only his own judgment in the work. He found this true throughout his career.

The confusion in the passage is, perhaps, too great to be sure that this possible interpretation of it shall have any value. I can only indicate the facts and let the future decide whether it is more than chance coincidence that the connections should be as explained. There is evidence of identity in it without urging this view of it, but that is stronger, if the reference to "Billy" was due to the case named.

These are other points of interest in the passage. One is my "dogging all who oppose me," which contains a description of my policy not known, tho perhaps inferrible by Mrs. Chenoweth. In this work I have slashed right and left, showing no quarter in many instances, and possibly Mrs. Chenoweth has seen enough of it in the papers about two

or three persons to describe me thus, so I cannot make a point of it. The word "classification" is certainly hers and has a unique meaning which I have not always been able to determine accurately. It often means discriminate, but it probably contains the idea of criticism also. But it is not that of any communicator I know and is a standing indication of the linguistic influence of the subliminal on the contents of messages.

On a later occasion, Professor James alluding to the method and experience necessary to get control, compared it to our own experience in that respect. He said: "All our acts, our management of our hands and feet and so on become habit and so organic and mechanical and leave the spirit free for its pursuits."

The expressions "habit and organic and mechanical" are especially characteristic of the communicator. He had when living written on this topic of habit in works not seen by Mrs. Chenoweth, and tho we can and must assume her capable of referring to "habit" in this way and that she is sufficiently acquainted with psychology and physiology to have observed the normal law in this respect, the terms "organic and mechanical" are more technical than is usual with her, tho "mechanical" is less so than "organic." I made no note on this incident before.

There is another passage from Professor James that has some interest as evidence.

"We are far from the gloom of the grave and I used to think sometimes that it was that human element in the communications which made the religious world balk at their acceptance. If the agonized cry of souls in purgatory or triumphant strains of saints in Paradise had broken through the blue, the church would have found its verification and been with us. But the members of the Psychical Research [Society] were neither saintly enough to get the saints to descend nor devilish enough to commune with the damned, and so there was nothing left to talk with but those whom they had known, just folks, plain folks."

A more apt account of the situation could hardly be imagined, whatever source we assign it. It has both the humor

of Professor James and the brilliant and unique features of his thought and style. We cannot say that it is impossible for Mrs. Chenoweth to have expressed this thought, but the style is not hers as I know her. It is more characteristic of his comprehensive outlook than hers. She has not been interested in the appeal which the subject should make to religious minds and Professor James was. The whole literary and intellectual temper of the passage is that of Professor James and not from any personal acquaintance with his writings. To attribute it to Mrs. Chenoweth's subconscious must assume that her mind is quite capable of originating the thought, and tho we cannot say she could not do it, her reading and mental habits do not create any expectation in that direction.

The next incident is from Dr. Hodgson. It began a sitting and seems to have been suggested by the difficulty of writing.

"I am not very swift this morning, but it is because I was called on unexpectedly. You know I like to prepare my addresses. I am not like you. You are always loaded. I always wrote out and prepared what I wanted to say. It was all right in conversation, but my early training forbade any speaking *ex tempore*."

I made no note on this in the record. I was not able to get *direct* verification of Dr. Hodgson's part of the alleged facts. I have always lectured *ex tempore* and while Mrs. Chenoweth once heard me she did not know, tho she might have inferred, that it was my habit. In his later years Dr. Hodgson did not deliver any lectures. He had found that it did not bring membership to the Society, and that was all he cared to accomplish by talks or lectures. I heard him give a number of papers before the meetings of the Society and he always read them. His Secretary wrote me that she thought he always prepared his papers. I never knew him to speak *ex tempore*. It is probable that his early training is just what he says of it here, tho I cannot prove it. I know that the literary discipline of the English Universities favors preparation of the kind. Mrs. Chenoweth could not know

any of the facts about Dr. Hodgson, as she had never seen the man and knew nothing of his habits except those of investigating Mrs. Piper, and these only by inference and general gossip, very little of which reached her. Consequently there is something quite characteristic in what is said, and true as far as we can determine.

I could find many more similar passages, no doubt, which would have little vistas of meaning in the forest of confused subliminal coloring and transcendental influences, but it is not necessary to give more examples. Records of this kind are full of them and it is only the interfusion of the transcendental with the subliminal, often in proportions unfavorable to assurance about the former, that makes it imperative not to press them as evidence. They are at best only what one would expect on the hypothesis that the subconscious is the medium through which all messages must come, and it remains only to call attention to incidents tending to corroborate it. They thus enlarge the sphere of psychological interest in the problem.

## EDITORIAL.

The following was an editorial in the *New York Evening Post* for May 9th, 1914. It is particularly a sign of the times in the fact that this paper more than any other in New York City, and perhaps more than any other paper of its rank, has steadily ignored or ridiculed psychic research. It has been the paper for the intellectuals ever since it was founded and had an authority commensurate with the aim to represent that class. In politics it has always been idealistic and reformative, tho critical and not especially constructive, but duly progressive. On psychic research, however, it has always been Philistine and either let the subject alone or chose such aspects of it for comment as lent themselves easily to ridicule. It would never condescend to encourage the investigation. The following editorial, however, represents a complete reversal of its former attitude of mind and readers may remark that it frankly accepts the proof of survival after death, tho psychic researchers may discover some naïve illusions about the nature of the phenomena that serve as evidence.

## OTHER WORLDS THAN OURS.

If we had a real sense for intellectual values, the centre of public interest nowadays would be found neither in the Mexican situation nor in the Colorado troubles, neither in the railroad-rate question nor in the Administration programme as to Trust legislation. Things like these, which, however important they may seem at the moment, are, after all, of comparatively transient significance, would be completely overshadowed in interest by revelations that are being made, in at least two distinct directions, which must affect profoundly all our views of man and nature. We refer especially to two remarkable documents. One is the statement of Gen. Sir Alfred Turner, contained in the cable dispatches yesterday, concerning the visits paid by the late W. T. Stead, or his spirit, to sundry highly respectable persons who have not yet shuffled off this mortal coil. The other is the article by Maeterlinck, in the current number of the *Metropolitan*

*Magazine*, telling in great detail of the intellectual prowess of the gifted horses of Elberfeld. Since Gen. Turner is not only an officer of high rank in the British army, but a K. C. B., and since Maeterlinck is one of the most talented and distinguished writers of his time, common courtesy forbids any doubt of the entire authenticity of the facts concerning the world of spirits above us and the world of animals below us to which they respectively draw the attention of mankind. Let us, then, consider, carefully, if not the full content and significance of these statements, at least some of their most novel and salient features.

What to our mind give special value to Major-Gen. Sir Alfred Turner's statement is that it goes far to remove a reproach often directed against the labors of psychical researchers. Unlike almost any other branch of science, it is said this appears to be wholly lacking in the quality of progressiveness, of cumulative strength and definiteness. Now, although the casual reader of the news may not observe it, Gen. Turner's statement marks an advance of the highest importance. When Mr. Stead appeared, he tells us, to a group of persons gathered at Cambridge House to receive him, he "came to them in short, sharp flashes, dressed exactly as when on earth." This question of the clothes worn by returning spirits has always been one of the most perplexing in the whole matter; never before, so far as we can recall, has it been settled by authority so impressive as that of a K. C. B. Hereafter there will be no confusion on at least one, and that a truly essential, element in the question of ghosts. We know now that it is not only the spirit that returns, nor only its wonted bodily accompaniment, but also the outer garments of the latter. Thus a vast new field of research opens up; and there is every reason to expect that in the matter of costume—hitherto strangely neglected—there will be found far greater variety and interest than has as yet been developed by the oral communications of the ghostly visitants, though they have ranged all the way from Socrates to Stead.

Turning to Maeterlinck's article on "The Elberfeld Horses," we find in it an embarrassment of riches, and are reluctantly compelled to name only the one or two things that strike us as most remarkable. It is difficult to choose. One is tempted, for instance, to dwell on the rapidity with which the Arab stallion Muhamed acquired his mastery of arithmetic; so strikingly does it contrast not only with what one expects from a horse, but with what can usually be got out of even the most talented of boys and girls:

Within a fortnight of the first lesson, Muhamed did simple little addition and subtraction sums quite correctly. He had learned to distinguish the tens from the units, striking the latter with his right foot and the former with his left. He knew the

meaning of the symbols, plus and minus. Four days later, he was beginning multiplication and division. In four months' time he knew how to extract square and cube roots.

But, after all, this gives no accurate idea of just what problems the horse could tackle; nor does it preclude the possibility of some kind of deception or mistake. We pass at once, therefore, to what is at once the crowning example of the horse's intellectual powers and a complete demonstration of their genuineness. Dr. Hamel, an investigator, "alone in the stable with the horse," its owner being away travelling, "takes from an envelope a problem of which he does not know the solution," namely, to find the fourth root of 7,890,491. "Muhamed replies, 53. The doctor looks at the back of the paper; once more the answer is perfectly correct.

Interesting as these marvels are in themselves, they are perhaps even more interesting in their bearing on the general question of the principles of belief and unbelief. The great majority of those persons who are usually regarded, and who usually complacently regard themselves, as sound thinkers attach great importance to the antecedent probability or improbability of a given assertion, its accordance or disagreement with the whole body of human knowledge. When this improbability is very great, when this disagreement is extreme, they not only hesitate to believe it, but are usually unwilling to spend more than a moderate amount of time upon its consideration. It is for this reason that the champions of the view that the earth is flat, though they emerge into a certain conspicuousness at long intervals, can never get more than a brief hearing and a summary dismissal. It is for this reason that the inventors of Bacon-Shakespeare ciphers, though they get up a new one every year that is every bit as good as the one that was cast into limbo the year before, never succeed in getting their doctrine recognized. The great service done by the Elberfeld horses lies not in the light they throw upon the intelligence of animals, but in the rebuke they administer to the arrogance of science and of so-called common-sense. Hereafter, when any one is tempted to reject a tale simply because it is inherently absurd, or a scientific crotchet hatched in an untutored mind because it is ridiculous, the single word "Elberfeld" should suffice to reduce him to silence and shame.

The only matters demanding comment in this editorial are the reference to "spirit clothes" which the writer of the editorial seems to accept as a fact on the authority of Sir Alfred Turner. He admits that they had always been a source of perplexity, and now seems to think that the perplexity is

removed by establishing the fact. The readiness to accept the authority of Sir Alfred Turner on the ground that he is a K. C. B. is one of the funny things in literature and especially that the concession comes from the *Evening Post*, so long sceptical of even much less marvelous things. The present reviewer of the article is not yet convinced of the existence of such phenomena, tho he has been ridiculed for years by this very paper. He admits that apparitions occur in which "spirit clothes" appear as an accompaniment, but he does not take them as representing anything but telepathic hallucinations produced by the thoughts of the dead. He does not regard them as material realities. Perhaps the writer of the editorial does not so regard them. But the most natural interpretation of his statement is that he does. It is the perplexity of their reality that has so long made it incredible that spirits had anything to do with the phenomena, and that has made psychic researchers as well as the lay public subjects of so much contempt. But if we should only frankly recognize that the facts, as human experiences, were overwhelmingly accredited, we might obtain some reason for further inquiry and that has been exactly the case, until various phenomena have shown that, if they are treated from the mental side, they may be admitted to be facts, but construable in terms of veridical hallucinations, which means that they are produced by outside minds, whether we choose to regard them as living (by telepathy) or as dead (by telepathy from the dead).

If the writer of the *Post* editorial had only long ago shown patience with the phenomena he might have found the theory which I have mentioned as removing the perplexity of the facts, and might have saved himself the reproach which Schopenhauer administered to the Philistines of his time. Schopenhauer, who had been an arch sceptic on the subject in his earlier career, took it up later and became convinced of the facts, like his great enemy Hegel, who was a spiritualist, and historians and teachers of philosophy do not like to tell their students so. But as early as 1850 Schopenhauer said: "Any man who does not accept the facts of clairvoyance is not sceptical but merely ignorant." He went on to give what

he called an idealistic explanation of apparitions and tho his terms were not the same, his conception of the phenomena was the same as the theory of telepathic hallucinations induced by the dead. This fact was not even known by the editor of the *Journal* until long after he had himself developed a similar theory and published it in his "*Enigmas of Psychic Research*". (Cf. pp. 258-271.) It was further developed in the *Proceedings*, Vol. VI, pp. 48-92, and in the *Journal*, Vol. VI, pp. 276-290. It is worth recording here that a copy of the above *Proceedings*, Vol. VI, was sent to the editor of *The Evening Post* for review, but that paper never even noticed it. Possibly the editor is a personal friend of Sir Alfred Turner, and that makes a difference! Friendship is the criterion of science!

The reproach that psychic researchers have not been progressive or cumulative and definite in their results is not fair to the subject. We have asked for thirty years to have the funds for the work and neither the *Post* nor any other paper would help us to secure endowment. It was the psychic researchers that were progressive and the public under the guidance of the editors lagged far behind and now try to defend their own intelligence by throwing the blame on us who had sought to get the means to do the very work which they say has not been done. Medicine and experimental psychology, if they had not been better treated than has psychic research, would never have accomplished even a small percentage of what they have done. It is absurd to reproach psychic research with unprogressiveness simply because the people who have taken half a century to discover its value have not caught up in that time with what is actually doing. It is not progressiveness to be twenty-five years behind psychic research itself. But it is something to find that *The Evening Post* has at last awakened to the nature of the work, and now that we are appealing for a still more progressive course in spiritual healing, that paper ought to be the first to see that we secure endowment. We have not time to wait for the slow public to catch up. We must extend the work which belongs to our investigations. Let the public and the *Post* see to it that we are rightly represented. It is right in the

comparison of the situation with the Mexican trouble, which is a small affair compared with the larger issue of a spiritual world.

### PUBLISHERS AND THEIR LITERATURE.

Through one of the members I have learned a publisher has sent to the members a copy of the book entitled "Letters from a Living Dead Man" for examination and purchase, and that the publisher has said that he has sent the book at my suggestion. I wish to say to the members that the editor does not recall making any such suggestion. It is opposed to the policy which he has followed from the beginning of the work. He has often agreed to have circulars addressed at the office to the members, but he has always refused to permit the lists of members to be seen, and he does not know how the books could have been sent unless they were delivered as circulars. It has been the persistent policy of the editor to withhold names and addresses of members from all advertisers whatsoever and to allow only the addressing of circulars in the office by our own officers to the members in any case where it was thought reasonable to thus mention a book. But at no time has he suggested the sending of books in this way and he will not encourage that sort of thing in the future any more than he has done it in the past. The book involved in this instance will be reviewed at the proper time in the *Journal*, but in the meantime members should understand that there has been no indorsement of it for any purposes whatever.

## 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 by his own request.

The following experience is by a clergyman who has long been interested in psychic research. He has reported some incidents to us of experiments with a private medium, but this experience is the result of his own effort at automatic writing and tells its own story. It is of the type which helps to confirm the pervasive nature of these phenomena and also the direction which they take suitable to the personalities concerned. Of course, we cannot easily set aside the explanation that such things are due to suggestion, but why suggestion so seldom acts in any other direction must always be the puzzle for the scientific man, and especially when the kind of fact indicated in this instance is exactly like references which take place under test conditions and which cannot possibly be due to suggestion. Thus communications often refer to a hymn or other incident at a funeral about which the psychic knew nothing and in some instances—I have several—about which the sitter knew nothing. There is only one rational theory for the evidential cases and it will also cover the non-evidential ones—Editor.

### A CASE OF AUTOMATIC WRITING.

#### Was it Evidential or a Mere Coincidence?

I have lately read the Memoirs of the late W. T. Stead—who met his death two years ago on the ill-fated steamer Titanic,—by his daughter Estelle.

What was told in the Chapters relating to "Letters of Julia" and "Julia's Bureau" suggested trying my hand at automatic writing.—I had been making some experiments with Ouija when my daughter was home with me after the holidays. Ouija moved for her when it would not for me and she secured some very interesting results. I tried alone several times with no very great success. There was such long waiting for movement I soon

wearied of it and so thought I would make experiments with automatic writing.

I began my experiments on the 23d of February, 1914; at the third attempt, in the afternoon of the 25th day, the control upon my request wrote a series of Capital letters—12 in number—in which I thought I read a message the content of which was known only to my wife and myself. Placing Ouija on the board I asked if my interpretation was correct and the table turned and pointed distinctly to the word "Yes".

The next day (Feb. 26) I thought I would try automatic writing again to see if I could get something that would prove of evidential value of a control outside my own intelligence.

This is how I proceeded with Experiment No. 4, the suggestion being taken from the book mentioned above. I laid the Ouija Board on my study table; I took a letter of my wife written from Washington, D. C. to our little son, in Nov., 1894, in my left hand; placed it on the sheet of paper for record, and held my pencil to the paper in my right; I then said some Collects from the Prayer Book for purity of thought and intention and prayed that God's Angels would assist to bring me into touch with the spirit world. Almost immediately the pencil began to move and wrote what I deciphered as "Victory" "Close".

This had no meaning and I asked the Control, speaking audibly as if my wife sat opposite me, "Can't you give me further explanation? At once the pencil traced letters, (some of which I could decipher and some I could not) in the second paragraph which also gave me no clue. As the pencil passed into meaningless flourishes I broke in, "Please tell me if the first two words are 'Victory'" and "Close" and without stopping the pencil passed to the word "Yes" and returned and passed thru the indecipherable clause and bracketed the words "Victory" and "Close". Of course I was still at sea as to the meaning. I then placed the pencil under the indecipherable clause and asked the Control, "Can't you give me something definite and intelligible?" and the pencil wrote what I deciphered as "You tow Clergy". Still I was at sea and could make nothing of it. I then transferred the pencil to the point under the word "Victory" but the power was exhausted and the pencil refused to move.

Now let me relate the circumstances that may point to an explanation of the above experiment, which I offer with all modesty because I have never believed myself susceptible to psychic influences and these are my first attempts at automatic writing. On the morning of the day of the 4th experiment (Wed., 26, February,) I met our Rector and he told me one of my wife's warm friends in the days when I was Rector had passed away suddenly early that morning. It was after dinner the same day I made my experiment. I was not conscious at the time that

the deceased Mrs. H. was in my thought at all, being solely intent on getting some improvement of my attempt of the day before to secure some evidential communication from my wife. This is what happened next. In the evening of the same day the Rector called on me and told me the family would like me to take part in the funeral service as I had been with them in many of their trials, as had also Mrs. W., in the days of my rectorship. I told him I would, intending to use a prayer which I use every night and have used for fifteen years. (Grant, O, Lord that thy holy angels may ascend and descend between us and those in spirit life; bear our love and tender memories to them; help us to feel their presence when they are near; Give unto them increase of felicity in adoring knowledge and blessed service on earth and in Paradise, and grant that we with them and all with whom we have lived on earth may have our perfect consummation and bliss both in body and soul in thy Eternal and everlasting glory, thru Jesus Christ our Lord; Amen.)—During the Winter of 1912-1913 during the vacancy of the rectorship when I officiated on the litany days (Wednesday and Friday) I always used this prayer for memorial and petition that God's angels would effect the presence of the Spiritual in our earthly life at the litany desk which Mrs. H. gave as a memorial of the sad taking away of her two sons in the prime of their young manhood. I had been with her in this affliction and it seemed fittingly to express the bond of sympathy between us. *She never missed being present on those litany days* all the time that I officiated pending the call of a new rector.

After I got to bed that night, going over the record of experiment No. 4 it came to me suddenly; "Perhaps this was a message from Mrs. H., who used Mrs. W. as her agent"? The word victory occurs at the "Close" of the lesson appointed to be read in the office for "The Burial of the Dead" and it is this: "Thanks be to God who giveth us the victory through our Lord Jesus Christ". The words "You tow Clergy" then seemed to have a meaning, and I interpreted; "I have won the victory over death and I want you two clergymen to officiate together at my funeral on Friday" thus speaking *her wish* that I should officiate with the rector before he called in the evening to express it as the *wish of the family*; Was this an evidential instance of communication from the "other side"? or was it a mere coincidence? Not only the former tender relations between Mrs. H. and Mrs. W. and myself when I was rector of the parish, but the fact that Mrs. H. and Mrs. W. were associated together as members of the same order, the Daughters of the King, would seem to point to the inference that, dying the same day I thought to get into communication with Mrs. W., Mrs. H. tried to reach me thru Mrs. W. to assure me of her *victory* over

death and to express the wish that I should officiate with Mr. B. and use the prayer indicated above at her funeral. I am aware that it might be said that even tho I was not thinking of Mrs. H. at the time of my experiment, but only of Mrs. W., knowledge of Mrs. H.'s death was there in my subconscious and all the materials of the interpretation, and that therefore there is no proof of the "return" of Mrs. H. or Mrs. W., or that the message came from an outside intelligence. I have not sufficient knowledge of what would be regarded by scientific students of psychic phenomena as evidence of communication from the spirit world to speak with authority on this matter. I just give the facts as they occurred and leave it to the reader of this incident to judge whether it was evidential or whether it was a mere coincidence—the interpretation being wholly the creation of my subconscious mind and having nothing to do with an intelligence outside my own personality.

I would simply add in closing that while I have read much literature connected with the subject, I have never attended a séance with a writing medium, and while the records made by me were mostly so fragmentary and grotesque and indecipherable as to throw doubt upon my interpretation of the last in the minds of many, they are no more so than the records of mediumistic séances conducted by the trained observers of the Society for Psychical Research where similar queernesses and trivalities occur which the unbelieving refuse to accept as worthy to emanate from the spirit realm.

### A VISION.

The same gentleman reports the following vision of a coincidental nature which was the experience of a private person. She fulfilled the details herself. But the coincidence which interests the psychic researcher does not depend on her own act. I leave her fulfillment in the record just to call attention to it. I have known a similar fulfillment to take place in another instance that was premonitory—Editor.

R—, N. Y.

20th April, 1914.

Anna Theresa Martin died Jan. 14, 1914, and the funeral was on the following Saturday, Jan. 17. She died at 7 o'clock in the evening and I knew nothing of her death until 9 o'clock the next morning.

### THE DREAM.

I had been going to visit this little girl, one that I thought a good deal of. She was a great sufferer and we knew she never could recover; but we did not look for her death so soon.

On the night she died I dreamed I went to see her and her mother met me at the door. I knew in my dream that she was dead. I had with me a bouquet of pale pink carnations I had brought for her: the mother said "Poor Tessie is gone"; and I said "The dear Lord was merciful. He knew she has borne all she could." I saw her laid out in her white casket and noted how pretty her dress was and said "She looks beautiful." The mother said, "It was her first communion dress." I laid the flowers on her casket and said, "I send these flowers to you, Tessie, to bloom for you in your spiritual garden." The mother looked surprised. To the mother I said, "As these flowers fade, one by one, their essence will rise to the spiritual sphere where Tessie is and they will bloom again for her. She will know I sent them to her with my love."

How the dream was verified: The next morning after the dream, the lady that lives up over me came in and said, "Mrs. V—, I have bad news to tell you";—I, thinking it might be some accident to my husband, said, "Don't keep me in suspense." She said, "Your little friend Tessie died last evening at 7 o'clock." Before I thought I had said, "Yes, I know it. I saw her dead last night." That day I went to the florists and bought a bouquet like I had seen in my dream. That evening I went over to see her. Her mother met me at the door and said, "Poor Tessie is gone." And instantly these words came for me to say, "The dear Lord was merciful. He knew she had borne all she could." She was laid out just as I had seen her in my dream. I looked at Tessie and said, "As these flowers fade may their essence rise and bloom again for you in your spiritual garden."

### APPARENT DETECTION OF THE AURA.

416 E. 65th St., New York City.

My dear Professor Hyslop:—

Yours of the 29th followed me about on lecture tour and has finally met me at the above address, where I shall be located for some time. The detailed account of what I witnessed with Thomas and Washburn would take a ream of paper to transcribe and I would far rather talk it over with you some time over luncheon if you had the time.—Unless you think it of special importance to get a black and white statement over a signature, which I will do if you wish it. We witnessed several of the

usual hypnotic anæsthesia (localized) experiments which were very interesting, also many hypnotic suggestive experiments which in the main [were] very successful. The one to which you specially refer is the hypnotic obliteration experiment I had never seen before, and it was rather startling. In attempting to touch the invisible form of the obliterated person, the subject moved her finger in a periphery following the outline of the form at a distance of about six inches, approximately, from the body.

Do telephone me. I have a private wire,—Plaza and I am usually at home early in the morning. Then we can arrange to talk over everything.

Always faithfully yours,  
LOUIS KAUFMAN ANSPACHER.

416 E. 65th.

Dear Professor Hyslop:—

Enclosed you will find report of the Sahler demonstrations. I thought you would like the endorsement of another gentleman of the party, and so for that reason I got him to sign as well. I hope this covers the ground.

Let me have the report on the painter case we talked over at luncheon. I should like to study it in detail.

With all good wishes,  
ANSPACHER.

New York, December 15th, 1909.

Dear Prof. Hyslop:—

I have carefully read the statement addressed to you by Dr. Louis K. Anspacher, dated Dec. 13th, 1909, in reference to the occurrences in Dr. Sahler's sanatorium in Kingston, and I consider it a conservative and accurate account of the most interesting incidents.

My recollection of the sequence of events differs from that of Dr. Anspacher, but that does not affect the facts.

Like him I was impressed by the apparent visualization of emotions and thoughts carefully kept from facial or other indication. The "obliteration" (so far as we could judge) was not indicated or suggested to the medium in any way whatever.

I think almost as interesting a manifestation, occurring at the close of the evening when the young lady was apparently quite normal and was talking quite rationally, was the instantaneous metamorphosis of one of the gentlemen into a loath-

some, filthy tramp, and this with no suggestion whatever, apparently, though the experiment had been suggested privately to Dr. Sahler a few moments before.

JOHN LLOYD THOMAS.

My dear Professor Hyslop:

In answer to your communication of the 29th inst., asking for details of the demonstration I witnessed together with Mr. Washburn, Mr. Augustus Thomas and several others at Dr. Sahler's sanatorium in Kingston, the facts approximately were these. Some days before we went to Kingston, Mr. Augustus Thomas was speaking about psychic phenomena in reference to drama. Rann Kennedy, John Lloyd Thomas and I were present, and were very much interested in his report of the remarkable power of a certain Dr. Sahler; and it was at that time that Mr. Augustus Thomas proposed the plan of all of us going together to visit Sahler in order to see these manifestations and satisfy ourselves about their credibility. The party was arranged for a date some ten days or a fortnight later; and in the meantime, Mr. Augustus Thomas got into communication with Dr. Sahler, at whose invitation we finally made the trip to his sanatorium in Kingston. The party that eventually arrived in Kingston included Mr. Washburn, Mr. Ruckstuhl, Mr. John Lloyd Thomas, and Mr. Louis Kaufman Anspacher.

We were met at Kingston by Dr. Sahler who told us that he would be ready for us after dinner. We then went to a hotel for our meal, and later arrived in the sanatorium. At dinner Mr. Augustus Thomas told us of the many successful experiments that Dr. Sahler had performed, of his wonderful use of his hypnotic power in curing disease, especially nervous affections, and in especial, Mr. Thomas remarked upon a certain power of control Sahler had which enabled him to cause his medium to "obliterate" a person of the company. We were told also by Mr. Thomas that when a certain selected person was "obliterated", the medium had a faculty of "sensing the aura" of the party who was "obliterated"; and that the color of the aura of this "obliterated" person changed with the quality of the thought that this "obliterated" person was thinking; and also that there seemed to be a more than adventitious connection between the character of the thought and the color of the aura seen by the medium when in this hypnotic condition. I was then asked if I would submit among the others to this obliterative process; and I consented. I also wished to test the connection between the color of the aura and the character of the thought; and so among ourselves it was arranged that I should decide upon a series of four or five highly definite emotions, such emotions as I could visua-

lize in an intense and concrete form. These I would think of successively in the order that I memorized; and I arranged to change my thought at the same time that I made a signal to the party. This signal was a motion of my hand behind my back. During the experiment it was arranged that no one of the parties present but the members of our own party from New York should see or know the signal; and during the experiment, I stood in such a way that only they could see the movement of my hand. Note also that my associates did not know what emotions I had selected for visualization during this experiment. I carefully avoided telling them, in order that no possible telepathic communication could be made to Sahler or the medium from the association of several minds about the same idea or thought.

We then went to Sahler's Sanatorium, and were presented to him and to his two mediums. As only the young lady was concerned in this "obliteration" experiment, I shall limit myself to her. She was about twenty years of age, and had been a patient of Sahler, who cured her of nervous headaches or some nervous derangement, I believe. She was apparently in fairish health, though she exhibited some of the hall marks of the neurotic or neurasthenic. She was slight of build; but had a good color. She was of ordinary intelligence, and conversed freely about everything. She accepted the fact that Dr. Sahler had some kind of control over her; but in her un hypnotic moments she apparently remembered nothing of what occurred when she was under the spell. Sahler told me in especial that he admitted this young lady to be an unusually facile subject. Then the demonstration proceeded, in which he exhibited his power of local hypnotic anæsthesia and suggestion upon both subjects, and his experiments were successful and striking. Then he proceeded to the "obliteration" demonstration. We went with him into the little ante-room leaving the two mediums in the large room. There Dr. Sahler told us of the plan of the experiment, which was substantially as follows: among ourselves, we should first decide upon one member of the party to be excluded or obliterated. We decided first upon Mr. John Lloyd Thomas. Sahler had absolutely no conversation with the young medium upon whom this experiment hinged; and we all entered the room together and sat down. Sahler then asked the young lady to count the number of people in the room. She did so, counting seven, I believe. He asked her if she was sure there were seven. She counted them again and answered "yes". He then said: "Count them now." She did so, counting off from one, at her left, and proceeding to the right until she came to John Lloyd Thomas's chair, at which she paused for a moment, and then passed on, *not counting him*—she therefore counting only six people present.

Sahler then said: "I thought you said that there were seven people here." She said: "Did I?" He said "Yes." Then she counted again, skipping John Lloyd Thomas, and said "Then someone must have left." He asked "Who left?" She answered: "Wasn't there a man sitting in that chair?" (pointing to the chair still occupied by John Lloyd Thomas). He said: "What do you see?" She answered: "Something like a dark cloud." At this moment, Sahler asked John Lloyd Thomas to stand up. He did so; and Sahler brought the young woman face to face with him. Sahler asked her if she saw anything now. She answered: "Yes, a kind of cloud or mist." He asked: "What color?" She answered: "A darkish brown." Then Sahler asked her to indicate of what shape or size or figure it was; and she then with her index finger traced a complete periphery of John Lloyd Thomas's figure, carrying her finger about five inches away from his body. He asked her if she could put her finger through this cloud or mist; she put her finger evidently through the "Aura" without any trouble. Sahler then asked her to put her finger through the middle of the cloud; she immediately attempted to do so; but suddenly seemed surprised and amazed when her finger struck John Lloyd Thomas's breast. She recoiled a little and looked inquiringly at Sahler, as if something unexpected or unaccountable had happened. Then Sahler evidently withdrew the control and asked her to count the people in the room again; and this time she counted the full quota of seven, and seemed surprised to see John Lloyd Thomas; and asked how he came in the room again. There apparently was no further memory of the lapse in her mental condition; because she picked up the conversation more or less where it left off, and continued in commonplaces until Sahler and the rest of us retired to the ante-room again in order to frame up the experiment in which I was to be "obliterated". We returned to the room all together; and I was particularly careful not to appear as the marked man in any way. That is to say, I did not stand alone; and I sat down when the others sat; and took pains not to sit in the chair which had been occupied by John Lloyd Thomas in the previous experiment. In this case, as in the former, we took pains to notice that there was no apparent communication between Sahler and the medium before the experiment. We had told Sahler that this time I was to be "obliterated". He went through the same formula as before, asking the young lady to count how many people were in the room. She answered, seven. He then asked her to count them again. She did so, as before, counting from left to right; but suddenly stopped perplexed in front of my chair, then passed me over without counting me, telling off the number six. He said then: "I thought you said that there were seven." She asked: "Did I?" He said:

"Yes." She then recounted, leaving me out again; and said finally: "There are only six here." He asked her whom she missed. After a moment she said: "The young man with long hair." This satisfied everybody as a more or less accurate description of me; and the demonstration continued. He asked her as before what she saw in the empty place. She answered: "A grayish cloud". I immediately stood up in front of her with my back to the men of our party so that they could see the movement of my hand when I changed my thought. The little series of emotions I had decided to visualize were the following, as closely as I can remember; viz., brotherly love (we were several masons gathered together, and Mr. Augustus Thomas had spoken about his use of that emotion in a previous test). In visualizing this emotion, I thought concretely of several men and masons with hands loyally clasped together. I also thought concretely of the final scene in Kennedy's play, wherein the vicar and the drain-man unite to purify the world and the church of hatred and defilement. My next thought was an exact and antipodal opposite, i. e., hatred. For this I conjured into my mind the sinister image of Iago whispering into Othello's ear. My next thought was to be jealousy, which I connected with the former by imagining Othello in his rage against Desdemona. My next thought was to be murder, and I imaged Othello killing Desdemona, and Cain killing Abel. I think that I also had another final thought which I visualized; but which escapes me now. The above was substantially the program I decided upon at the hotel before I came to the demonstration. I stood up before the young lady and immediately thought of brotherly love, visualizing it as I have indicated. The color that the young lady saw in the "aura" apparently changed; for she immediately said: "The cloud is getting whitish and bright". Then I imaged concretely as I could the second idea I decided to use, at the same time motioning with my hand behind my back that I was doing so. In a moment, she said that the color was changing again. I had my eyes closed so as to better concentrate my attention upon the creation of the image. She then said that the color was blackish and dirty. Then I proceeded to the next idea: that of jealousy, at the same time motioning to the party that I was about to change. There may have been some association in my mind between the emotion of jealousy and the color green. There doubtless was. But I was immediately struck with her comment that the mist had again changed color; and that this time she saw green. In none of these experiments was Sahler aware of what I had decided to image in my thought. Then I went to the next image: that of murder, and she sensed it as reddish with what she described as flashes like lightning through it. Then I wished to see whether there was a definite and constant association between the thought

I visualized and the color she saw in the cloud. I jumped from one thought to the other: i. e. from jealousy which she sensed as green, to brotherly love, which she sensed as whitish, etc. I cannot remember exactly how frequently she associated the same color with the same emotion as before; but my recollection is that she succeeded in attaching the same color to the same thought in three cases out of five.

Dr. Sahler then asked her if she could put her finger through the cloud. She did so; but seemed again surprised when she struck my body. It seemed as in the case of John Lloyd Thomas to be something unexpectedly resistant. Then she was asked to trace the outlines of this cloud; and again she traced a tolerably accurate periphery of my body, carrying her finger about five inches away from my physical outline. Then Dr. Sahler apparently relinquished his control, and asked her to count the number of those present. She did so; and was apparently surprised to find me.

This is in substance the detail of the demonstration I witnessed and in which I took part. I cannot affirm absolutely that everything occurred exactly as I have stated it; but I feel that I have stated approximately the demonstration of the "obliteration experiment."

LOUIS KAUFMAN ANSPACHER.

Dec. 13, 1909.

The foregoing is of course merely a suggestive experiment, not a conclusive one. One wishes that the young medium had been left to discover the "absence" and "return" of the "obliterated" person without inquiry as to the count *now*, by Dr. Sahler when he wished her to miss or to rediscover the temporarily invisible figure. And it would be interesting to discover whether the medium could miss more than one from a group at a time, with numbers varying from one to the entire seven, should her sitter so direct. The shift from color to color in the mist or cloud seen to displace the figure of one of the group, following his own change of thought, and the non-change of color in the cloud or mist representing the figure of another of the group who did not undertake to change his thought for the purpose, is the chief item of interest, the more so that the plan of action was unknown to either Dr. Sahler or the medium by any ordinary means of information. The change according in color with the emotional-thought change, without variation in a rough 60 per cent. of the cases, indicates a line of experimentation that might yield interesting results if it were followed up, but which only

serves to open a question, so far. We are but at the infantile stage in any adequate inquiry and understanding of such matters as are here reported by Mr. Anspacher.

G. O. T.

The following account of an apparition is from the same source as the previous instance of automatic writing. It was taken down by the clergyman from the direct statement of the informant and so is practically first hand—Editor.

### SEEING A GHOST.

On the 24th of August, 1912, I employed D. K. to do some work on my place and he told me this story of an apparition or vision, which I have put down in his own words:—

“It took place in the day time”, he said.

“I came in from ‘Over South’ (local expression signifying South side of Long Island) where I had been visiting; I was kind of tired and lay down on the lounge in the sitting room; I think I fell into a drowse; but presently I woke up and turned my head towards the door and there part way between the door and the lounge I saw a man. I thought it was you (the writer); he was smiling and I thought he was laughing because I was lying down in the day time. He was dressed in a gray suit; but when I recollected I thought I did not remember ever seeing you in that suit. When I came to look at him tho, a little closer, I noticed he had a white moustache, I saw him as plainly as I see you now; he resembled you very much. I said to myself Who is this if it is not Mr. W.? Then I saw it was not you, and I knew I never saw the man before and had no acquaintance with him whatever. All at once in a moment it came into my mind it was Mrs. B.’s (his housekeeper’s) father. My wife had died, you know, and I was in a good deal of trouble and was seeking for a new housekeeper. I had thought of Mrs. B., but she had two children and I did not wish to take the children. I looked and wondered; What is it you want? and presently the vision faded away, to the last wearing that pleasant smile upon his countenance. Then I started up and went right over to B.’s (a neighbor). I did not tell him about the vision, I thought he would tax me with being superstitious and out of my head and say I had dreamed it; but I asked him if he had ever seen Mr. H—— (Mrs. B.’s father); is he a fair full faced man with a light moustache? and does he wear a gray suit? Why yes, Mr. B—— replied, Where did you see him? He is dead. How did you

know? I did not tell him. Several days after I went over South and called on Mrs. R— (Mrs. B—'s sister). I was in the room waiting, and looking around at the pictures on the wall I came across the picture of the vision. It was Mrs. B—'s father (the name was printed beneath it); he and the apparition were the same man. Leah (Mrs. B—) had come in meanwhile and she noticed me looking at the picture; "What are you looking at?" said she; "What is it you notice in that picture?" and she insisted on knowing and I told her that evening of my vision. Now Mr. W— how is it? can you explain how I could recognize this man's picture when I had never seen him or his picture before that day I saw it in Mrs. R—'s sitting room for the first time?"

Mrs. B— was present when K— told this incident the second time and corroborated it in every particular as what he told her that evening after he had seen the picture. Being asked if he might not have been to the house before and seen the picture without having noticed it in his conscious mind, she said he had never been there before. She then brought me the picture. It is a cabinet photogravure of her father, Rev. J. H. H— who died 17 Jan., 1907, and was taken to insert in a book giving an account of his life work. It is a likeness of an elderly man with a round face like my own only he has a gray moustache, and I have not. Mrs. B— being asked, said she was not a spiritualist and did not know that any of her family were inclined that way. D— K— was born in Maine. He is an educated man, understands navigation, and has been sailing master of several yachts on the New England coast. He never had such an experience in his life before. He had not read any of the literature of spiritualism or psychic research. He reads and believes the Bible according to the views held by New England theology of thirty years ago. He has had thrilling experiences of shipwreck and rescue which have made him a firm believer in God and I can vouch for his veracity and honesty without question.

Mrs. B— now his housekeeper and homemaker is the daughter of Rev. Mr. H—, as indicated above, who was a Methodist minister. She studied for the profession of a trained nurse; then married, and is now a widow with two children. I can also vouch for her corroboration of K.'s story. Mrs. R— of E—, L. I., is a sister of Mrs. B—. I wrote her with the following result; K— told her the vision about the same time he told her sister and "the likeness he, K—, stated of my father as he appeared to him in that vision was as he was." O. B— the neighbor referred to, who was not told of the vision, states that it was he who told K— first of Mr. H—'s widow and then of Mrs. B— his daughter, when he was looking for a

housekeeper. At that time they lived next door to each other. He was well acquainted with Mr. H—— and had visited him, on several occasions at his parsonage at E——. As neighbors he and K—— saw each other quite frequently and he (B——) knew all about his trouble and efforts to secure a suitable housekeeper. Showing him the picture he recognized it at once as the Mr. H—— he knew and had visited at his parsonage before his death.

As a first-hand account of an apparition this case has been very interesting to me and I kept K—— roused up to hold on to the facts before they faded from his memory. The first opportunity I made a date with him (14th Sept., 1913) and took down the story from his own lips and I can say positively had there been a stenographer present when he told it just after the incident occurred and when he repeated it 14th Sept., 1913 the difference between the two accounts would not have been noticeable.

Knowing what I did of K——'s loneliness and helplessness after his wife's death; how he could not eat the food that he prepared, and grew thinner and thinner,—I gave him what I thought was the interpretation of his vision which was this; that the deceased Mr. H——, grandfather of the children, tried to reach him through his phantasm to encourage him to take his daughter as housekeeper, notwithstanding his objections to the children, and his "smiling" was to express the happiness it would bring him to know that they were provided with such a good home and such a capable protector. Mr. K—— thought this was the interpretation himself and it decided him to secure Mrs. B—— as his housekeeper.

When K—— told me in the vivid way he did, speaking of the phantasm, "I saw him as plainly as I see you now, Mr. W——", it suggested the questions at once, How did he see? What did he see? and a story that I was lately told by a neighbor, whom we will call Mr. B—— suggests the answer. He with his brother and their families were taking a sail on a beautiful summer's day. Mr. B—— is a believer; his brother, however, is an avowed sceptic. While Mr. B—— was talking with his brother's wife expressing his thankfulness for the goodness of God in granting them health and capacity to enjoy such a beautiful day, the sceptic broke in and pooh-poohed the idea that there was any such thing as God or a soul, or any hereafter. Mr. B—— responded by calling his attention to an incident of their school days when a professor invited them and others to view the full moon through his powerful telescope: "Martin", he said "you remember the peculiar features we all noticed on that occasion; how we saw a great ball of light hanging in space right before our eyes?" "I remember perfectly well", the brother replied. "Well, how much of that ball of light did the telescope see?" asked Mr. B.

After a moment's reflection he said, "None I suppose".—"The eye is another telescope" Mr. B— rejoined. "What does the seeing?" Martin couldn't answer. Then, commenting on the incident he had just told, Mr. B— remarked "My opinion is this, that that which did the seeing through the telescope and through the eye is what will do the seeing in the future life". Let me ask now: What is that which does the seeing in regard to the things of this life? Is it the eye? No. Is it the image on the retina? No. Is it the nerves which transmit to the brain the image on the retina? No. And it is not even the brain which records the message of the nerves. It is something back of all this; it is that inner being or personality of the man where resides that conviction of his personality which has consciousness of intimate relations with God and his physical being, which evidences the reality of both the seen and the unseen worlds with which his personality is connected, and by which he discerns the transitoriness of the one and the permanence of the other. The physical eye *does not do all the seeing* of which we have cognizance in this life.

As I told K— at the time, he did not see the apparition with his physical eyes; but the deceased Mr. H. produced an impression on his subconscious mind so that his spiritual eyes were opened and he saw the Rev. Mr. H— in the ethereal body of the discarnate state as the disciples saw Jesus after his resurrection; and yet nevertheless, tho it was his ghost, what he saw was the Mr. H— as really and truly as when he could be seen with the natural eyes while still in the flesh.—It is the ethereal personality which survives death. That which is flesh is flesh and by the process of death returns to the dust of the earth from which it was taken. That which is spiritual is *the real* and permanent and persists into the life beyond the grave (1 Cor. 15; 44). "There is a natural body and there is a spiritual body" says the Apostle Paul; and again (in 2 Cor. 4: 18) he says, "The things which are seen are temporal but the things which are not seen (i. e. with the physical eye) are eternal." Is there any other theory than the spiritistic one that accounts for seeing a ghost?

Dr. James H. Hyslop.

My dear Doctor:

Got your letter this morning and went at once to call on Mrs. B—, K.'s housekeeper. She makes the date 24th of July, 1912, just one month before he told me the story. She has been gone from R— for several weeks on an obstetric case (she is a trained nurse) and came back to R— about that time, when he told her. I have it in my diary that I saw K— on Aug. 15 when he

told me of his loneliness and troubles, but he did not tell me of the vision. K— is a very reticent man like many New Englanders, and he would not tell me, Mrs. B— says, because I would think it was just a dream and all his imagination and I might think he was "off." He told me at last because she urged him. I think you may state the date then as 24th July, 1912, as accurate enough for all the purposes of evidence. She doesn't think K— keeps a diary, as I do, therefore it could not help matters to write to him.

Sincerely yours,

R— W—.

**BOOK REVIEW.**

*Confessions of a Clergyman.* George Bell and Sons. London. 1910.

This book has no direct interest for psychic researchers. But it has an indirect one. There are no psychic experiences in it and no apparent knowledge that such a subject or its phenomena were ever heard of. But nevertheless the book has its interest for all who are interested in the situation in the religious world where the struggle keeps on in regard to creeds. It shows how things are gradually breaking up and that some sort of basis will have to be obtained by the church or its hold on mankind will be as surely lost as that of the Catholic Church has been on France, Spain, and Portugal.

The author went into the ministry and accepted the creed and he says perfectly honestly and with high ideals at the time. There is no reason to question his word. But he did his thinking afterward and came to the conclusion that much that he had believed in his earlier life had to be surrendered. He remained in the church, but, while he told his friends what changes his convictions had undergone, he did no offensive talking about his differences with tradition and authority but went on with his practical work and preaching in a way to realize the essential features of his ideals. Some would say he should have abandoned the church. He would have been praised by numbers for doing such a thing, tho they would not have turned their fingers to give him work or bread. It is easier to prescribe when others shall show what you call courage than it is to take the same position. In fact, men are not obliged to take crucifixion. If they have a conscience at all they must be left to decide how they shall exercise it. The clergyman in this instance had a conscience, and while it was not wise to reveal his name, he did the manly thing in frankly telling experiences which are no doubt more common than usually get into print. I do not know any better illustration of the need of a defensible creed, and it matters not whether it be a positive or a negative one. We have published some in-

cidents from a Clergyman who had to conceal his name because his parishoners, if they knew his interest in psychic research, would have been greatly displeased or might even have dismissed him from his position. The days of persecution are not past, only we deprive a man of his bread instead of burning him at the stake. We talk about freedom of conscience and judgment, but allow it to no one but ourselves. It were far better to let such men as the clergyman, who has here made his confession, have his freedom and to listen to his gospel with a readier ear than to dogmatic traditions. The past had its problems: we have ours, and they are different. For all those who are interested in what is going on underground among the clergy this book will be of interest and especially will it interest those who are interested in religious problems.

# JOURNAL

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## American Society for Psychological Research

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### TRADITION AND SCIENCE.

By James H. Hyslop.

I have chosen this title for a discussion in which I hope to bring out the relation of psychic research, as well as many other forms of inquiry, to the methods of the past, and in which I also hope to show the necessity of it in this particular age. The question which I wish to discuss could have been expressed in other ways and, in fact, has often enough been the subject of controversy between the different schools of thinking in all subjects affecting ethics, politics, and religion. We have usually supposed that it was religion that occupied itself with tradition, but, while it has been the last to obtain emancipation in this particular, it has not been alone in the tendency to base its ideas and policies on tradition. This tendency was a characteristic of the human mind in all its ideas at one time and rarely did it escape these toils until the modern revival of science, and perhaps science is often affected by its spirit. But, apart from questions like this, what we want to examine is the problem between two supposedly opposed ways of thinking and directing human conduct. The controversy is variously embodied. In philosophy it is sometimes called idealism and realism. These terms, however, do not exactly coincide with what we mean by the difference between tradition and science, but in some respects they are closely related. More distinctly related to them is the op-

position between the rationalist and the empiricist. Conservative and progressive express the same thing. In fact these schools, whatever difference they mark off against the distinction between tradition and science, embody the same antagonisms, and but for certain incorporation of the point of view of psychology might be substituted for our own phrase. To some extent the controversy between the *a priorist* and the *a posteriorist*, to use those phrases, and the schools of deduction and induction, expresses the same thought. But they have philosophic affiliations which we do not wish to take up here, and they are mentioned only to indicate the ramifications of the subject which we are going to discuss without covering the entire field. We desire to discuss the more apparent features of human development in the relation between the past and the present as affecting the beliefs and practices of men. Tradition expresses the habit of turning attention to the past for our wisdom. Science expresses the habit of observing the present for it.

I do not need any other definition of these two terms to understand the nature of the discussion to follow. What we must do is to examine just how far each of these ideas has extended in human experience, and how they have dominated us in our institutions. It is true that in no age has man been able wholly to divest himself of the desire or the duty to depend upon experience, which is present observation, for his knowledge and conduct of life, but for whole generations he has interpreted this experience by reference to what his ancestors said instead of relying wholly upon his own right of judgment. No doubt also there have been those independent and adventurous individuals who freed themselves from shackles of this kind and disregarded the past as much as others despised the present. But they did not always dominate the societies in which they lived. They had to await later ages for recognition and the realization of their ideals.

I have said that tradition represents the appeal to the past for our knowledge and maxims of behavior. This was very apparent in the institutions of antiquity. This is noticeable as far as history takes us in the development of man. We

see it worked out in Græco-Roman ideas more fully than anywhere else, but probably only because we have better accounts of them than we have of savage peoples. But the influence is distinctly traceable in all the ideas and habits of savages. From the very inception of the tribe in human associations it was the stronger and the wiser man that determined the belief and conduct of his fellow associates. This idea became embodied in the "conscript fathers" (*patres conscriptes*) of Roman civilization, the priests and prophets, as well as the political leaders of Judaism. The very word "senator" expressed the same fact in Roman institutions. The paternal authority (*patria potestas*) in the Roman family was only another form of the same thing. What it all meant was that the men of experience had to guide social and political institutions. Before writing and literature were invented men had to preserve knowledge in their minds, and those who were older and had most experience had most knowledge. In modern times books and language are the safe-deposits of human experience. Remote antiquity had no such means of protecting experience. Brains, not books were their vaults for preserving knowledge and hence the appeal had to be made to the "elders" for guidance. Teachers sprang up to memorize and preserve this knowledge from generation to generation until picture writing, cuneiform inscriptions, parchments and other means were devised for preserving knowledge. Then the function of the "elder" or wise man became limited. But the momentum of habit was strong enough to preserve the influences of tradition long after its primary object had been served. The necessity of appealing to the past in one age became the revered institution of the next and, in so far as it economized human experience, it was necessary and useful. But whether necessary and useful or not, it was the resource for determining and defending all institutions and kept power and wisdom in the hands of the older members of the community. The present sought its justification in the past.

This is the general principle involved in the long ages of evolution so far as history represents it. The principle embodied itself in all systems of authority, whether religious,

philosophic or political, and we have whole ages saturated with it. The oriental religions manifest it in the form in which they preserved their ideas and literature. The same is true of Græco-Roman methods and especially in politics. In Christianity it became the fundamental principle by which it preserved its integrity. When it broke away from Judaism it broke with an authority which had petrified into as dogmatic and intolerant a system as history had seen. But it soon set up the method in its doctrine of revelation and then came ages of study and defense of a written record as saying the last word in philosophy, theology and religion. The breaking up of this again began with the Reformation and the forces which it set loose. These forces were strengthened by the revival of science which determined the new method of determining truth.

Tradition had tended to make the past rule the present and to subordinate personal experience to transmitted ideas. It apotheosized the old and discredited the present and new. Age was the criterion of truth and the present generation had only to accept and obey passively what was handed over to it by its forefathers. It was not allowed to do its own thinking. Wisdom had belonged only to the dead. This idea only repeated in another form the myth of the golden age in the distant past, the Paradise from which man had been driven. What this point of view had not reckoned with was the inevitable influence of progress on the ideas which antiquity had tried to transmit. Men were slow to learn that the past cannot be transmitted intact to the future where there is any change or progress at all. The reason for this will be apparent again. We must notice when it began and the strange influences which prevented its reaping an earlier harvest.

It was Heraclitus who introduced the principle which started the revolution. Earlier philosophers had sought the principle of the world in stability and unchanging realities. But Heraclitus taught that there was perpetual flux or change. Nothing eternal but the law of change would be admitted by him. All that we could know was in the present moment and no two moments were alike in their contents.

This doctrine at once became the destructive agency in all human thought. Heraclitus was "*Der alles zermalmende*", as Schopenhauer called Kant, the man who crushes all things to pieces. He turned men's thoughts from the eternal to the ephemeral, from the permanent to the transient, from the noumenal to the phenomenal. The effect of his doctrine was at once seen in the theories of the Sophists as applied to philosophy and politics. Plato revived the older doctrine and its principles were applied by Christianity against the doctrine of change and no chance for ages was left to the study of acts from the standpoint of the present moment. The conservative reaction was too strong for this new principle of progress. The church seized the reins of power and appropriated philosophy and politics to enthrone authority, refusing to interrogate facts of present experience, and so built up a vast dogmatic system which offered an apparent loophole of escape for the intellect.

But Copernican astronomy opened the first gateway to scientific knowledge. It broke down the scholastic system without its having a clear inkling of what was coming. This was followed by the Protestant Reformation and the general revival of learning which paved the way for scientific method. The reliance on authority and past ideas was dethroned.

What was this scientific method, as I have called it? The answer to this is a definition of science. Usually we regard science as the observation, classification, and explanation of facts. It is this and it may not be necessary in some quarters to define it otherwise. But I shall adopt here the conception of it which I have several times mentioned in other connections. I shall define it, for the sake of contrasting it with the idea of tradition, as *the examination of a cross section of evolution*, the interrogation of the present moment prosecuted in successive moments until we ascertain the distinction between the transient and the permanent elements of those moments. This is a complete abandonment of tradition, at least until it can give a rational account of itself in the verified facts of present experience. It does not require to repudiate the past, but to reinterpret it or to separate the dead from the living in it.

This embodies a profounder principle that we are aware of often. The traditionalist does not often, if ever, realize how much he is dependent on present experience for having any intelligent conception of his past. We should know nothing at all of that past but for the continuity of history and the possibility of handing down in language and literature the ideas which the past had. In that continuity history repeats itself and the present moment carries into its lap the fruit of the past and makes it intelligible in the contents of the present. Indeed the whole history of the race has its method repeated in the life of the individual in this respect, and it is there that we must seek the principle which we use in determining the nature and validity of what tradition has to give us.

But this modern movement had its initiation in another method as well as in that of science. I refer to the Cartesian philosophy. The human mind had been overloaded with beliefs and had not recognized sufficiently the function of doubt. It claimed to know what intelligent men doubted. Descartes set about trying to find a method for determining what we really did know. He asked for a criterion of certitude. He found that he could doubt many things taught to be certain and irrevocable truths. He could doubt all that his senses revealed to him. He could doubt the existence of God which had been made the fundamental assumption and certitude of scholastic theology, and its ontological proofs. He could doubt everything except the immediate act of consciousness. He could not doubt that he doubted. I think, therefore I am: *Cogito, ergo sum*, were the formulas of certitude. Consciousness of one's own mental states could not be questioned. With this basis of certitude he set about applying principles of thought to derive other truths, even some of the things which he first doubted. In this way he claimed to get indirect evidence of other than immediate truths. But the basis of all these was the immediate knowledge of introspective and analytical consciousness. For this he had to go always to the present moment of consciousness. He cut himself away from the past. Memory had no primary or decisive function in the determination of his fundamental cri-

terion. It was the present state of consciousness, immediate experience, conceiving that term as convertible with the present state of the mind, whether of sensation or of reflection.

Thus Descartes started the subjective way of getting knowledge. The scientists of the time studied objective nature and endeavored in the examination of present phenomena to break up the physical science of scholastic theology. Their method was rather objective, as distinguished from that of Descartes, tho in the last analysis they had to accept the authority of the mind. But this was not directly interrogated for fixing any standard in the investigation of nature. With Descartes, however, the first thing was to determine the standard of certitude in any truth, or the area of knowledge that could not be questioned. This brought him back to the present moment in consciousness, and science in its determination of nature came to the interrogation of the present fact. Hence both the subjective and the objective schools started with present facts as the measure of truth.

Now let us take the psychological side of the problem. It is the present state of consciousness that represents the most certain fact of knowledge, and this in spite of its liability to invasion from illusions and false inferences. These illusions and fallacies, however, are not strictly objections to the supposition that the present moment of consciousness is the most certain one, because these illusions and fallacies come from the influence of the past on our effort to interpret the present. If we rely strictly upon the present moment and do not intrmit associates into it, we shall have nothing but the present sensation or mental state to consider. It is the introduction of elements foreign to the present state that creates the error. But without entering into nice distinctions to defend the strict correctness of the position assumed, it is clear that we always resort to immediate experience, the present state of mind, to determine facts. It is thus a cross section of the stream of mental states that comes in for immediate knowledge and certitude. As each moment of this stream passes we have the action of memory to connect the present moment with the past and the mind takes account of the resemblances and differences. The resemblances are

taken to characterize the continuous feature of experience, the uniformities of experience, and the differences to characterize the changes and the novel elements in it. Then language and literature, safe-deposits of human experience, come in, help to enlarge this area of memory and knowledge, tho their influence is dependent on the continuity of history and social institutions for the degree of its potency. In proportion as experience changes in definite contents, this past will be misunderstood or pass away. The meaning of the language will change to suit the new and to that extent lead to misinterpretation of the past. This is the liability to which the conservators of the past are exposed, due to the changes in experience which the progress of evolution introduces. But in each case it is the present mental state connected by memory with the past that serves for making that past intelligible. Every statement about the past would be meaningless unless we could reproduce in our present experience the facts which are supposedly conveyed about the past. For instance, we should not know what "tunic" means but for some means of connecting the present habits of dress with that of the Romans. The continuity of history established a connection, tho the dress changed, and with it the name of it. The same holds true of all conceptions whatever regarding the past. Where habits remain the same the present experience simply repeats the past. Where habits change the past is lost, unless some point of connection be established to interpret it. It is thus the present moment that is the crucial one in the knowledge of reality.

This way of presenting the matter is an untechnical way of stating what Professor James called "radical empiricism". I have carefully avoided this term because of its associations with certain philosophical controversies. But it stands for the place which the present moment has in the determination of truth. From it the mind issues in both directions, the one to interpret the real nature of the past and the other to sustain hope for the future, based on the mind's faith in the continuity and permanence of certain elements which observation shows to have characterized successive moments of experience. Empiricism is thus set off against tradition.

Indeed tradition depends for its meaning and validity on what the interrogation of the present and passing moments, with the aid of memory and its adjuncts in language and other deposits of experience, can establish. The process sifts the novel elements out of the law of nature. The accidents of the present moment are excluded as no part of the continuous and permanent facts of experience.

Of course we do not take the present moment apart from its connection with the preceding and past moments as the standard. We simply assume that point of view to study the problem instead of taking the past moment, which is the method of tradition. Assuming the past moment is a method which endeavors *a priori* to interpret the present, to determine what it *must* be, and we have only to look at history to observe the wrecks of knowledge strewing it from the pursuit of that method. What the modern method means is to start with the best known facts and to eliminate from them the least known elements, or if not to eliminate from the present such elements, to regard the past as subject to examination in the light of the present, reversing the method which has so long dominated history.

In physical science we follow the same method. We examine present facts and what we find there enables us to understand the past. Of course the present moment is always an indistinguishable mass of transient and permanent elements, and just as in mental phenomena we have to examine successive events to ascertain what the accidental and the permanent incidents are. The constant phenomena are repetitions of the same events and we come to regard them as the law, while the transient incidents are the special events of the moment, products of casual causes. We can then infer from the repeated events, the uniformities and coexistences of present facts, the probabilities of what occurred in the past, and the past will be intelligible in proportion to its likeness to this present.

In geology, for instance, we find the same shells on the shores of Lake Ontario that we find in the rocks of Niagara, and hence infer that the lake once covered the locality of these rocks, to account for the presence of the same kind of

shells. We find the process of petrification going on in certain places and apply the same conditions to the results which we observe elsewhere. We experiment in chemical compounds and learn the laws that enable us to understand what has gone on in primitive processes of the globe. We find the tides and storms wearing away the rocks on the ocean shore and can infer from the effects where the ocean has been far inland acting on rocks long ages ago that are now high and dry. Otherwise the facts are inexplicable.

There is no need to multiply such examples. They indicate the method that has been so helpful to progress in knowledge in the sciences and prove the need of applying the same principles unreservedly to the products of tradition in religion and politics, the last field in which scientific method gets fair play. In reporting the past we forget the influence of change. The past and the present are never identical in all their aspects. It is only in the permanent elements of history that we find the identity, and the non-permanent events are the inutile ones for us. This may not be true of the present moment. In this it may be the transient fact that is the most important, as the one condition for protecting us from injury. But the past events that do not repeat themselves are of no special importance to us now. They are no longer causes and no longer represent a part of the institutions we now have to cherish. It is the permanent facts which we have to reckon with, and our knowledge of the past is nothing more than a means of apprising us what we may expect in the next moment of our existence, and so helps to fix for us a criterion for distinguishing between the transient and permanent elements of the passing moment. It is this that enables us to predict the future, with allowances for change. But aside from prediction and expectation, the important point to be emphasized here is the necessity of assuming the point of view of science, examination of the present moment for determining the nature and meaning of tradition, instead of accepting tradition without the critical influence of knowledge of the present moment.

All this represents general principles applicable to every form of human thought and activity, be it philosophy, re-

ligion, or politics. They establish a general premise for the study of a special problem at an advantage. When a principle is operative on the widest scale of human thought and action we are not likely to find it inoperative on any special field of interest and the burden of proof will rest upon those who continue to resist the application of it.

Now the special issue which we desire to study here is the relation of this general principle of interpreting the past by what we can prove in the present to religion. Religion has been more conservative in its habits than both philosophy and politics. Politics have always to cope practically with the influences which economic forces put into play with an increasing population, and religion feels the same forces later. Philosophy from its very nature tends to be more liberal than religion, as it sees more readily than the devotees of tradition the need of reconstruction in the light of present facts, tho its ancillary relation to religion always helps in its service. Exclusive consideration of the present always tends to revolution and the influence of philosophy has always been, and perhaps always will be conservative, even when it yields to change. But for some reason religion has always been most tenacious of the old and yields less readily to the demands of the present than any intellectual or social force of another kind. Possibly the reason for this is that the minds which it controls are less able to comprehend the forces that regulate things. It is certain that the common religious mind pictures things to its fears and hopes in very naïve forms and that any disturbance of the direction of its will, by a nullification of its beliefs regarding these pictured ideals, establishes a very different set of inclinations in power, while the more philosophic mind will analyze and discriminate between the ephemeral and the permanent in the process of evolution. However this may be, the fact is that religion, which is one of the most powerful forces in the sustenance of ethical ideals, even when it shows little desirable vitality to those who would reform its institutions, is the last force to reconcile itself to the tendencies of the age, when it should lead them. The reason for this is that it has clung to theocratic and monarchic types of thought and expression when the ages had

long adopted the individualistic and democratic point of view. The church itself had even been the father of democratic tendencies and then would not follow them consistently. Its whole scheme of salvation and its philosophical and theological interpretation of things were conceived in terms of an age whose exact ideas it is impossible to make clear in any way except in the light of its theocratic politics and the subordination of individual judgment and experience.

In the exigency of Protestantism, the leaders saw clearly and quickly that some impersonal authority had to be recognized in place of the hierarchy which it rejected, or it would rush into the opposite extreme of anarchic individualism. In reforming creeds and practices it would not eliminate authority, but placed it in a written record. This put it in a more conservative position than even the system which it started to reform, tho the precedent of breaking away established a tendency to freedom of judgment and conscience which was in the right direction and would bear fruit as education advanced. The Catholic system could abandon the written record and rely upon tradition, which the authority of the church was, whenever it was impersonal at all, but in the course of time it had to face the fact that this tradition was subject to more doubts than a written record which would offer some points of attack or support from scientific method, and then it would have to admit that the real authority was the opinion of the men who appealed to tradition, and this was no better than the logical outcome of Protestantism itself. In the endeavor to make the authority impersonal, one appealed to tradition and the other to the literal record which had given rise to tradition, and both became the victims of scientific method which arose partly in the very vitals of the church and partly in the restoration of physical science to the study of the present. Gradually science, with its insistence on the interrogation of the passing moment, insinuated its method into the authority of the church and left it no alternative but destruction unless it adjusted its claims to science.

The first thing to surrender was the doctrine of miracles, and there soon followed the more vital beliefs which miracles

were supposed to support. These were the special place which Christ had in the doctrinal conception of salvation. When these were still held at all they were reinterpreted, whether rightly or not makes no difference to the contention here, into personal and ethical regeneration as a consequence of imitating the life and character which had once been assigned a mystical power. The historical conception of him and his work was subordinated to its ethical efficiency. That is to say, the alleged scientific and historical statement of his life and functions was dissolved as mythical and the system told either to abandon its claims or to submit them to the re-interpretation which the laws of nature prescribed.

The primary ideas on which the system was founded were the immortality of the soul and the brotherhood of man. These were closely associated with the fatherhood of God, the special nature of Christ, and the doctrine of vicarious atonement. The first attempt to put into practice the brotherhood of man was soon given up and the final solution of things sought after death, a belief which remained long unquestioned and hence the theological dogmas which were used to support the belief retained their power. But the moment that scientific materialism arose it challenged the belief which was really the protection of the dogmatic system, tho it paraded as its consequence, and then the traditional system was put to its sorest trial. The whole system had appealed to historical or traditional claims and now it had either to sustain or abandon them. The triumph of scientific method decided which it must do and perhaps the paradoxical view that it decided to do both would express the actual course of things. This involved a reinterpretation of history. It abandoned the traditional view and tried to interpret that history in the light of present knowledge. This was a slow process, but saved the day wherever it was applied, tho many a tear was shed and will be shed over the ceremonies which the reconstructive effort left behind.

The doctrine of the resurrection, of the immortality of the soul, of miraculous healing, were the first to yield to scepticism and had to be wholly abandoned unless some new meaning could be assigned them in the light of present ex-

perience. Physical science was clear on these questions. Its verdict was either flat denial or agnosticism, and whether the human mind was right or wrong in making its ethical and spiritual ideals dependent on historical claims of that kind, the logical tendency was to dissolve its system when the basis was disturbed. What then can preserve the idealism of the ages and show exactly what the events were that had given a basis for the system?

The answer is that the interrogation of the present is the method either to determine the actual truth or to ascertain just what was true in the past, or perhaps both. Thus to take the story of the resurrection, for example. Even in the earliest times scepticism gave the intellectuals the advantage on that question. The Sadducees and Pharisees differed on it even before any statement was made about it regarding Christ. The doctrine was debated before historical Christianity arose. The Sadducees were the materialists of that day and the Pharisees were the traditionalists and defended a doctrine of the resurrection. It was probably not the physical resurrection, but that of the "spiritual body" which was even admitted by the Epicureans, but affirmed to perish with the physical body. It was only the peasants and fishermen of Galilee that ventured on the bold belief of a strictly physical resurrection. The educated, however, sided with scepticism and perhaps had the same arguments against its possibility that any scientifically inclined man would hold. It contradicted human experience. That experience may not be a final obstacle to the belief of its possibility, but it is certainly an obstruction to believing it a fact. In any case it must be repeated in human experience to give it any weight with those who know anything about that experience. Hence no settlement of such a question can be had short of interrogating present events. We know that the past carries with its traditions much that is false and we also know that many events are not reported accurately, and hence no assurance can be had regarding any alleged event except in its recurrence within present human experience. What we can observe and prove in the present possibly was a fact in the past and when it occupies a continuous place on the present stage

of experience there is no difficulty in admitting its historical claims. If any event can now be observed regarding survival of death it will lend support to past claims in proportion to its resemblance to that past. Hence if apparitions can be proved to be veridical; that is, to occur with sufficient frequency and with sufficient assurance that they are not subjective hallucinations, we may well find in them an indication of what may have given rise to the story of the resurrection. They do not account for the claim that the physical body arose from the dead, but they suggest that something may have happened to produce it. They would show also that many similar phenomena reported of the past are perfectly credible and may represent a law of nature, not the traditional miracle which gives no rational account of itself. The facts may wholly modify our conceptions of that past, but this makes no difference so long as we ascertain just what probably happened. Certitude is what is wanted on issues so important as immortality. As long as it is a debatable claim, no special demand can be made on the duty to reckon with it in the regulation of conduct. Only when it becomes an assured fact can we expect most men to make it a definite and determinative matter in their lives. It may not even then do what might be expected of it. This depends partly on the conception we form of its nature and meaning, and partly on the man. But with any assurance at all, we may influence minds that would not otherwise adopt certain maxims of conduct, and the social and political reformer, as well as the ethical and religious man, would have a basis for the urgency of various polities that would not otherwise be effective.

Take again the reports of miraculous healing. The form which they take make the alleged facts incredible. But since hypnotic cures have been known, much is credible in antiquity that would not otherwise be believable at all. We should change our conception of just what took place in those reported cures, but we should understand both how they might be wrongly reported and why they were and are anomalous. There is nothing in hypnotic cures that we can render intelligible according to ordinary standards. It is the

same with all types of mental healing. They represent methods that do not coincide with the usually accepted modes of chemico-therapeutics. Perhaps with study they would become as familiar and as easily believed or understood as we think chemico-therapeutics are. But the only way to ascertain just what ancient stories mean or meant is to reproduce the phenomena in our own times and then, with our superior methods of experiment and preserving the facts we may have better rules for practical policy.

Another illustration is the story of the day of pentecost. As told it is incredible and explanations of theologians, tho often gauged in natural conceptions, did not render their views probable. But now that psychiatry is familiar with glossolalia and that psychic research is familiar with automatic speaking under the control of discarnate spirits, there is no difficulty in understanding what went on on the day of pentecost, and this regardless of the question whether any of it involved the supernormal or not. We may take either the psychiatrist's or the psychic researcher's point of view for the possibilities. We have no proof whether it is one or the other, as the occasion was not investigated and recorded to suit us. But the narrative will not shock our scientific sensibilities as it would have done fifty years ago.

The stories of Moses and Elias on the Mount and of St. Paul on the way to Damascus would yield to a similar interpretation, falling into the class of apparitions with which we are familiar in the Census of Hallucinations, and this on any explanation of them, whether veridical or subjective. Christ's statement to the woman at the well is easily identified with our ordinary mediumistic insight. The Witch of Endor is a familiar phenomenon and not the miraculous thing it once appeared. All this comes from discovering in the present moment facts which make the incredible past intelligible.

These are the reasons why science must supplant tradition. Perhaps the special reason for this demand is the influence of the sceptical temper of mind. No doubt as long as men accepted tradition and such truth as it embodied the substitution of scientific method was less necessary, but the moment that the human mind demanded proof for the ideas

which it was asked to accept and follow it applied scepticism to tradition, and then it became an imperative obligation to find in the passing moment or present experience what tradition had affirmed to be a law of nature or Providence. Then science became the standard of judgment, and science was nothing but an examination, as said above, of a cross section of evolution, in which we see the transient and permanent, the latter found only in the interrogation of a successive series of moments which showed the elimination of the ephemeral. It is in this that we can find the probabilities of the next moment, as well as the probabilities of the past. History and tradition report alike the evanescent and the eternal, but the bare report does nothing to distinguish them. It is experience that determines what the past has abandoned and experience alone can tell us what is permanent and hence what is likely to repeat itself in the next moment, tho we may never be absolutely assured of what the future will abandon in the present. But we can measure the probabilities from a comparison of the past and the present. History and hope are the two great guides to human thought and action, history with the present supplies knowledge, and hope with the present supplies motive for ideals that doubt would sacrifice. The importance of science, therefore, in an age that has turned its back upon hope cannot be exaggerated. It must do what John Morley has told us, namely, make a religion by which men shall live. The prudent and intelligent guide can never be determined by taking the present moment without discrimination between its transient and its permanent elements. The values must be placed upon the permanent ones and these will point to hope and idealism.

## EXPERIENCES BY THE AUTHORS OF "AN ADVENTURE."

This record of experiences by the authors of "An Adventure" is a sort of addendum to those in the book named. They are not related to the same series, but they are of the same type. Readers may remember that we reviewed that book in an earlier number of the *Journal* (Vol. V, pp. 405-413). The experiences recorded in that book consisted of seeing persons, implements and apparently events of the time of Marie Antoinette, while walking in the park at Versailles. The visions had all the appearance of reality and investigation showed that they were most probably not due to normal knowledge of the percipients. They were well calculated to perplex all students of the occult. The same perplexity is awakened by the present paper. But readers of Vol. VI of our *Proceedings*, where the pictographic process of communication with the dead is discussed, may easily understand the apparitions of "An Adventure" and of the present article. It is not necessary to treat the phenomena as representing the real as we know it in our sensory life, but as telepathic hallucinations in the living produced by the dead. Nor is it necessary to suppose that they are intentionally produced, tho that is as probable as any other view. Whether intentional or unintentional, they are fragmentary and confused, just as we find regular messages. But this is not the feature of them that we wish to emphasize here. It is the essentially pictographic nature of the phenomena that is interesting, and when we can treat them as veridical hallucinations the perplexity which troubles most people easily disappears.

The editor met one of the ladies last September, while he was attending the meetings of the British Association for the Advancement of Science, and the whole subject was gone over personally. The present article was the result of that acquaintance and interview. The reader must study the phe-

nomena, not from the point of view of the reality which is superficially apparent, but from the point of view that they are mental phenomena pure and simple, tho correlated with the thoughts of the dead instead of the seeming reality they represent. With that in mind they offer little or no perplexity for any who understand psychic phenomena at all.—  
Editor.

I

**Mental Pictures.**

Paris, 1912.

On August 8th, 1912, Miss Lamont and I went to bed early: not because we were tired, but the evening was chilly and we expected a tiring day the next day. We had been to Malmaison during the afternoon.

The moment I lay down in bed a brilliant picture presented itself in much the same way as years before at Salisbury a very vivid vision of St. Paul preaching had astonished me. On both occasions my own movements were non-existent, and the sense of sudden seizure and the force of compelling attention were alike.

This picture was of a wide, undulating country, covered with low shrublike trees and bushes in which soldiers were taking cover. In the centre was a small stream coming toward me from higher ground in the background. The ground on both sides gently shelved towards the brook, and soldiers were coming singly to it from the lumps of gorse bushes and rugged trees dotted about. It was very sunny, and the feeling was strong that there were far more people hidden than I could see.

The scene half darkened and became confused, when it suddenly brightened again and the little hillside stream had become a strong brown river, deep and still, between a high wooded bank on the left and a hot sunny road on the right. I saw that it was the reflection of the overhanging trees which gave the river its color; and then I noticed that the wood masked a steep mountain side, and above it was a large building like a fortress standing sheer above the shaded

river. The next instant hundreds of French soldiers advanced along the road, looking very young and tired and walking in very loose order; some of them seemed too tired to get along. At first I could see no faces and could not be sure whether it was the fatigue of defeat or not; but a French officer on horseback rode up in front and turned to the soldiers, saying "*Très bien*". Then I saw some of the front faces very distinctly and observed that they were calm and satisfied, and as they turned to one another I heard them say, "*Lui, il est prisonnier*". I seemed to know at the moment that the battle had been critical, but that the English coming up at the right moment had turned probable defeat into victory.

The whole thing did not last the time it takes to write this and was completely unlike one's usual dreamings and imaginings, though they seem clear sometimes. The scenes were quite apart from myself and I found it impossible, by any amount of willing and wishing, to use the same force again or see any more living pictures. Whilst they lasted, my attention had been absolutely rivetted.

The next morning at breakfast Miss Lamont told me that she had had a strange series of visions last evening after she went to bed and began to recount them; but I exclaimed "Wait! Let me tell you mine, before you describe yours." As I did so, she looked astonished and said several times, "But that is what I saw."

ELIZABETH MORISON.

Paris, 1913.

I had gone to bed on the night we came back from Malmaison, but it was early and so I was reading a novel by the light of a candle by my side, when a brilliantly clear picture spread itself out before me. I could see my hands and the book and the room, but between me and the window was a bright sky with moving grey clouds and a fresh wind blowing, and coming up from below a hill that formed the foreground were crowds of French soldiers:—first stragglers and officers, then men with gun carriages, and then the

greater part of an army in movement, all pushing up over the hill, and looking back at intervals. The movement in the picture gave a most natural effect. Then it seemed to give way and another took its place, in the same square shape, while I felt I must not relax attention for a moment for fear of losing the thread that seemed to bring them in endless succession. After seeing more than twenty I suppose my attention *did* give way for a moment, for no more came, and I was left sitting upright as before facing the window, and quite unable to bring about any continuation of the pictures. All were full of air and life, all had soldiers, French soldiers, in them.

One was a deep valley, with a river foaming at the bottom, sunshine on the woods turning brown and on the rocky summits of the hills. The trees were swinging in the wind and the water flowing strongly below, soldiers were passing quickly in single file along a road at the bottom of the valley with trees to one side. The effect of the sun on the trees was beautiful.

Another picture was of a fortress seen rather to the right of the picture, with winding approaches to it. It was clearly a stronghold in time of war. Then another shewed the back of an Italian (?) country house with a portico supported by dark marble pillars, and black marble sphinxes recumbent on the low walls of the terrace. This was a picture of a grey tempestuous day. Officers on horseback in French uniforms were holding a rapid council of war and then rode off.

The last two of the many pictures were (1) a snow scene of a frozen river, with a coach being dragged along and men in heavy coats pressing on through whistling wind and snow: (2) an Alpine pass near the Italian frontier which I recognized as the Bernina. The moment of recognition perhaps broke the series.

FRANCES LAMONT.

Rome, 1913.

This Easter, 1913, I spent in Rome, being taken very thoroughly over all the more recent excavations by Lady E.

and her daughter. In the course of other sightseeing I went on Thursday, March 27th, to the Castle of St. Angelo, walking up the great sloping arched passages (formerly lighted by shafts but now almost dark and only lined with brick) up into the mediæval part where the Pope's rooms are, and to which there is access by an outer gallery leading from the Vatican. Two nights afterward, just as I was in bed but still awake, I had a curious picture—very like the ones seen in Paris last year—of the way up to the Castle of St. Angelo. In the picture the gallery was not so dark but that I could see the brick had been covered with what I thought were stucco medallions of a peculiar diamond shape. Either on them or below, for the picture faded away in parts, were rampant horses like unicorns. The lozenge-shaped lining might have been marble, but I thought it grey, like stucco. I told Lady E. about it, and she looked up the point. She finds it is certain the walls were covered with something, and marble is conjectured. There was no evidence for the pattern.

On Tuesday, April 1st, we went to see the recent excavations under the baths of Caracalla with a private order that Lady E. had not yet used. Lying on the ground I saw a piece of stucco with a diamond pattern exactly like that in the picture I saw,—only the conventional rampant animals were inside the lozenges. I showed it to Lady E. and we asked the guide the date. He placed this piece earlier than the lining of the passages in Hadrian's tomb. It is of course possible that the pattern of a stucco relief should be found later in marble.

FRANCES LAMONT.

Rome, 1913.

Thursday, April 3d. Coming back from Ostia with Lady E. and Joan we stopped at Tre Fontane and saw the piece of stone pillar on which St. Paul is said to have been beheaded. There were modern pictures of the crucifixion of St. Peter and the beheading of St. Paul.

That evening I was resting when a very confused but

curious series of pictures appeared. First one of a bearded man in Roman dress with his head bent down over a stone pillar. This was seen from the front, and I recognized the stone pillar as like that at Tre Fontane, but the picture was not in any way like the modern oil painting in the Church there. As the crowd surged round, the man who was to be killed made a convulsive effort, partly freed the bound hands (I saw the rope) and stretched out the arms to make the sign of the cross with the body. At that moment, though he was being beheaded the people shouted "*Crucifixus est*", was "*Crucifixus*" pronounced in this way?

After that I saw a broken bluish cross, of metal or enamel, first set in the wall of a house or church, and then fallen down and cracked, but a metal point was seen at the back by which it could have been fixed. It was the same shape as the Petrine cross in the crypt of St. Peter, but smaller, and that was of stone.

Then I saw some Roman faces in great confusion. Then a different face bearded, with high cheek-bones, and a line of light on the upper edge of the helmet. I saw the glint of a piece of steel and a long dark bluish gallery.

In September, 1913, Lady E. showed me a passage in *Rock's Church of our Fathers*, in which it was stated that the early Roman Use, afterwards transferred to England (Sarum Use) directed the celebrant at a Mass to bend very low, stretching out both arms at the time of using the words, *Memoria Crucis*. She suggested that the picture I had seen of St. Paul was a picture of this actual gesture at the moment of his execution: and the attitude of the priest described in the book, with the head thrown forward, corresponded exactly with what I remembered.

FRANCES LAMONT.

When we were at the Carnavalet Museum at Paris in August, 1913, Miss Lamont found the curious-shaped cross which she had seen as a picture whilst at Rome, with its peculiar pattern on the upper part of it, on a bas relief forming the ornamentation of a stone coffin of Merovingian date.

ELIZABETH MORISON.

Rome, 1913.

On Friday, March 28th, I went with Joan to San Stefano di Rotondo, a church with a double row of ancient pillars in the centre and a central transverse row set with a beam across. It was very old, very very silent and empty. No one was there except the girl who opened the door and who sat silently in a chair while we looked round. Yet as we were there the silence grew into musical notes, some faint persistent echo. I told Joan to listen and she heard it, and said she supposed it was the roundness. I said nothing further but knew that could not account for the singing notes, high and in some familiar intervals used in Church music.

All these fragmentary and confused experiences have been very tantalizing, for instead of the clear consecutive pictures I saw in Paris when Miss Morison and I had been to Malmaison, the broken visions in Rome were as disarranged as a 'futurist' drawing. I was conscious of two definite hindrances to their coming in a complete form: Physical fatigue seemed to break the thread of perception, and then also so many different interests were brought before me that my attention was distracted. I wished I had had more time and at some of the interesting points had had some one with me whose interests went in the same directions, as was the case when Miss Morison and I were at Paris last year; when no doubt the additional force and the lack of distraction produced better results with less promising material.

FRANCES LAMONT.

Copied from papers written at the time.

St. Hugh's College, Oxford.

As I have never seen Cambridge, Miss Lamont and I mean to go there for two nights this week. We planned it on Saturday (June 21st). Yesterday, June 23d, 1913, between sleeping and waking in the early morning, I saw a vivid picture of an open space with some buildings which I called King's College, though I have no doubt that it was entirely unlike the real King's College. On my right hand

there was more or less open ground ending in a churchyard not far from some buildings which were opposite. There was an opening through these opposite buildings corresponding in position to the one by which we had entered what I looked upon as a quadrangle. I thought Miss Lamont was with me.

On the left hand were buildings and a Chapel which stood a little forward from the buildings of which it formed a part.

We went to this Chapel (which was small) and at the door was a man in some sort of dark cassock, who told us that we could go in. A funeral service in Latin was just coming to an end, and I noticed, among the congregation of dark gowned men, scarlet and purple robes as well as white surplices. As the service was nearly over, we went outside in order to see the procession pass.

We went back to the entrance by which we had originally entered.

First, some acolytes and censer boys came out, then a few clerics followed by two cardinals (?) in scarlet; one was tall and had white lace on the skirt and the undress red cap. He was pompous and seemed important. The other suggested a University professor; he looked more keen and observant and moved less pompously.

The coffin was more square and more ornamented than one sees today [there was some colored painting on it] and on the end where the feet would be was the name—Arnolphus M——, I could not see more.

Behind it came some men in dark gowns, and last of all a group of tall thin women in white woolly cassock-like skirts with dark pointed hoods over their heads. I thought one of them (who had an old face) might have been the mother.

The procession went from the Chapel on the left hand along a road close to the opposite buildings to the little churchyard which sloped considerably away. There were in it some small half sunken wooden crosses, but it all looked old, with the ground irregular and the grass long.

Afterwards, but still part of the picture, when we were telling what we had seen to someone at a meal in Cambridge

and asking whose funeral it was, I heard Miss Lamont say that the second word on the coffin was 'Magister.'

ELIZABETH MORISON, June 24th, 1913.

This was told to me June 23, 1913.

FRANCES LAMONT.

June 26th, 1913. 9.30 a. m. We came to Cambridge yesterday and had luncheon with Mrs. L. and Mrs. G. and went later to see Colleges. King's College was not like what I had seen. The Chapel fills up the whole space on the *right* hand side of the quadrangle. The opposite buildings to the entrance (the Fellows' Buildings) had a central gateway to the green behind, but that is what most Colleges have.

The only point of likeness to my picture is that at the north west end of the Chapel there is a space between it and Clare [College], or rather lower ground where the graveyard reached to in my picture of the place; it is necessary to go round the Chapel to see [this, as it is not visible from the entrance].

We are proposing to go this morning to Mr. P. to find out whether he has any news about old maps of the Trianon; and we also want to look in at a shop opposite here where we fancy old maps of these Colleges might be found.

2 p. m. We have had an extremely interesting morning. We went to King's College Chapel and were shown what was called the 'Burial Chantry' on the north side of the nave. As this was exactly where the graveyard would have been, we asked whether there had been one in that part, and were told that the churchyard of the old Church of St. John Baptist (long disappeared) \* had reached from the centre of the nave of the [present] Chapel to Clare College on that sloping ground. [On account of the slope] the Chapel was raised four feet on that side and the Chancel seven feet.

There was, apparently, no knowledge of a Chapel on the left hand side of the quadrangle.

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\* Pulled down in 1446, the year Provost Millington retired and Cardinal Beaufort died.

Then Mr. P. took us from his printing office to the University Library where a sub-librarian showed us all the old maps he had of Paris and Versailles . . . . .

We were then taken through the old court of King's College close to Clare and walked up the slope where the Churchyard had been and were shown where the church of St. John Baptist had stood. Also, it was explained to us that for many years after the first stone of the present Chapel was laid in 1446 only part of the east end was built; the rest with all the pinnacles, etc., were added much later. So this would account for the right hand side of my picture being so open.

Neither of our morning's guides nor the old man at the secondhand shop from whom we bought some old pictures and guide books knew of any Chapel having stood on the south side; but the guide book states definitely that there was one built in 1441 (when the College was founded) which fell down in 1536, so it could not have stood on the site of the present Chapel.

June 28th. This last remark turns out to be wrong. The statement in the guide book referred to the south side of the old court which formed the original King's College.

But in an old map we see that before the new large quadrangle was created, there *were* buildings on the left hand, perhaps in connection with the Carmelite Monastery which was very near. This makes me wonder whether the "women" seen at the funeral were really white friars. There seems to be no way of getting at further facts concerning these very early buildings.

We have procured "Guide to Cambridge" by Sir G. Humphry, M. D.; "The Story of Cambridge" by C. Stubbs in the Mediæval Town Series; and "King's College" by Rev. A. Austen Leigh in College Histories.

Another point is interesting. In the place where the gravel walk is now under the Fellows' Buildings, there was from very early days a road—Mylne Street—which went through the churchyard and joined Trinity Lane; so that many funerals must have passed along it from the south side.

The present ground was acquired [by King's College] in 1443. St. John's Church was pulled down and the first stone

of the present Chapel was laid in 1446. It was 30 years before any part of it could be used, and nearly 40 years before the five eastern bays of the Chapel were finished [in 1485]; but during all that time, and even up to 1515 (when the Chapel was finished) the ground between it and the south buildings had probably been gradually cleared from the many earlier buildings, perhaps only leaving those abutting on the side of Mylne Street. The Fellows' Buildings on the western side of the quadrangle, as well as the present buildings on the south side were only built in the last and present centuries.

The Carmelites settled in Cambridge at the beginning of the 13th century. In the middle of that century they moved from their first settlement at Newnham to the site indicated in the map on the southern side of what is now King's College.

#### ELIZABETH MORISON.

September 26th, 1913. Today I have been to the British Museum and looked up Arnolphus and the history of the Carmelites. The only Arnolphus was the Bishop of Lisieux who wrote an Epistle to Henry II of England, but was turned out of his see and joined the community of St. Victor in Paris. I looked up "Carmelites" but found no history except an unfinished one by Zimmerman. Both there and in another Church History I found that "Magister" was used as a second title in a religious community. The Carmelites seemed to call the head of a national group "Magister", who was under the general of the order.

One Carmelite who died a general after having been Magister was Radulphus. He was renowned as a very holy man. "Celestial lights" were seen over his head. His body was sent to England for burial in 1277, but it is not known where it was laid.

#### FRANCES LAMONT.

From the Dictionary of National Biography it appears that Arnulph and Ranulph are the same name:

Arnulph, Ranulph, Randolph. Radulph.

Communications Cambr- (Vol. IV) Archaeological Society:

There is a map in this book showing the first lodge for the Provost (afterwards enlarged by Henry VI). This stood on the site of the Austin Friars, on the south side of the present quadrangle: it had a deep porch standing forward from the building. It is said that the Chapel was to the east of the porch.

Dec. 1st, 1913.

## II.

### Constance.

#### Miss Lamont's Story.

In 1909 I went to Switzerland to stay with some Swiss friends in St. Gallen. I started from England in time to rest a night or two on the way, and on Saturday, July 3d, I was at Bâle. There seemed no special reason for staying more than one night there, so I thought I would go across Switzerland that Sunday to Constance, which I had always much wished to see. I got there rather late on a sunny and clear day, and the ancient town with its white and gaily painted houses, its background of hills and transparent shadows, and the long hazy distance of the Lake of Constance were very beautiful under a warm sky. I had asked at Bâle for the name of a hotel and was directed to the "Insel", divided from the main land by a moat and projecting into the lake. The tall red roofed building was surrounded by gardens which were unusually large; it was built round a courtyard filled with flowers. The *Speisesaal* was a large pillared room open on one side to the terrace which looked on the lake. I took my place at one end of this room with my back to the curtain which divided it from the kitchens; this I knew because the waiters came through a passage from the left.

As I sat down I heard a stirring in the empty gallery facing me at the end of the room, and a long and rather deep note, a sort of whistling drone like an organ pipe out of or-

der. I heard a faint melancholy strain like a Gregorian Chant, and thought how odd the music was to accompany a hotel dinner. There seemed no one in the musicians' gallery opposite me, so I concluded that it came from a room behind. I thought instruments must be tuning up, but soon heard that the intervals, though strange, sounded intentional, and I thought it must be some local music, perhaps of a Tyrolean type. Other instruments joined in, of the same nature, but of no better quality, and no strings were among them. Suddenly in the middle of a bar there fell in men's voices in unison, sustained, and apparently giving the accent alternately with the accompaniment as in syncopation.\* The effect was quiet and grave and quite out of keeping with what one expected under the circumstances. After a few bars, during which I caught no words, but felt that the music was going to form itself into a tune, though only curious intervals were being produced, the sounds died away all at once, and I said to myself, "I suppose they have decided not to play after all". I looked up into the gallery, but there was no one there, and the sounds did not return.

Meanwhile a waiter came and brought me the menu and put down some bread. While I was waiting he came again, as I thought, behind me, but this time spoke in a language which I did not catch at first, instead of German as before. I thought at first he must be talking Tcheck, as all that part of the country was bi-lingual; but instead of that the sounds gradually formed themselves into these Latin words, though there were other words I could not catch and some about which I was uncertain.

*(accipi ....?) (ver ....?) ... panem, quem, dedisti? or edisti ..... (verum?) Corpus Christi.*

(I am not sure about the place or order of the three words *accipi, ver-, verum*).

I was so surprised that I turned sharply round and discovered that no one was there, while the waiters were at the other end of the room. After dinner I felt extreme reluctance to go to the salon, though there were not many people

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\*At one point there was a clash which might have been a bell.

in it. I went to ask for a plan of the hotel, and was interested in the arrangement of the house, but it was not until I looked at the frescoes in the cloister that went round the garden that I saw the hotel was a secularised Dominican monastery, and that the *Speisesaal* was the nave of the Church, the chancel having been divided off by the curtain immediately behind me. I also discovered that the Salon already mentioned had been the Lady Chapel. The room which was given me as a bedroom had been a monk's cell, and their burial ground was under the windows, looking beautiful in the moonlight.

I found afterwards that the history of the Dominican monastery was a very full and ancient one. The island was first inhabited by the lake dwellers: it was, afterwards, the earliest home of the Merovingians, then Barbarossa's palace, and then a Dominican monastery. The frescoes in the cloister commemorate the history and the visits of famous people, including (since 1870) the Empress Eugénie and the present Kaiser.

When I came back to England I told the story to Miss Morison, and I bought a Roman missal in Oxford, but could not find any similar phrases, and noticed that where "dedisti" or "edisti" might have occurred the verb was "manducare", and that the words of administration were "Corpus meum", not "Corpus Christi".

We put the story aside to keep for ourselves, but thought that no proof would be likely to come to explain why I should have heard those words.

FRANCES LAMONT.

This story was told to me on Miss Lamont's return in 1909.

ELIZABETH MORISON.

On February 13th, 1912, a large party from this College went to the Schools to hear the Bishop of Oxford lecture on the Reconstruction of Belief. In the course of his lecture he mentioned an article in the January number of the "Journal of Theological Studies" about some lately discovered frag-

ments of Origen's commentary on the Apocalypse. He had said a good deal about the interpretation of the Apocalypse by the symbols in the Prophetical writings. As Miss Morison had tried, some years ago, to work this subject out in a commentary, I came back to tell her of this, and she asked me to get the article.

The following day—today—I bought the number of the "Journal of Theological Studies", and after reading the passage referred to by the Bishop, turned over the pages and came to an article called "The African Rite". Here I saw to my great surprise that St. Augustine's account of a consecration included the words I had heard at Constance, and that the formula of administration in his Use was "Corpus Christi". All the words heard occurred either in that Liturgy or the celebrant's prayer. We also looked up for comparison Bishop Moberly's copy of a book of ancient Uses, and found that the words about which I was *uncertain* occurred in the old Roman Use. The article showed that Augustine's mixture of Uses was not uncommon.

"The Conclusion which seems most in accordance with the facts is (1) that the African Liturgy or Liturgies were originally (so far as can be known) of a character similar to the Mozarabic, though it is quite possible that this similarity did not extend to every detail; (2) that it is quite possible that St. Augustine's liturgy had been modified in certain points in the direction of the Roman rite—the most important of which is the position of the Pax." [Page 269.]

We do not yet know how the African Use reached Constance; nor at what date.

I have shown this story to Miss G. and she saw at once that a possible link between the liturgy of Constance and the Mozarabic was that the Dominicans came from Lyons, where the Mozarabic ritual had taken shape. Miss G. was interested and undertook to put a question to Professor \_\_\_\_\_ of Cambridge about the liturgy used at Constance. He sent her a list of books in Dr. Swete's private library, and we are intending to look up some of them.

FRANCES LAMONT.

### Miss Morison's Story.

As I was anxious to go to Constance to look up particulars concerning the death of Bishop Hallam of Salisbury at the Council, Miss Lamont and I agreed to go to Constance together and to stay at the Insel Hotel. We meant to discover whether any past or present service books in Constance contained the words heard in 1909; and, if possible, to find out whether the music represented anything which could have been heard there.

### Extracts from Our Journal.

August 19th, 1912. After breakfast in the beautiful *Speisesaal* we went early to the Cathedral and sent a messenger to fetch the sacristan as we wanted to see "the treasure."

In the Cathedral as we passed two altars we were able to read the printed cards of the office showing that the ordinary Roman missal is in use today there. It contains some of the words heard, but the characteristic words are omitted. We were shown the treasure. It consisted of three old illuminated missals. The oldest was not earlier than 1426, and in none of them did the phrase "Corpus Christi" appear. There were the words "Corpus meum" and in one place "Corpus Domine Jesu Christi"; but the Pax was placed before the consecration as in the African rite. This we thought was natural in a place so close to one of the great Dominican headquarters, and the sacristan told us that there had been a Dominican school in connection with the Cathedral. He said that the words "Corpus Christi" were generally used in May and June, and we supposed that meant during the weeks round about Corpus Christi day.

There was also some ancient music, but nothing earlier than 1426, and as far as we could see it did not seem to agree with what had been heard in 1909.

This afternoon we went to Barbarossa's palace\* where the archives are kept, but were told that they were municipal and

\* Barbarossa seems to have been in both houses.

modern and were sent on to the Rosegarten museum. In a glass case was an old missal said to date from the very first years of the 15th century and to have been taken from the Cathedral. It proved to be a sort of link between the Cathedral liturgy after 1426 and the Dominican African liturgy. The missal was a celebrant's copy of the *Office for the Departed* and differed most curiously from the Cathedral version of 1426 and also from a modern missal of the diocese of Regensburg which we afterwards bought for comparison, because it is used here now. The words of the celebrant before and after communicating on the part of the dead were given, and they contained some of the words heard, but not the chief words.

August 23d. Miss Lamont has gone today to St. Gallen to see a friend there and, if possible, to look into the library there for the chance of finding old music.

Today, whilst lunching alone in the *Speisesaal*, I heard a roar of what I thought at first were boy's voices, not singing, or shouting, or defined in any way, but loud and on a very deep note; it was in the room, rather to the left hand. I thought, "How strange and unmannerly to allow such a noise in a public room"; then in an instant I realized that there was hardly anyone in the room and that the lake was beyond it—and what the meaning of it might be. But the next moment the waiters who were standing about quietly at the end of the room began rushing about chinking glasses and knives and forks, and parties of visitors came in by different doors. Though for a little while I knew that the noise was only drowned, but was still slightly audible, it was soon blotted out (not absorbed) by the usual sounds of a public dining room.

This evening I described it to Miss Lamont who said that was just what she had experienced two years ago: that the music had begun by being an undefined roar and that she had thought of the word 'rumor' at the time; but then it had had time to develop into definite musical notes and she became able to localize them in the gallery. She also said how even when the words and notes grew out in distinctness it was exceedingly difficult afterwards to state their order

and coherence, because they were not necessarily perceived and comprehended at the same moment. It was as if the notes started into being (just as words written with sensitive ink do when exposed to heat), and one might be actually perceived earlier by the senses, while the understanding was aware that it came later in the musical phrase, and therefore the whole pieced itself irregularly together. She said that this was true too of the music heard at Versailles, but there she tried to express the way she perceived it by saying that it came and went on the wind.

ELIZABETH MORISON.

### Miss Lamont's Story.

August 24th, 1912. Yesterday I went to St. Gallen, lunched with ——— and went in the afternoon to the *Stifts-Bibliothek*, where Herr Müller gave us the subject-catalogue to look at. He asked me in what way he could help us, and I explained that I wanted to find the music of the mediæval Dominican Liturgy. He said that it would be unlikely that anything of the kind would be found there, as it was a Benedictine foundation. Under "*Dominikaner*" in the Index there was nothing to our purpose. When he was called away to attend to another student I searched through the Index, looking at "*Missa*", "*Liturgie*", "*Hymnus*", etc., and finally I did find some Benedictine music books of the date 1580. This did not seem much to the purpose, Herr Müller said the books would be no use, but he fetched them. When I mentioned the Mozarabic rite to him, he said that was the Dominican one, and it was first used in Constance when the Dominicans came there in 1220. Of the books brought to me one,—judging from the notation, five-lined staff, and handwriting,—was probably of the date of the owner, Johann Strang, *Kapellmeister* at St. Gallen, but a second book which had been in the possession of the same man had a staff of four lines instead of five, and the notation and lettering looked 100 to 150 years older than the first book. It was, we thought, a copy of an early music book. On one page Johann Strang had put a marginal note to say

that a five-lined staff was used "hodie". There were differences too in the type of music. The 16th century music was florid and moved quickly up and down the scale; that in the other book kept much in the same group of notes with now and then a mysterious solemn descent through curious intervals. For instance, this kind of cadence occurred instead of high notes at the mention of the Resurrection. I easily found groups of passages expressing the same type of music as that heard in 1909. They occurred in the settings for the 1st and 2d stations of the Cross, and for the Ascension and Corpus Christi days, and some of the Latin words, as far as they could be deciphered, were . . . . . *quia surrexit de sepulchro . . . . . vigila te ergo quia . . . . . qua hora (ad hominus) vester venturus sit . . . . . Testimoni . . . . . et propertius este populo tuo . . . . . in omni misericordia tua . . . . . Domino ad te clamantes, Christi exaudi nos . . . . .*

I remembered the articles in the "Journal of Theological Studies", Feb., 1912, which said that while liturgies remained distinct in different monasteries, the choir-masters borrowed freely from any cathedrals or other foundations near at hand. Miss K—— who was looking over the pages with me also pointed out that Strang came from Uberlingen, close to Constance, and that he had probably been brought up in the Dominican tradition, having only removed to St. Gallen later in life. The words she was looking at were written on the first page of his book.

*"Joānis Strang Uberlingen. d ne? 1580 professi Processiones et Cantus in diebus rogationem cantus deim? sub abbate Bernardu? fuit abrogatus et capallæ him? hab? ich? tum? sub abbate gallo defunctæ".*

FRANCES LAMONT.

### Miss Morison's Story.

On the last evening a band played in the *Speisssaal* so we had the opportunity of observing that the old gallery is not now used for music.

We have just been told that it had been the custom both in the Cathedral and the Dominican Church for houseling

cloths to be used at the time of Celebrations and that when mass was celebrated the communicants received kneeling below the steps. This was exactly the place where Miss Lamont was on her first visit. The discovery was a shock, for we had had many meals in what we had supposed to have been quite away from the Chancel and the Lady Chapel, as they were both behind the present partition wall. The Lady Chapel was very near by, and we saw that the waiters made great use of that door in the partition, and we think that they must have used the Chapel as a pantry.

The three things that our visit to Constance has made plain are:

I. That the words heard were not all in use in Constance *Cathedral* before or after 1426. Many occurred in an earlier liturgy in the Office for the departed used in the *Cathedral*; but all the words, and especially the 'Corpus Christi' had probably been *in daily use in the Dominican Church* (part of which is now the *Speisesaal*) from 1220 to 1870 when the Dominicans left Constance for America.

II. That Miss Lamont had been sitting exactly where the words of administration had been so often said.

III. That the music heard in the gallery (not now used) was characteristic of Benedictine music, copied from, or influenced by, Dominican music before 1580.

It was not possible for Miss Lamont to have known beforehand any of these points.

## EDITORIAL.

The following editorial article was published in the "Saturday Book Reviews" of the New York Times for December 7th, 1913.

Katherine Fullerton Gerould's ghost story in the December number of Scribner's Magazine deals with the only kind of ghosts that can possibly be of any use to mortals and the only kind, therefore, that ought to be tolerated in a practical and progressive age. The apparitions in "On the Staircase" are not revenants. They have nothing to do with the past. They are spectral warnings of future calamities, and they haunt a new house without a history. They do their very best, poor things, to save three well-meaning but utterly unpractical men from the fate that is in store for them. It may be noted, however, that the most powerful spectre can never successfully overcome fate without some help from the prospective victim. Only one of the three men permitted to encounter the staircase spectres attempts to profit by his vision, and he fails in spite of his intelligent comprehension of the meaning of what he saw. The others go on blindly to their doom. But all three have a fair chance. The shades and omens investigated by the psychical research folks are rarely as useful as these phantoms try to be. The wraiths called up by the witches in "Macbeth" do, indeed, tell the guilty King, in their own way, what is going to happen in the kingdom of Scotland, but it is the common custom of ghosts to stick too closely to the past, to impart useless information or none at all, to inform one as to his grandfather's name and habits, or to express themselves in gibberings which may mean much or nothing. This magazine writer has managed to construct a very interesting and appreciably thrilling yarn about haunts who would be worth meeting if the people who met them had the good sense to make use of their warnings. Here is a good example for writers of ghost tales to follow. Let us take up the ghost business scientifically and try to make the supernatural worthy of respect. The spirits which have haunted the old castles and inns of literature have either wasted the years trying to tell again ancient and familiar stories, or else have been employed exclusively in the low-down business of frightening people to death.

I doubt if a scientific man ever saw a set of statements that betrayed more ignorance of the problem of psychic research than those made in this editorial, and made under cover of a review of a mere piece of fiction. The utility of "ghosts" is not a problem for science. It is a question of their existence, useful or useless. We have no doubt that the discovery of their existence, whether they be useful agents in the world or not, will be a useful thing, much more useful than absurd fiction about them. But the importance of the belief in them will be something very different from the ability of "ghosts" to warn us. The writer of that editorial speaks as if we were not entitled to believe in their existence unless they could guide us, which would be as much as to say that we should be automata and not self-active beings. But for the scientific man the first problem is to ascertain the existence of "ghosts" or spirits and the question of their causal relation to the world would be an after problem. To determine their existence it is absolutely necessary to have them tell us of the past. It would never prove their existence to have them perpetually warning us. Our critics would only have to invent enormous powers for the subconscious to escape any such view of the facts as that they originated in "Ghosts". This editor seems to know absolutely nothing about the problem, but he is the type that is trying to guide us in politics as well as psychic science. It is a pity we could not have another deluge so that we could start all over again without any knowledge of what such men have taught explicitly or implicitly. With a public caring only for fiction on the subject and editors writing nonsense about it, we can understand why the subject in its intelligent aspects can get no attention. The utility that most people desire may not be utility at all and they are so ignorant that they cannot see in what direction their salvation is to be found. Very many people do not deserve warning. There is an old adage about experience keeping a dear school but that fools can learn in no other. It is quite possible that the worst thing spirits could do for us would be to be forever warning us.

**A CORRECTION OF AN UNFOUNDED STORY.**

Readers of the *Journal* may recall that, some years ago, I felt obliged to correct the stories circulated about my money making in this work. For a much longer period, ever since 1902, when I resigned from Columbia, it has been told about the country that I was turned out of Columbia University on account of my interest in psychic research and Spiritualism. I have never hitherto taken the slightest account of this report, except to deny it personally when brought to my attention. Recently a leading neurologist in this city, himself connected with the same University, made the statement to a patient, whom I was instrumental in sending him, that I had been expelled from the institution for my connection with the subject and when corrected replied that the resignation was forced.

I have deemed it best to put on record the exact facts for members who may wish to know them and who may thus be armed for correcting the story when it is referred to for the purpose of discrediting the work. I resigned voluntarily from the University because of ill health and no pressure whatever was exerted on me to retire. The University was kind enough to continue my salary for the entire year. But that I might the more effectively correct the story and confirm my own statement I have asked the President of Columbia University to state the facts. The following is his reply to my request.

Columbia University, May 25th, 1914.

My dear Mr. Hyslop:

The statement that your personal beliefs as to psychic research or your interest in that subject had anything to do with your resignation from the teaching staff of Columbia in 1902 is a grotesque absurdity. The facts are that your health was at that time seriously impaired and you were told by your physician that to continue to engage in a sedentary occupation, particularly in one which constantly taxed your throat and vocal chords, might have very serious consequences. It was for this reason, and in order to restore your health by leading an outdoor life, that you withdrew, of your own accord, from the Department of Philosophy here with the goodwill of everybody.

Faithfully yours,

NICHOLAS MURRAY BUTLER.

Readers will recall the publication of an editorial from the *New York Evening Post* in the *May Journal* and on which we commented, especially as accepting the results of psychic research. A propos of an ironical editorial in the *Springfield Republican* some weeks later the *Evening Post* published the following editorial, evidently correcting the impression of more than one person regarding the editorial we had published.

Some recent experiences of our own have been illuminating on this point. We commented ironically on the amazing achievements credited to the Elberfeld horses, winding up with the remark that "hereafter, when any one is tempted to reject a tale simply because it is inherently absurd, . . . the single word Elberfeld should suffice to reduce him to silence and shame." On another occasion, referring to the fact that a certain high-class review had announced that a third printing of its January number had been called for, we remarked on the queer-ness of people willing to buy "a review hoary with four months of age," though perhaps there was some mitigation of the offense in the fact that the articles in it "deal with the larger questions of the time, and are not dependent for their value on the momentary mood of the public." In each of these instances, we discovered, through communications received from highly intelligent persons, that Artemus Ward's "this is wrote sarkastic" would not have been out of place.

We were thus mistaken in regard to the *Post's* attitude toward psychic research and the spiritistic theory, but it should be said that we read the editorial three times for just this sarcasm, and while we observed that there was much irony in the editorial and actually remarked that possible interpretation of it, the fact that many people both in speech and writing assume that manner in defense of their supposed intelligence and the fact that many statements in the editorial seemed seriously meant and were certainly truer than any irony would imply, we interpreted it as seriously intended on the main points and congratulated the cause on having another convert, it seems, mistakenly. But the comments on the editorial still apply with more force than ever. The writer of the editorial is evidently more ignorant than we supposed, so much so that he could not make his irony clear from well known truths.

## 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 by his own request.

The following incident is from the collection bequeathed to us from the records of Dr. Richard Hodgson and represents what he obtained from the Magazine mentioned and had corroborated afterward by the writer. It will be an important incident in the records which we are making of such phenomena and must stand on its own merits—Editor.

### A PSYCHIC VISION.

California, March 26, 1897.

Editor *Metaphysical Magazine*—

Dear Sir:—I have been a constant reader of your esteemed Journal for the past eighteen months. With a desire to aid in the interest of Psychic Experience I submit the following, one of several that have occurred to me.

On the morning of April 13th, 1896, I had been engaged in writing a letter to a lady friend living two thousand miles distant at her home in Illinois, a former childhood schoolmate of both my wife and myself and whom we had not seen for sixteen years.

My wife called for a drink of water, to obtain which it became necessary for me to pass out of the room across the hall through the dining-room to the kitchen. While passing through the dining-room the lady to whom I had been engaged in writing suddenly appeared standing directly in front of me. She seemed to be looking over my right shoulder, her lips slightly parted and her countenance wearing a pleasant smile. She wore a garment the texture of which seemed to be a mixture of brown and yellow color woven in the style of what is sometimes termed "basket cloth."

The vision was very distinct and upon returning to the room occupied by my wife and after attending to her request I noted particularly the date, resolving that at some future time I would describe the vision to the lady, which I did in a subsequent letter asking her if she could remember the dress she wore on that day and describing the dress as I had seen it.

In due course of time I received a reply from her and upon opening her letter was thrilled to find enclosed a sample of cloth which was exactly the same in figure and color as that which I had seen in the vision. In her letter she stated that she undoubtedly was wearing the garment on the day mentioned as it was a favorite dress and one which she wore very often but she was much surprised that I could so accurately describe her, having not seen her for a period of sixteen years.

WM. H. LOCHMAN, M. D.

San Francisco, Calif., Aug. 5, 1897.

Mr. Richard Hodgson,  
Boston, Mass.

Dear Sir:—

In reply to your communication just received I will say that about six weeks ago I left Anaheim and in making preparations for the change I through mistake destroyed the letter I received from the lady together with the sample of the cloth it contained. I had carefully preserved it and unfortunately it was placed with some letters which I burned.

My wife was very low, in the last stages of cancer at the time of writing the letter to the lady and in about four weeks from that time passed to the future life. The lady knew of her hopeless condition; was an intimate girl friend of my wife also a schoolmate of our early days.

I am extremely sorry that I cannot give you the desired information; i. e. to send you the letter received from the lady in answer to my statement to her of having experienced the vision as recorded in the July number of *Intelligence*.

I am unable to say whether or not the lady has kept the letter but will hear from her soon as possible: will explain the object of my inquiry and if she does not object you will probably be able to secure the letter.

Her answer to me relative to the vision was about as follows: "I enclose to you a sample of the cloth of the dress which you saw me wear in the vision and while I am unable to say where I was or what I was doing at the time mentioned I undoubtedly wore the dress on that day as it is a favorite garment and one which I wear very often especially in cool weather. I often wonder how you could have seen me and so accurately describe the dress and myself when I remember that you are so far away."

Until I communicate with her I prefer to withhold her name and address.

At some future time when I have more leisure I will endeavor

to recall to memory and give you an experience preceding the death of my father, also of a lady patient, and also an incident and experience with my brother as the subject.

While I am a believer in Spiritualism I am also well aware that there is so much fraud extant among so-called mediums and clairvoyants that I do not wish to be classed as a believer in spiritism as taught by Spiritualists.

If at any time I can serve you in the interest of psychic inquiry I shall be glad to do what I can. I feel that it is a deep subject and will in the future be better understood.

Very respectfully,

WM. H. LOCHMAN, M. D.

### COINCIDENTAL DREAM.

The following coincidental dream is from the records of Dr. Hodgson and must tell its own story. The incident is one that would not be likely from chance coincidence, tho it does not manifest any rational clue to an explanation on any other hypothesis. The primary point is whether the incident occurred as narrated, and if trivial and more than chance coincidence it may be one that will help to throw light upon sporadic phenomena of the kind. The explanation is not important as yet. Ultimately we shall have to raise the question why such incidents occur, if they are not due to chance and do not superficially suggest their explanation.—  
Editor.

829 South Broadway, Lexington, Ky.

Society for Psychical Research,  
Boston, Mass.

Pardon the liberty I take in addressing you. Being interested in telepathy and dreams, I cannot refrain from relating a dream. There was a marriage in DeLand Florida, May 21, '04; the couple left for the groom's former home (Lexington, Ky.); among his friends that called was a Mr. J. K. The groom being out, he was ask'd if he'd like to meet the bride; he said yes, but also remarked, "I want to relate a dream I had of her before I see her," and to the surprise of Miss G. the description was perfect, and when he met the lady he was astonished beyond measure, and said "You are the lady I saw in my dream; even your laugh is perfect." In the dream he said to the lady, "How did you fall in love with that fellow anyway?" and the answer was "Oh!

he was so sincere and honest." Now the fact is, the gentleman after he became engaged to the lady, he ask'd her that same question, and her reply was the same as in Mr. J. K.'s dream. The dreamer and the one dreamed about were friends since childhood; at the time of the dream they were a thousand miles apart.

Yours truly,  
(Mrs.) FRANCES MARING SPRAKE.  
July twenty-seventh, Nineteen Hundred—04.

181 North Mill St., Lexington, Ky.

Mr. Richard Hodgson,  
Boston, Mass.

Dear Sir:

Your kind letter of the first inst. is before me. As requested I herewith enclose letters of Miss Grammer, Mr. J. W. Keiser, Mr. Sprake and myself. (I don't know as you care for the last two names.) I will remain here until the 12th of Sept. and at No. 3334 Lucas Ave., St. Louis, Mo., until about the 10th of Oct. permanent address, DeLand, Florida.

Yours truly,  
FRANCES MARING SPRAKE.  
Aug. 29, '04.

829 South Broadway, Lexington, Ky.

Mr. Richard Hodgson,  
Boston, Mass.

Dear Sir:

Mr. J. W. Keiser called to see Mr. Sprake (at my house); he being out he asked to see his wife. He said to my [me?] I am anxious to see her, but before so doing let me relate a dream I had of her, which he did, and to my surprise and astonishment the description was perfect. When Mrs. S. appeared he said to her, you are the person I saw in my dream, even to the laugh.

CLARA B. GRAMMER.

181 North Mill St., Lexington, Ky., Aug. 19, 1904.

Richard Hodgson, LL.D.,  
Boston, Mass.

Dear Sir:

After Mrs. Frances Maring and I (now my wife) became engaged, in conversation with her one evening last April (in DeLand,

Fla.) I asked her, "How did you happen to fall in love with an old fellow like me anyway?" Her answer was "Oh! you are so sincere and honest."

Yours truly,  
J. D. SPRAKE.

181 North Mill St., Lexington, Ky.

Mr. Richard Hodgson,  
Boston, Mass.

Dear Sir:

After Mr. Sprake and I became engaged to be married, in conversation one evening in DeLand last April, he ask'd the question, "How did you come to fall in love with an old fellow like me anyway?" My answer was, "Oh! you are so sincere and honest."

FRANCES MARING SPRAKE.

Aug. 29, '04.

DeLand, Florida.

Richard Hodgson, LL.D.,  
Boston, Mass.

Dear Sir:

The conversation I had with Mr. Sprake was in April, and from what Mr. Sprake could gather from Mr. Keiser the dream was about the same time. I was married on the 21st of May, and met Mr. Keiser on the 27th of the same month.

Yours truly,  
FRANCES MARING SPRAKE.

October seventeenth, Nineteen Hundred '04.

DeLand, Fla., Oct. 17th, 1904.

Richard Hodgson, LL.D.,  
5 Boylston Place, Boston, Mass.

Dear Sir:

Yours of the 13th inst. is at hand. I talked with my friend Mr. J. W. Keiser, about his strange dream in connection with myself, and while we could not fix the absolute date we know that the occurrence was in the first part of last April. With the best wishes in your investigation, I am

Yours truly,  
J. D. SPRAKE.

Argyle, Route No. 7, Lexington, Ky.

Richard Hodgson, LL.D.,  
Boston, Mass.

Dear Sir:

I called on my friend James D. Sprake (on his return from Florida); he being out, I ask'd to see his wife. I remarked to Miss Grammer, "I am anxious to see her, as I want to see if she looks like the lady I saw in a dream I had," relating the dream to Miss G. She (Miss G.) was surprised at my description. When she appeared (my friend's wife) I said to her, "You are the person I saw in my dream, even to your laugh." I ask'd her (in my dream) "How did you come to fall in love with that old fellow anyway?" Answer was "Oh, he was so sincere and honest."

Mr. Sprake and I have been friends since childhood, and were one thousand miles apart at the time of my dream.

J. W. KEISER.

Aug. 13, '04.

Argyle, Fayette Co., Ky., Nov. 1st, 1904.

R. Hodgson, Esq.,

Dear Sir:

Yours of date rec'd, contents noted. The date of the dream is what I cannot tell you. It was about the 1st of May. Never had any other dream of like nature. If you wish to ask any questions please do so.

Yours truly,  
J. W. KEISER.

## BOOK REVIEW.

*La Psychologie Inconnue.* Par Emile Boirac. Correspondant de l'Institut. Librairie Felix Alcan. Paris, 1912.

This work is not translated and occupies itself largely with the problems that are introductory for psychic research. Yet the work cannot be said to disregard the real theoretical problems of the man interested in the supernormal. The topics treated of in the work are the Principles of Method and Classification of the facts, Hypnotic Phenomena, Magnetic Phenomena and Spiritistic Phenomena. The treatment is not experimental, but analytical. In the course of this the author discusses transposition of sensation, telepathy, exteriorisation of sensibility, exteriorisation of motor action, and then the study of two kinds of alleged spiritistic phenomena, the mental and the physical. The author seems to believe in radioactive energies in connection with the human body and also the conductivity of psychic force.

The chief interest in the book is the tendency of it to study and lay stress upon physical conceptions in the explanation of mental phenomena. In this monistic age that is legitimate enough, but it does not help any in understanding the problem. No doubt we shall some day find a closer relation between mental physical phenomena than Cartesian ideas would favor, but without accepting Cartesian preconceptions it does not explain mental phenomena any better by finding physical analogies in connection with them and their occurrence. All that we ever ascertain in physical science is the order of events, the uniformity of coexistence and sequence with a physical antecedent as the last one that we can take account of in the assignment of conditions. It is equally possible to study the associations of mental events regardless of their physical conditions and concomitants, and it is often more profitable to both theory and practical life to do so. It will certainly require a great deal of evidence to prove the conductivity of psychic force, especially as we have no evidence of "psychic force" of any kind. If you would say "spirit" the phrase might be intelligible, whether true or not, but "psychic force" is quite as unknown as spirits can be and for the reason that we have no conception of what such a thing as "psychic force" can be, if it is not spirit. It is better, much better, to say that we have no explanation of the facts than to offer such as the author does. It may conduce to protecting the author from certain kinds of criticism, but it does nothing else and it gives scientific knowledge no better standing. The volume is worth translating, but I am sure it would have no sale in this country.

J. H. H.

# JOURNAL

OF THE

## American Society for Psychical Research

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### APPARENT DIFFICULTIES OF THE CASE FOR SURVIVAL.

Weston D. Bayley, M. D.

From many discussions with professional men, academicians and intelligent laymen, it develops that, while there may be no actual hostility to the spiritistic explanation of psychic phenomena, there is hesitation in the acceptance of that view, for various reasons. The reasons given fairly represent the attitude of a large and growing class who have respect for psychical research because of the character and standing of its *personelle*, but who have devoted no time to the records and literature, and whose actual information is therefore vague and without critical value. These adducements fall into two general categories; first: the commonplace nature of many of the communications and the strange forgetfulness of the alleged communicators, and second: that "telepathy" is sufficient to account for the entire residuum which cannot be explained by chance, coincidence, unconscious deception and humbug.

Triviality of the communications and the seemingly unaccountable amnesias of the alleged communicators concerning matters which should be easy of recall—such as names, important events and routine things—have thus been held as invalidating personal identity, or at least rendering the acceptance of it most perplexing. Even Huxley failed in his usual acumen when he declined to cooperate with the Dialectic

tical Society on account of the triviality of the alleged communications, which to his mind did not rise above the conversational level of "old women and curates". He failed to appreciate the important fact that if it can be reasonably shown that they are "spirits" notwithstanding, *that is the question of primary importance.* Whether their communications are trivial or not is a secondary matter requiring separate and later consideration. If these communicators (who so strongly insist that they are individuals finding themselves surviving the wreckage of the body) succeed in establishing their personal identity by cogent evidence, no matter how trivial, it will be our part (and perhaps theirs) to find out the nature of the difficulties of communication and the reasons for failure in matters which *a priori* we would deem most likely of recall. It is thus apparent that in this as in all other lines of research, the value of our results may be impaired by an uncritical adherence to preconceived conditions and expectations. Granting survival of bodily death, if there were not unusual difficulties in the way of communication with those still in the body, it would have been established and universally accepted long since.

It must be clearly understood that the supposed triviality of a message cannot be assumed to indicate the general character of its source and origin. Experimentation has shown that a person seeking to establish his identity to another over a telegraph wire normally chooses his more commonplace experiences to bring memories of himself to his friend's mind. Again a series of inconsequential allusions coming from what purports to be a deceased friend may have in them such a tone of naturalness and verity that the effect upon the sitter is more convincing than if the communication dealt with more exalted generalities. As a matter of fact, flowery and detailed description of the conditions and experiences of a new life, and expressions of highly refined moral and intellectual sentiment might be said to have general literary interest, but in point of fact they have no evidential value for personal identity whatsoever.

The absence of the sensori-motor mechanism which, normally operating, tends to localize our memories, adjusting

them to physical needs, would perhaps account for the more dreamlike recollections which, while viridical, are not the facts we would ourselves choose, or would expect surviving individuals to select for evidence of identity. The grasp on material interests is relaxed, or loosened altogether, by the absence of the formerly used sensori-motor mechanism, because the world of images has no longer its fixation point of contact in the world of physical action.

Such an amnesic blurring of interest in matters which the man in his former physical attachments deemed vital is not difficult of understanding: in fact, something akin to it, even in the body, is of common experience. Thus a person may be deeply interested in a certain piece of work, from which he is called away by other duties, and which he reluctantly leaves unfinished. The interest in the second occupation may soon become so absorbing that, on pausing, it may require an effort of recall to bring in mind what the former occupation was. If such deflection of attention, interest and memory is possible in a person who yet has his physical nervous system, how much more readily may these be modified when the physical brain and its related structures have been completely destroyed.

So it may well be that the absence of those sensory channels which, in this life, keep us in constant touch with our physical environment, is a potent cause of certain failures in recollection and confusion in transmission. In studying the "stream" of consciousness in a living human being, we may speculatively halt it for closer analysis, and investigate the content of a "field" of consciousness. This we find to be a very complex affair compounded of two series of elements, those of output and those of intake. As you talk with me about the physical properties of radium, for instance, you draw from a stock of information gleaned from previous reading and experimentation concerning this substance, and this conversation occupies the "focal point" of consciousness: these components are derived from within. Other correlated thoughts are arising in your mind, which, however, you more or less inhibit. At the same time, more in the periphery of your field of consciousness, you are deriving impressions from

without. You are watching the play of my countenance, you are in lesser degree cognizant of the room in which we sit, you hear the clock ticking, and more dimly the noises of the street. These innumerable sensory intakes or "perceptions" serve to balance and complete the "field" of consciousness, giving it a fixation point in time and space; and it is not difficult to predicate the confusion which would result if the elements of the "field" were reduced to a mere output from memories. One might argue that if you were stricken blind and deaf and had a complete general sensory anaesthesia, you might still be able to continue the conversation, but even then, the sensori-motor mechanism would yet be there and the memory of its use would serve to keep you orientated. But once destroy the entire physical organism and be lifted completely out of its points of contact with the familiar things of physical life, and one can postulate confusions and amnesias and difficulties enough in any attempt to recur to conversational efforts on the old physical basis.

Add to this the further complication of trying to use a living organism (the psychic) which, while it may be somewhat similar to your former physical one, is not the same, and in addition is yet partly inhabited by its own "spirit" or real owner, and it is plain that the possibilities of confusion are further increased.

An explanation of a possible source of confusion in transmission is given by what claims to be the surviving Richard Hodgson communicating thru Mrs. Chenoweth. It is to the effect that under conditions of "control", the central idea of the communicator may be compounded or displaced by the unconscious slipping in of marginal thoughts. In other words there is impairment of the inhibitory mechanism by which one ordinarily holds in check collateral and unrelated ideas while communicating by the ordinary means of speech or writing.

There is evidence that the communicator is often unaware of what he has "gotten thru" to the sitter; and it would be of much interest if someone made a methodical study of mistakes and confusions in a large number of Piper and other records. It might be possible to make some classification of

errors in such a manner as to give a clue to their origin. It is not likely that this explanation given by the deceased Hodgson will account for all of the confusions, or even for most of them, but it is an important possibility worthy of careful study. Some confusions on the part of the communicator are undoubtedly precipitated by the immediate perplexity of the sitter. Thus in one of my Piper sittings, at the interruption of a rambling communication purporting to come from my father, there was written, How is Lari—Sister. Not supposing there was a change of communicators, and being unable to quickly interpret the Lari, I asked, "Is that (word intended for) lame"? Immediately it was written "Is she lame?"

It was not until after the sitting that it dawned on me that this was a sudden change of communicators; and that Lari was a transposition of the letters of the word Rial, and that the message was obviously from my deceased sister. The name of her only surviving child is Rial, and, thus interpreted, the query was natural and correct. It was my failure to quickly comprehend which led the supposed sister to erroneously believe her child was lame, and perhaps interrupted what might have been a pertinent communication from her.

Where fraud and humbug cannot be forcefully applied to account for certain psychical occurrences, there is not a valuable use of the term telepathy. In the public mind this word seems to have about it an air of respectability and finality, and then too it appears entirely uncontaminated by the vulgarity of "spirits". A small matter like the fact that the psychical researcher merely employs the term telepathy to designate things, never to define them, makes no difference to our casual thinker. The glib use of this term as tho it were an established finality, contrasted with the London merchant's untaken offer of \$1,000 for a single case of genuine experimental "telepathy", furnishes a highly humorous paradox which goes unappreciated.

The popular conception implied in the term telepathy furnishes a seemingly attractive explanation of the communication of one mind with another thru other means than by the

use of our ordinary motor mechanisms. The process is supposed to be analogous to and comparable with ætherial vibrations transmitted and caught by wireless stations. According to this theory, certain mechanical vibrations in the brain of the communicator (concurrent with a given mental operation) are transmitted to the recipient and wrought into the conscious idea, because his brain is "sensitive" to the particular "vibrations" of the sender.

A closer inspection of this idea, however, shows that what may have looked like gold is only tinsel, and in spite of this modern abacadabra, the real difficulties remain untouched. If it is a cerebral "vibration", what is the power that originally projects it? What is the intermediary which transmits it? What is the structure that ultimately receives it? A merely mechanical transmitter does not transmit intelligence. The intelligence is in the prearranged code of those intelligent beings who built and operate the mechanical instruments. Does physiologico-physics give us any hint of mechanical, electrical or other energy stored in brains in sufficient power to set up ætherial vibrations corresponding with the Hertzian waves induced by the high tension outfit used in the wireless? Even should there be a "vibration" of a something intermediate between two brains, what is it that furnishes the interpreting code? If such a mechanism exists why is it not generally operative instead of being manifest only on rare occasions? Would not the necessarily feeble "vibrations" in human brains be operative only over limited distances? How can a mere vibration produce not only an auditory hallucination of a word or a sentence, but a complete concept of action which may include combined sensory hallucinations, even imaging an environment of which the recipient has had no foreknowledge; and all this apparently without regard to spacial distance? The "telepathy" required to explain trance utterances and the numerous unexplained veridical "hallucinatory" transmissional cases which fill the records of psychical research, and are to be found in the experiences of almost every family with whom the subject is discussed, has no secure analogue in the all too few cases of "laboratory telepathy" which have been subjected

to adequate experimentation. It is a far cry from guessing a card exposed in the next room, or drawing while blind-folded a figure which some nearby people are gazing at, to veridically sensing a tragedy taking place perhaps half way around the world.

Telepathy is the ground rushed in upon by ill-informed public opinion, where the psychical researcher fears to tread.

## SOME RECENT EXPERIMENTS IN EUROPE.

By James H. Hyslop.

When possible we desire to report, as we have occasionally done in the past, on work done in other parts of the world. We have reported on some of the striking and important work of Dr. Ochorovics in an earlier number of the *Journal* (Vol. V, pp. 678-721). There has recently been printed a book on some phenomena much more astonishing than those of Dr. Ochorovics and whether we find them credible or not they should be mentioned here at least as news. The phenomena are indorsed and an account in German has been published by Baron von Schrenck-Notzing, of the University of Munich, Bavaria. Baron von Schrenck-Notzing has long been known as a hardened sceptic in all things psychic, tho recognizing that there were phenomena in this field which demanded consideration, and his own chief field of experiment had been in hypnotism and therapeutics. But he seems to be case proof against anything spiritistic. There has never been anything like credulity in his work, but when he, as well as Dr. J. Maxwell, a Judge in the higher courts of France, indorse the work done here by Madame Juliette Alexandre-Bisson, whose account, in French, we translate from, it is time to rub one's eyes and to see what has occurred. That is the least that can be said.

The phenomena reported are nothing less than real or alleged "materializations". This is not a word to conjure with. History has fixed such reproach on the term that, even when it might convey a truth, it suggests so much error that there is no excuse for using it at all, except that the authors do so, and we have to recognize the apparent character of the facts, no matter how simple the explanation. It is clear however that the authors use the term in a more qualified sense than the average spiritualist, especially that type which uses the term to imply the creation of matter or of living organisms out of inorganic matter. The usual conception

of "materializations" implies such a multitude of miracles that one dare not use it even to describe phenomena in the presence of scientific men. Fortunately the title of the book speaks of the phenomena as "called materializations" and begs no questions as to their real character. But the manner of performing the experiments and the authority of the men indorsing the results as facts makes it inexcusable that we should laugh at the experimenters, tho we might well laugh at ourselves for the curious predicament in which we are placed after so much recalcitrant scepticism about the impossibility of such things.

It is thus necessary to half apologize for what we here expect to do, because the term "materialization" excites so many illusions on the part of both believers and sceptics that we must allay suspicions at the outset. We are not indorsing what we are reporting. We only find ourselves puzzled to find the usual objections to the alleged phenomena. Ridicule can no longer be a sufficient weapon against claims such as we find in this work. The circumstances under which the phenomena occurred were such that attention is aroused at least and that is enough for the present.

As we have denominated the phenomena in terms of the author's own description we must briefly state what they were. This term, "materialization", suggests the appearance of spirits in bodily form and at least apparently embodied in a physical organism. But any such conception of what is reported here would be quite mistaken. Many of the phenomena do not assume a human form, but are simply irregular patches of light, seen or photographed, and not in the least suggesting spirits superficially. There were many faces and human forms in the course of the experiments, so that the usual conceptions indicated by the term are not excluded. But probably the majority of the things seen and photographed were masses of light, and but for the conditions under which they occurred and the variety of forms represented might be explained in any way you please. The point is that they occurred and it is not necessary to suggest explanations by any question-begging terms. The phenomena were simply the orthodox ones of having a medium and

of experimenting for the appearance of something which might not be accounted for by any known action of a medium, whether conscious or unconscious.

Before giving any account of what occurred, I must quote the author's preface describing the conditions under which the experiments were performed. The phenomena have no interest whatever apart from those conditions, and it is these conditions which we must emphasize.

The medium was a Mlle. Eva C. No further account of her personally is given by the author. It would have been much better to have given a rather detailed history of her and of any other phenomena that may have been associated with her. It might make no difference in the estimation of the results recorded, but it would have pleased the scientific man to have understood more about the person employed in the experiments. The following is the account in the preface. More is given at the end of the work.

"Mlle. Eva C. was introduced to me by G. Delanne, the well-known editor of *Les Annales du Spiritisme*". He himself had consented to assist at my first séances and he convinced Mlle. Eva beforehand of the necessity of more complete control of the situation. This was always given in exigencies of rigid experiment. There was adequate control of the nose, the ears, hair, and throat by physicians, and even of the vaginal and rectal cavities, which she supported courageously. I was completely in charge of undressing her. I put on her immediately a set of black underwear (a dancer's underdrawers) consisting of one piece from waist to feet, and a black smock frock over this sewed to the underwear, at the waist. Then I fastened the sleeves close to the wrist. These stitches, fastened tightly, prevented the medium from putting her hand into the sleeves. I stitched the back so as to close the frock. All these stitches were made with a white thread with the view of making them visible during the séance.

"Thus dressed it was impossible for the medium to put her hands under the garments that covered her.

"I brought Eva into the room for the experiments. She was controlled by one of the experimenters. Immediately

one of her relatives who then assisted at the séances induced artificial sleep in a bright light. When this hypnosis was affected, the white light was put out in order not to have any but a red light which had been furnished for the occasion. Under these conditions we obtained the interesting phenomena which this work describes.

“Some months later, in order to answer objections made by assistants suspecting the honesty of the relative, we conceived the plan of completely isolating the medium by hanging a net from the ceiling to the floor. This net was removed from the time that I myself undertook to hypnotize the medium.

“I commenced my psychic experiments with a clearly defined object. I wished to succeed in hypnotizing the medium myself in order to work systematically and to be able to answer personally for what I might observe. I wished also to eliminate the habits of Eva, who had claimed the assistance of spirits, in order that I might approach more and more the correct scientific method.

“In 1910, I hypnotized Eva myself. In November of the same year she was dressed at my apartment. In January, 1912, she came to live with me and shared my home. From this time I found the conditions for the experiments almost unique, as they permitted me to answer for the entire honesty of the medium, both in her normal state and in the trance.

“On each day that I produced the somnambulism I communicated to the medium my desire for control and asked her to endure it for its usefulness to science, endeavoring to make her understand the interest of the investigation, and the necessity of not being offended by anything in such conditions as we found ourselves. I explained to her that scientific men had more need of having things made clear to them than did other people who would excuse anything. Every time that any new shock upset her or put her in a rage, I counselled patience and the necessity of enduring it.

“Some experiments, undertaken without my consent by sceptical assistants, resulted in a serious condition for the medium and threatened her sanity. In Munich, a young and imprudent professor, without our expecting it, had planned

to seize the medium with the view of seizing what he perceived and was surprised to see the matter reabsorbed right in his presence and before it was possible for him to seize it. This absolute ignorance of psychic laws might have gravely harmed the medium, if it had not been found that I could immediately come to his aid. The result was to make her ill for several days and to arrest the occurrence of phenomena for the time.

"The same incident happened in 1872, with Miss Cook, who, following a sudden and analogous assault, became very ill. The fact is reported in the work of G. Delanne.

"At the commencement of the experiments in 1909, we had two sets of photographic apparatus. In 1910 we had four. In 1913 we had eight, five in the interior of the room where the séances were held, and three in the interior of the cabinet for materializations, one above the head of the medium, one at her right and a third at her left.

"In 1909 we used an electric light of 20 candle power, covered with "andirnople red". In 1911 we had three electric lights each with 16 candle power. In 1913 we had six red electric lamps, three of 28 candle power, three of 16 candle power, and one lamp in the interior of the cabinet.

"In 1909 the medium was placed in a chair in the cabinet. She opened the curtains only when the manifestations appeared. In 1910 at Biarritz she became accustomed to leaving the curtains open and to showing her hands at the beginning of the séance.

"In 1913, hardly being able to produce any phenomena, she had her hands in sight beyond the curtains or held by me, without their disappearing for an instant. Under these conditions of absolute control we obtained phenomena. The phenomena at such times were so dubious and so contrary to all that reason would permit us to suppose that the scepticism of those who had not followed the experiments from day to day, or from hour to hour, was quite justifiable.

"I abbreviate as much as possible the records, for the many details that were reported after each séance would fill a second volume. I did not insist on control at the beginning of the séances. The reader has been already told that the

medium was undressed and re-dressed at all of the séances, just as indicated above, and that the control of the legs, the arm pits, the ears, the mouth, the gums, the nose, the hair, had been in the care of physicians; that she put on the frock and underwear in the presence of physicians and assistants, and received them from their hands, and that the final stitches were made likewise in the presence of the assistants.

"Frequently control of the natural cavities was maintained by men of the art. She was hardly on the chair, when the hands remained in sight and I hypnotized her in bright light, and we used the red light only when the curtains were closed over the hands which were visible and watched.

After each séance, the medium, still entranced, remained in her chair, and I examined the dressing gown which I had placed on her shoulders, while the physicians busied themselves in carefully examining the underwear and frock. They then began again the same control which they had before the séance, the nose, the mouth, the ears, etc., while the medium was still in the trance.

"When they had satisfied themselves that there was nothing on her or in the various cavities, I led Eva into her room and did not leave her until she became calm. Frequently she remained asleep and this sleep was as natural as the hypnotic trance. At other times she awakened spontaneously while I was leading her away to rest and if, after the assistants left, I passed in front of her I found her awakened.

"When she was not living with me, it was necessary frequently to awaken her immediately after the séances, when she remained fatigued for one or two hours, chiefly when the phenomena had been plentiful. After she came to live with me and was able to rest after the experiments she was usually quite well the next day and rarely complained of fatigue.

"Sometimes she asked me to enter the cabinet to supply her with energy (*donner des forces*). I went to her assistance on such occasions and held her head and neck in my hands. For some months I performed this function remaining in my place, in order to avoid the objections of experimenters who were distrustful.

"The medium had previously been accustomed to the aid of singing by those present when she produced phenomena, and I submitted to this practise for some months, but gradually I managed to stop it and it sufficed to encourage her by the spoken voice.

"I hypnotized Eva by holding her thumbs against mine and by looking into her eyes.

"On days when there were no séances, I was able to put her into the trance while travelling, without her being conscious of anything unless I employed my will vigorously. On days when we had séances, if I remarked after hypnotizing her, that her sleep was not deep enough, I increased its depth by holding her brow and neck as indicated above. She never entered the séance room except at the times that I hypnotized her.

"When I lived in Avenue Victor Hugo, I always carried the key to the séance room. In the Rue George Sand, where we are now living, an entire apartment was devoted to the experiments. This apartment is next to mine. I alone had the key to it. The room in which the séances were held was itself closed. The medium never entered it alone."

These conditions afford at least a fair protection against either conscious fraud or hysterical simulation of it, and present a challenge to severe critics. It is not necessary to claim anything more for the results reported, and it will require further experiments, as well as the multiplication of similar ones in other cases to satisfy scientific scepticism, but the work of this experimenter will have to be reckoned with by those who are so ready to offer explanations without giving evidence that their hypotheses are applicable in fact. Hypotheses *in abstracto* are not worth much. They must be applied *in concreto*. I do not assert here that these experiments are conclusive: for I am not competent to do so, as I was not a witness of them. Nor do I imply by this reserved mode of speech that they are defective. What I do say is that they are a distinct challenge to unbelievers and answer a type of objections which spiritualists have rarely been willing to meet and which sceptics have been able to urge with great effect. Time and further experiment will deter-

mine their worth and they can only be reported here as news in the field of psychic research.

The phenomena were of different types. In many instances there seemed to extrude from the medium herself a mass of light substance which did not assume any important shape, but appeared as a more or less shapeless mass of material which could be photographed. At other times such masses showed indications of forming human faces more or less developed. In many instances the faces were clearly formed and no chaos about them. Often this luminous substance extruded from the mouth and reminds one of the phosphorescent saliva that issued from the mouth of Miss Burton in some of the experiments with her. [Cf. *Proceedings Am. S. P. R.*, Vol. V, pp. 52, 234 and 243.] The peculiar variety of phenomena rather favors genuineness of some kind, because spirit photography, as represented by its devotees, shows nothing but well-developed faces. Here, however, we have all sorts of really or apparently abortive and imperfect results which is just what would occur on the hypothesis of genuineness in such phenomena, at least at this stage of their development. There are 165 cuts representing photographic results, and a large number of enlarged cuts to bring out certain characteristics which the smaller representations would not give. One interesting feature of some of the faces is their flattened appearance, a fact remarked in the photographs obtained by Dr. Ochorovics and commented on by his critics as an objection, but which may turn out to be a mark of genuineness.

I shall translate the records of some of the experiments, but only such as give complicated and interesting results.

"On May 11th, 1909, the séance commenced at a quarter after nine. After waiting perhaps a dozen minutes the curtains opened and a white form appeared and manifested itself several times. It was photographed. It was a human form with bright eyes and a tall turban-like hat on it and a rather clear black spot covering the nose. This form appeared beyond the netting that separated the medium from it.

"On November 13th, 1909, the following occurred. The cabinet for the séances was carried into another room. After waiting an hour some white substance appeared over the

medium at her right side. Immediately a figure covered by the same substance appeared and disappeared. Some seconds after, the medium appeared to be entirely covered by this matter. This formed into something like a turban on her head and fell down on each side. Baron P. went into the cabinet. When he resumed his place, there followed him an apparition which came from the left side of the medium and was immediately reabsorbed in her.

"On May 17th the persons present were Dr. Vi, Baron and Baroness von Schrenck-Notzing, and Madame Bisson. On this occasion some substance appeared, but seemed cut to pieces. The curtains were open. Baron von Schrenck-Notzing went into the cabinet and sat beside the medium and took one of her hands. The other hand of the medium held the curtain. A mass of substance came from the mouth of the medium and enlarged. It was gray in color and seemed to be living matter. It moved slowly and disappeared behind the curtains. Baron von Schrenck-Notzing resumed his seat without letting go the hand of the medium and Dr. Vi took the other hand. Thus controlled, the medium appeared to be entirely covered by a white substance which fell down to her knees. The curtains remained open during the appearance and disappearance of the phenomenon.

"On May 25th, we waited forty minutes before anything occurred. Baron von Schrenck-Notzing controlled the left hand of the medium and M. C. the right. Under these conditions some substance appeared extending from the medium's chin to her stomach, seeming to flow from the mouth. It detached itself and fell on her knees, leaving the impression of folding itself up. Some seconds later the same phenomenon was repeated and then vanished. Some matter coming from about the cabinet fell on the medium. This matter seemed to be animated by motion. The medium held the curtains, took hold of the hands of Baron von Schrenck-Notzing, let them go a few seconds, and immediately a figure of a woman appeared enveloped in white substance. It disappeared at once. The medium opened wide the curtains and showed that none of the substance which we had seen remained near her. The form that came into view was, with-

out any doubt, none else than the medium herself enveloped in matter. So far as could be seen there was no apparition independent of herself.

" On September 5th, 1910, a red light was placed at a distance of two metres from the medium and the time by the clock could be read above the curtains. The séance began at fifteen minutes after nine. Madame B. entranced the medium, who, for half an hour, breathed rather stertorously. We engaged in conversation with her and she asked that one of us hold her hands. Dr. B. took her right hand and Madame B. held the left. These conditions remained during the entire séance, save at rare intervals during which we let the medium rest. Luminous appearances occurred, especially on the stomach and knees of the medium. One of these manifestations consisted of a long ribbon which seemed to issue from the middle of the face and extends to the medium's feet which supported it. The doctor said in a whisper to Madame B. that the ribbon, which was undulating, had the appearance of issuing from the mouth of the medium. Immediately the medium took the doctor's hand between her teeth and he reported that there was nothing in her mouth. Two little white balls appeared and moved about each foot of the medium. One round figure appeared above her. This was an apparition of a man's head. This head appeared in the cabinet at about one and four-fifth metres altitude.

" After the disappearance of the head, we remarked that it would be interesting to have specific figures, like hands, feet, or heads, which should form at some distance from the medium. The medium then spoke: ' Ask urgently what you wish to see and you will help me.' We asked for a hand, earnestly. A hand formed on the right and close to the arm of the medium, which was held by Dr. B.

" The apparition advanced toward Madame B., who called it. As far as it came forward you could see the forearm. The hand and forearm were about five to ten centimetres distant from the body of the medium. The fingers were large and knotted, and moved. It was the right hand whose thumb was on the right side of the medium's body. The color was white like mother-of-pearl and resembled that of

other manifestations and that which was not white took on the yellow color of the chair. The hand reached to touch that of Madame B., persisted a few minutes and then disappeared.

"The medium required rest. After fifteen minutes, she said she was thinking intently on what they desired. We insisted on having a foot appear on the knees of the medium. We took hold of her hands. After some minutes a large mass of white substance appeared which covered the whole of the medium's stomach. Gradually it took the form of a foot and of the end of the leg. The toes were slow in forming. The medium drew her hand from the doctor who was holding it. He felt the substance and it was cold and moist. The apparition then vanished. After the lapse of some minutes again, the medium's hands being held all the time and the curtains wide open, a foot and a leg lifted the curtain from the right side of the medium, some distance from her. The medium's feet were covered at the same time with black cloth. They were joined in front of us one on the other. The foot and leg seemed to be slender and could be best compared to the anatomical specimens, like the hands and feet of a skeleton. They were almost transparent or diaphanous.

"There were several repetitions of it in which the foot appeared for some time and moved beyond the curtain, always at some distance from the medium. After a rest of twenty minutes, we asked to see a head on the stomach of the medium. Madame B. requested this because she wanted to hold her hands on the medium's head for the purpose of supplying energy. Dr. B., in the meantime, held the hands of the medium behind Madame B.

"After fifteen minutes' groaning, the medium said she saw a head. We then saw an apparition, which was round and without relief, resting on the medium's stomach. After several further attempts this large disk appeared and disappeared without modifying itself.

"On September 9th, 1910, as soon as the medium was entranced, her hands were held as in the preceding experiment by the doctor and Madame B. An apparition came im-

mediately and then disappeared. Some minutes passed, when the doctor declared he felt himself touched on the hand. Madame B. asked that she obtain the same phenomenon, and the medium (whose hands were held all the time) drew Madame B.'s hands to herself and Madame B. was able thus to touch the substance, which she found inside the cabinet without its being visible. The medium raised herself and a long train of white substance hung from her head to the floor. Madame B. (without letting go the hand of the medium) seized this substance and drew it gently outside the curtains. She had the sensation of holding something living. The medium was groaning, and the doctor asserted that the phenomenon so produced was formed from the same stuff as the cloak which covered the arm of the medium. This substance was humid, vicious, heavy and cold.

"As the medium seemed to be suffering, we slackened the experiment and the mass disappeared in the medium.

"We gave her hands freedom that she might be permitted to rest, and her hands fell on her knees. We simply observed what would occur. From above the cabinet a mass of substance fell on Madame B. and was reabsorbed in the medium, who had not moved and seemed to be entranced. We then took her hands and a new mass of substance appeared only to disappear as the preceding. A stream or band of the white substance, apparently rigid, fell on the right shoulder of the medium down to the floor, increasing in size until it reached the floor.

"A fugitive phantasm was still visible, but as the medium was exhausted, the séance was terminated.

"On September 25th Madame B. was told on the Ouija Board to hold a séance by herself in the evening and to undress the medium after she had been entranced. She followed this suggestion. During this séance Madame B. held the hands of the medium and the usual substance was seen to issue from the medium's breast, move about on her stomach, fall on her arm, and after traversing her neck and behind her head, fall on the floor.

"On October 1st, 1910, a head immediately appeared by the side of the medium's head, united with it by a rigid cord

of substance. Both heads came forward to Madame B. The face of the apparition was veiled. You could distinguish the features only imperfectly.

"There was then a respite. The medium opened the curtains wider. We could see a head develop some distance from the medium's head. This figure, heavy and solid, fell on Madame B.'s head. The shock was brutal. The phenomenon disappeared, no one knows how, in the body of the medium.

"Some minutes later, a hand with the forearm appeared moving forward. It was small, thick and moved the fingers. The fingers were bound together as if webbed. The hands of the medium were on her knees in full light during the whole of the phenomena. A fourth time a hand presented itself, and at the request of Dr. B. it beat his head hard. The medium then gave her hands. Almost immediately a third hand with the forearm appeared on her belly. The forearm was placed across the arm of the medium. The hand moved, but it seemed soft and imperfectly formed."

On June 24th, 1911, an interesting phenomenon occurred, which recalls similar phenomena apparently in the case of Miss Burton. [Cf. *Proceedings Am. S. P. R.*, Vol. V, pp. 47, 135].

"Almost immediately on being entranced, some matter appeared over the medium. The hands which appeared were ill formed, and then the medium appeared to be covered with the substance. On her brow was a bandage which seemed brilliant, and hanging from her mouth was a mass of matter which fell over her. It was photographed.

"The appearance of this phenomenon is that of an attempt to furnish some sort of veil or clothing superposed on the medium herself as if impersonating something or some one. It covered only a part of her. A part of the face was visible and the hands were held. In another case while both hands were held a mass of flat substance covered the medium's face like a piece of cloth.

"On December 30th, 1911, another interesting phenomenon occurred of which, fortunately, a good photograph was made. At seven o'clock the medium complained of palpi-

tion of the heart. After dinner she did not feel any better. At nine o'clock Madame B. had hardly finished her usual examination when the medium went into the trance spontaneously and sat herself down on the chair. Immediately on her knees and then on her head came a form. Near her head there was the profile of a woman which was photographed. Above the light of magnesium there came a face rather flat and imperfectly formed between the curtains near Madame B. This apparition was some distance from the medium. It was photographed the second time that it appeared and seemed more perfect.

"On the 5th of August the figure of a man appeared immediately but it remained but a short time. A woman appeared and was photographed. After the flash of the light for taking the picture the same woman reappeared and was photographed a second time. The face showed itself in a new form and a third photograph was taken of it. We could then see the mass of material roll over on the medium and then disappear.

"We could go on indefinitely with records of this kind, but would only be repeating such as we have already described. There was an extraordinary number of clearly defined faces that manifested, in some cases accompanied by the entire form of a body. A few of the faces were very good ones, but many showed features that made them resemble made-up affairs. Many of them were very stiff looking; but some were quite natural. The faces of two men seem to have been duplicated several times. These faces and forms did not appear always as if emerging from the medium's body as did the shapeless masses of substance."

After all the records are given, the author proceeds to the discussion of the case in general. There is quite a long chapter on the medium and it gives more about her than the introduction.

She was introduced to experiments of this kind by a known spiritualist. She was engaged to the son of this lady when she assisted at séances as a spectator. The death of this lady's son brought on a serious nervous disturbance, probably neurasthenia. Physically she is well built and her

health has been habitually good. But nervousness predominated with her and made her impressionable and capricious in character. She often caused surprise by the rapidity with which she moved from one idea to another in conversation.

She was never interested in the séances. She liked to give them without receiving compensation, simply for the purpose of being agreeable. She took no interest in the experiments and Madame Bisson had frequently to appeal to her emotions to prevent her from treating the experimenters with little civility. When released from the experiments she is, in these circumstances, wholly irresponsible.

It is nevertheless true that the séances are very much influenced by her mind in the waking state. Sometimes even they are arrested by "crises", as they are called by the author, which are proved by the monotony of her daily life—these are imaginary—but they always have, in her eyes, the importance of an event.

"At these times neither affection nor reasoning will remove her obstinacy. On the contrary, when she is in the trance, she is more intelligent, complains of the normal Eva, and advises me to show severity toward her and to punish her.

"It is only in imposing on the somnambulic personality that I can reach any understanding with the normal personality. But I should add that these crises are showing larger intervals. Instead of lasting several hours at a time, at present they quickly calm down, the two Evas trying to please me.

"At ordinary times, it is difficult to foresee whether a séance will be a good one or not. Sometimes at eleven o'clock in the morning, her eyes will change; she will complain of pains in the head; if you can take advantage of these occasions, certain phenomena will manifest immediately: for she can be seized at eleven o'clock in the morning to find herself perfectly free in the evening, and the séance will then become negative.

"If, at seven in the evening, she is seized with palpitation of the heart, if her eyes become smaller and very clear, if she squints, a phenomenon which still accompanies the best sé-

ances, if she complains of dullness in the head, the séance will be good. We have hardly time to terminate the examination when she throws herself asleep on the chair and when the phenomena immediately appear.

"A little later another curious symptom made its appearance. On the 23d of February, 1913, at four o'clock in the afternoon, the medium complained of suffering in her breasts. She had some shooting pains that made her quite ill. Gradually her breasts swelled up and hardened, doubling their size. At seven o'clock she said she felt sick and had a pinching sensation in the heart. I hypnotized or entranced her at eight o'clock and, for the first time, she produced an entire apparition.

"On the 17th of June, 1912, when, with her permission, I had been separated a few steps from her in order to accompany the assistants, I found her stretched out on the floor and in a swoon, the beating of the heart being hardly perceptible. It took a long time to resuscitate her. When she recovered from it, still in trance, she said to me: 'I believe you have the power to separate yourself from the body, because the "thread" was detached. But, in parting from the body, you drew on my heart and I felt as if I had suffocated. I wanted to cry, to call you, and I fell over. I was suffocated. After that I knew no more.'

"This accident happening at other times also, I abstained hereafter from leaving her when she was in the trance, especially when there were any phenomena. In the ordinary séances, séances in which I was alone with her, note what frequently happened; she is at first calm, speaks gently, manifests some clairvoyance, and then suddenly begins to tremble, and cries that some one is pulling her from behind, that we make her ill, that she is afraid. It is only gradually that she becomes calm, recovers courage and begins again what she calls her 'vassions'. At other times, without my being able to restrain her, she cries out, springs out of the cabinet and leaves the séance room, still in the trance. I am obliged then to join her and hasten to reawaken her gently.

"A loud noise, such as the ringing of an electric bell, will awaken her. The fall of a chair or any other similar

noise will disturb her. She loses her self-control and begins to tremble. It is necessary to calm her in order to make her resume the trance. But the séance was often interrupted in spite of all my efforts. If she sneezes while in the trance, she is immediately awakened. I restore the trance either by taking her hand or by putting my hand on her brow.

"A light thrown on her too suddenly when she is in the trance hurts her. She complains and is not able to support herself.

"The medium frequently spits blood. This accident has sometimes happened during the séance when she is excited or disturbed, either by the assistants, or by throwing the light upon her too suddenly, or by one of the impersonations."

Examination of the blood showed, according to the Doctor's testimony, that the hemorrhages were not serious and in no danger of affecting her health. They were too slight.

"She invariably uses 'thee' and 'thou' to the assistants immediately after being entranced, without regard to distinction of age or sex, calling them 'my little' this and that, whatever the social rank to which they belong.

"Whenever her hands become cold we can expect an apparition with certainty. But when they alternate from hot to cold the phenomena are irregular also."

There is a long chapter discussing the supposition of fraud, and the points made in regard to the medium on this matter deserve respectful consideration and are not to be set aside easily. The discussion of hypothetical explanations is brief. Four hypotheses are mentioned, the Spiritistic, the Theosophical, and the Religious, and after a brief allusion to them, the Physiological. All that is said of the spiritistic theory is that "two of the apparitions presented the appearance of two deceased persons, who had been friends, and one could believe that the sole explanation is spiritistic." But the author thinks that the evidence is insufficient for this conclusion. She [Mme. Bisson] does not believe that the imagination of the medium will account for what was observed in regard to apparitions, and in regard to the photographed material the author prefers to leave the facts as described.

She does the same with the theosophic and religious theories, saying that they are more metaphysical than scientific. Of the physiological explanation she enumerates several views involving the conception of "exteriorizing" some force dependent on the organism. But such a theory is only a disguised form of description and is not an explanation at all. The author is evidently aware of this and is content to say that she gives no opinion on them. She describes the facts and the conditions under which they occurred and leaves the reader to think what he pleases. This is the correct scientific mode of treatment at this stage of such experiments. Explanations are useless.

### Criticism.

The critical reader of this record would probably ask for more detailed accounts of what was observed when the forms appeared and were photographed. The mere fact of taking a photograph often obscures certain difficulties which are not apparent to any but the most careful students and experimenters. A photograph gives a very small part of what actually goes on. It represents events but for an instant, and often in such phenomena we require to see the whole process. The photograph does not show the development of a phenomenon, but only that stage of its evolution which suits the observer, and perhaps the seeker after miracles. What we require is either a cinematograph of the whole process, or a detailed description of the events leading up to the taking of the picture. We have neither of these here. It is true that the process was not always a long one, when it once got started, but we should know more of the details than we have.

There is no criticism in the work, and we are left to a controversy, which was aroused by opponents and carried on in the papers, to ascertain many things that we should have been told. A certain Dr. Mathilde von Kemnitz took up the case and carried on a very vigorous criticism of it. She calls attention to a few cases of "rumination" which she thinks sufficiently resemble this work to discredit the phe-

nomena. This "rumination" is a phenomenon similar to chewing of the cud by the ruminants. What it asserts is that a few persons have been able to bring up the contents of their stomachs and to dispose of them by returning them to the stomach, just as do ruminants in chewing the cud. The critic is very insistent on this phenomenon and it might be very plausible for all instances in which the "exteriorized" substance was seen to protude from the mouth. But this hypothesis does not apply to the well formed apparitions or to those masses of substance seen to exude from other parts of the body.

The strongest point made by Dr. von Kemnitz is that in which she calls attention to a sitting which is not published in the French edition but which she attended, but does not adequately describe. Dr. von Kemnitz shows what was said on the occasion by herself and Baron von Schrenck-Notzing, and it makes a rather unfavorable impression against the Baron, who seems to have adopted a belief in the genuineness of the phenomena without assuring the reader that the conditions are as supposed. No doubt his experience with the case is entitled to consideration, but in so important a situation it would have been better to have recognized that the behavior of the medium before the séance raised a legitimate suspicion against her. The record does not show what Dr. von Kemnitz says actually took place, when it should have contained it. For instance, Dr. von Kemnitz says that she was refused the medical examination which had been promised beforehand. It seems, according to Dr. von Kemnitz, that Baron von Schrenck-Notzing had promised that she, Dr. von Kemnitz, should have the proper examination of the medium before guaranteeing the test character of the conditions. But the medium only laughed at her and, of course, Dr. von Kemnitz could not guarantee test conditions. If there were reasons for not forcing the medium to submit, the fact that the pledge for a medical examination was given and not fulfilled should have been recorded in the case. It would have given better indications of disinterestedness.

Unfortunately Dr. von Kemnitz is so passionately biased against the case by a firm belief in fraud, and this without

evidence, that she cannot recognize the significance of hysteria in it. The evidence for hysteria in the case is overwhelming, and tho the critic does not in any way deny this fact, she ignores it or tries to evade it in the passionate desire to talk about fraud (Schwindel). The hysteria removes all right to talk about fraud, tho it does not remove the opportunity to maintain normal explanations of the facts, using the term "normal" here to indicate "natural" or ordinarily mechanical processes, if you have the evidence that they apply. The critic has no right to get into a passion about it. There is far more bias shown by Dr. von Kemnitz than by Baron von Schrenck-Notzing, and it is that bias which discredits what might otherwise be plausible explanation. There is place for a sense of humor on the part of critics and that is to admit that they cannot explain the facts at all, even tho they may feel obliged to hope for and expect perfectly natural processes in the phenomena. Fraud there is in abundance, no doubt, but to urge it is a cheap and respectable way of getting support from the public, which has been saturated with the belief in it without evidence, and which will not exact of you the evidence which you should produce. However, we are finding today many hysterical cases whose phenomena completely simulate fraud without being this in reality. *Fraud is a state of mind, not a mode of action*, and hence it is not enough to point out the nature of the action, when you are dealing with abnormal types, to justify the accusation of fraud. The antecedent state of mind with the hysteric may be quite different from that of the normal person when performing the same act. This simple fact the critic ignores in her passion to get a perfectly simple explanation. A little acquaintance with psychology and ethics might dispel that illusion, or even a little love of the truth. For all that we know, Dr. von Kemnitz has more truth on her side than the superficial character of the phenomena indicate, but this possibility is not a substitute for evidence. She was too anxious to seize the medium after the development of the "materialization", in spite of the fact that experience had shown, as it did in the Burton case, that such shocks are dangerous, shocks that would not occur with frauds at all, but which do

occur with hysterics. Had Dr. von Kemnitz shown a cooler appreciation of the situation and not been so ready to accuse Baron von Schrenck-Notzing of credulity, she might have invoked more sympathy for her contention. But in addition to not knowing how to investigate hysterics, she is fearful of having her theories overthrown. One is exposed to as much credulity in regard to fraud as in regard to spirits.

There are, of course, many features of the phenomena which are exactly what would take place in conscious fraud. A number of the photographs present incidents which certainly go far to absolutely prove a normal explanation and perhaps we could say "prove" it without qualification. For instance, in the illustration of Baron von Schrenck-Notzing's account, No. 96, the picture represents the medium's left hand pinning something to the curtain while something has apparently been placed in her lap as substitute for the left hand, while the right hand is plainly seen in her lap. Illustration 106 shows an apparent materialization issuing from the head. But the letters "MIRO . ." appear on it, evidently the word "Miroir" which was the name of the paper in which some of the pictures were printed that apparently served as material for playing the trick. This particular picture was taken when the medium expected it taken from the opposite side. In that case the letters "Miro" would not have been seen. In some others the chair top was wrapped with bands from which things concealed might have been taken. The phantoms of several men were at least apparently identified with pictures of President Poincaré, President Wilson, the King of Bulgaria, Madame Leconte, and Madame Delza. There is no doubt about certain resemblances that justify raising the question.

But critics must remember certain allegations which have to be met in putting forward the hypothesis of normal explanations. The experimenters report that the room in which the experiments were performed was always locked except during séances and that the medium was never allowed to enter it except when giving a sitting. Also she had to pass a medical examination and had her underwear sewed on her and her dress sewed to the underwear. Of

course, there may be simple and easy ways of doing what is suspected in spite of these precautions, but there is no use of comparing the phenomena with those which are produced without these precautions. All objections must reckon with the statements about the protection against such methods as either conscious fraud or hysterical simulation. The one thing to consider is whether the precautions described were established in each case and whether they were sufficient to prevent the simulation or trickery. Explanations by conjuring do not apply if we are to believe that the examination was adequate. Scepticism should apply itself to this point more effectively and either admit the perplexity or reproduce the phenomena under the conditions described. Explanations are not so important as understanding the situation, and in fact explanations are worthless unless the conditions are taken into account. Ignoring the precautions asserted only assumes another set of phenomena than those presented by the authors.

Some months later Baron von Schrenck-Notzing published a reply to his critics. He points out that the rumination hypothesis does not apply to all the facts, a circumstance which one of his critics seems not to have reckoned with adequately. This theory, however, does not require to apply to all of them. Yet the fact that several different methods have to be assumed to account for all of the facts tends very strongly toward the view that the medium is a hysteric, and this circumstance must alter the judgment about fraud, tho it does not alter the physical explanations.

Dr. von Schrenck-Notzing, in order to show more clearly than mere allegations of critics would imply, made photographs of the parties above named, or cuts of them, and put them side by side to indicate the basis on which they had been identified by the sceptic. The resemblance of the photographs taken at the séances to the real persons they were said to represent are much less than assertion would indicate. There is no doubt that there are resemblances of a general kind and to some extent in specific features, but if the cuts supposedly used by the medium had been taken from "Miroir" they had been very much mutilated, and they give

the appearance of mutilated pictures, but the resemblances are not sufficient to be sure that any such cuts had been used. This much has to be said in fairness to Dr. von Schrenck-Notzing and also in criticism of those who depended more on assertion and the readiness of the public to believe them than upon strictly scientific procedure. They may be right in their claims, but they are not so strong in their evidence as their rather dogmatic convictions would require them to be. Yet the whole case does not stand out so clearly against doubt as it is necessary that it should do in order to make scientific converts. The reader can always say that the suspicious facts are so evident that, if we knew more, we should probably find no other perplexity in the phenomena than we find in those of hysterics.

The present writer, however, enjoys the situation which is apparent in the controversy so hotly pursued. It is a very just Nemesis for those who insist on looking toward physical phenomena for sustaining their interest in psychic research or in spiritistic phenomena. Calling them "teleplastic" does not throw any light upon their explanation but only exhibits your tendency to ignore the issue, an issue that is perfectly clear to any man or woman of sense. The whole fault of Continental observers on this subject is that they turn to the physical phenomena of spiritualism for their interest and investigations and appear totally to ignore the mental. They accept the entirely false conception of the problem which the spiritualist has presented to the world. They assume that the proof for the existence of spirits must be some physical miracles, an assumption that is totally false to the present writer. Physical phenomena of the kind usually sought are not *evidence* of spirits in any respect whatever. They may be explained in that way some time, but not without other evidence that spirits exist and are associated with physical phenomena of the kind. The evidence of spirits must be mental phenomena, and when we have once established their existence we may then endeavor to associate the mental phenomena with the physical, as seems to be the case in many instances, and this will establish the right to suppose that spirits have something to do with the physical side of the

phenomena, even tho we still remain ignorant of the process by which they effect physical events of the kind. All this ought to be axiomatic, but it seems that mature men with a reputation for scientific intelligence attain no higher conception of the problem than those at whom they laugh. They rush into this field for evidence and find only controversy and doubt as the result.

The cause of this is an interesting fact, the influence of the reaction against religion by the scientific mind. When Louis XIV revoked the Edict of Nantes and expelled the Huguenots from France he left no buffer between Catholicism and atheism or materialism; and when Italy destroyed the secular power of the Pope she also left no escape from the church except in atheism and materialism. Science had all along achieved its victories over religion and established its power to explain things in terms of matter, and the consequence was that every scientific man accepted materialistic standards of evidence in the study of all phenomena. The supernatural had no standing in such a court and unless spirit could reveal itself in material form it was supposed not to have any rights in human belief or knowledge. The consequence of this was that the scientific man turned toward physical phenomena wherever he had an interest in survival. It was only in England, where Protestantism had dominated human thought, that the true conception of the problem took rise, and men turned to the psychological phenomena for their evidence. To them spirit was mental and to be attested by mental phenomena.

It is still true that foreign intelligence must produce some effect in the physical world as evidence of its existence, but that evidence does not require to be embodied in facts identifying spirit with material forms or recognizing that the spiritualist's conception of the nature of spirit is correct. Automatic writing, voices, visions are all either physical facts or phenomena within the range of the physical world and sensation, but they do not represent the nature of the spirit any more than sensations represent the nature of matter. The physical phenomena of spiritualism, however, represent this appearance as wholly material when the reality

may be nothing of the kind. The mental phenomena are more numerous and are more easily proved to be genuine than the physical and thus offer a thousand opportunities for confirmation, where the physical have few or none. It is therefore delightful to see the embarrassment in which the students on the Continent find themselves when trying to pursue psychic research. They ought to learn better and to give attention to the problems of psychology. This is not a problem of physics, but of mind, even tho we find ultimately that there is less difference between mind and matter than the Cartesians suppose.

We do not here indorse the genuineness of the phenomena we have been discussing. We are only reporting what has received the attention and the interest of men and women who cannot be reproached with entire credulity or with the disregard of scientific method, as far as that is, at present, applicable to facts of the kind. What has been done should be reported here and we may suspend judgment in regard to its nature and importance until further investigations have been made. In the meantime, however, we must not lose sight of the fact that the right conception of the problem has not been entertained by the investigators of these phenomena, at least it would appear to be so in the manner of their discussion. There should have been a more intelligent explanation of the problem and a more thorough discussion of the bearing of the facts upon it.

Baron von Schrenck-Notzing published the same facts in German with his own comments and discussions quite distinct and different from Madame Bisson's account. Like her he regards the phenomena as genuine in some sense of the term. He does not defend a spiritistic theory, but on the contrary says that such a theory is an obstacle to their explanation. In the introduction he summarizes the history of similar phenomena in the work of Sir William Crookes (with Home and Katie King), Flammarion, Morselli, Lombroso and others with Eusapia Palladino, probably as a defense of his own work. He speaks as if clearly convinced of the work with Mlle. Tomzyck by Dr. Ochorovics.

Baron von Schrenck-Notzing gives more attention than

Madame Bisson to the spiritistic interpretation of the phenomena and what he says on this is interesting as showing not the slightest conception of what the spiritistic theory is. If he had said that the phenomena displayed no evidence of spirits he might have been applauded, but to say that the spiritistic hypothesis cannot explain the facts is nonsense. For all that we know spirits may explain much. Whether we have evidence that they explain any given thing is another question, but we can never say that spirits cannot cause such phenomena, until we know more about them and their powers. We must collect and experiment in many cases before we are entitled to offer any hypothesis whatever. We do not even know enough about the facts. I quote what the author says in conclusion and comments will follow.

“The previous purely theoretic explanations have the object of turning the facts reported in this work from the field of the wonderful, the spiritistic theory, into the territory of natural law, and of indicating the direction in which the possibility of an explanation may be found.

“Consequently, for an unbiased investigation, the medium is not only the unconscious producer of the phantasms, but in her are found the physiological sources of the material used for making the phantasms visible, just as the formal and shape-giving cause of the phenomena, the psychogenesis of the mediumistic processes, seems to proceed from the subliminal consciousness of the medium through suggestion or in many cases from the memories of the sitters present.”

The theory which the author advanced he denominates a “teleplastic” process. While he uses the term “materialization” in the title, he explains that the work is “a contribution to the study of mediumistic teleplasty.” After indicating this he makes the statements which I have quoted.

Now the first thing to be noted is the funny habit supposedly scientific men have of using a new word and thinking that they have presented an explanation. “Teleplasty” explains nothing whatever, and it is not one whit better for either description or explanation than the term “materialization”. It only sounds more scientific because a man with

a reputation for scientific methods, who does not like Spiritualism, has used it. Indeed even as a descriptive term it is not accurate, since many of the phenomena, accepting that they are represented to be, were not "teleplastic" at all. They were produced directly in contact with the body of the medium, but it is a respectable term when "materialization" is not. If it conveyed any better information than "materialization" its use might be pardoned. But it was not necessary to use either term. Indeed the doubt is whether the phenomena were such as to require either the old or the new term to describe or explain them.

The second thing to be remarked is the author's avowed identification of the "wonderful" with spiritistic theories and the assertion of the necessity for reducing the phenomena to "natural law." Now he has all along described the phenomena as wonderful, quoting Faraday as saying: "Nothing too wonderful to be true," and he has indicated that they were so, in spite of their supposed production by the bodily organism of the medium. He cannot, therefore, identify the wonderful with the spiritistic without a contradiction. But evidently he means to use the term here in the sense of *miraculous* in its more technical meaning, and then further to identify spiritistic theories with events not according with "natural law". Now this is an inexcusable illusion. Spiritistic theories are quite convertible with natural law, whether you interpret "natural" as synonymous with the "physical" or with the "uniform". In the end Baron von Schrenck-Notzing will have to admit this, and there is no excuse for proceeding on an assumption here which is false. The spiritistic theory is not more related to the miraculous than is "teleplasty." In fact, I think it would tax any man living or dead to tell the difference. "Natural law" is one of those question-begging epithets of which a scientific man should not be guilty. It denotes no explanation whatever and does not even point in the direction of one. It is only one of those convenient phrases that pleases scientific men and throws dust in the eyes of the layman.

The third point is the author's denying the spiritistic hypothesis, not only as a fact, but as one that, if supposed,

would produce more difficulties than it solves, and then explaining the results as the product of the medium's subliminal consciousness and memory pictures in the minds of sitters. Now if that is not a thousandfold more complicated and inexplicable to normal experience than any spirit could be, scientific method must be a very queer thing. If the author had said he could not explain the facts I should accord him great wisdom, but to balk at spiritistic powers, and then set them up in a much more complicated form in the medium and sitters combined, is only substituting the larger miracle for the smaller one, and this only because it is respectable to avoid the reference to spirits and to employ mystifying words instead of intelligible ones. We know no more about the powers of the subliminal consciousness than we do about those of spirits. Indeed, if a living consciousness or subconsciousness combined with the memories of sitters can produce such effects, why should there be any difficulty in conceiving spirits, which are nothing but disembodied consciousness, normal or subliminal, as capable of doing the same things. We have no evidence that the memories of sitters ever affect other minds. We must assume it rather than accept spirits, and then abuse the spiritualists for credulity when our own is a thousandfold greater. There is no hope of really scientific work in such methods.

The real weakness of the author is in offering any explanation or theory at all. The real crux of the case is the evidential one. Thus it is quite as possible that spirits would explain the results as the subliminal of the medium and the memories of sitters, provided we have any reason for supposing that the phenomena were not produced in some ordinary way. The spiritistic theory is to be rejected, not on the ground that it would not explain: for it would explain as well, and perhaps better than the author's complex "teleplasty;" but it is to be rejected on the ground that the evidence is not sufficient and that such phenomena may not be sufficient evidence of spirits. There has been much discussion of the records to show that, in spite of the careful medical examination of the medium, she had been able, whether consciously or subconsciously, to surreptitiously bring articles

into the séance room and to use them, such as using pictures from the magazine covers. I do not see how this was possible under the circumstances, but it would have been much better to have discussed more critically the genuineness of the facts and to have omitted all theoretical explanations. It is a far more scientific procedure to say that the facts cannot be explained, whether by ordinary jugglery or subconscious and hysterical simulation, than it is to offer such unfounded hypotheses as does the author. I do not believe that the "subliminal" is any explanation better than "spirits," but only because the evidence for it is no better than for spirits. As possibilities, one is as good as the other. But the problem is evidential regarding the nature of the facts, not a problem of explanation as yet. All explanatory causes must represent what is well known. These phenomena are not well known and the causes appealed to are either not causes at all or they are totally unknown as causes of this kind. The authors do not convince us assuredly of the nature of the facts. They do perplex us to find a "natural" or ordinary explanation, but this may be due to our own ignorance of what "natural" and ordinary explanations are in such conditions. I do not pretend to offer any easy or ordinary explanation, but I am not obliged to advance extraordinary ones on that account. I am not obliged to explain anything at all. This is especially true when we are trying to explain such phenomena as are here alleged. The nature of subconscious action is not any better known than the existence of spirits and it is only a means of fooling the public that it should be extended as is here done. A thousandfold better to say that we cannot yet explain such alleged facts and demand that we have more observations.

The fact that the alleged substance extrudes from the body is not complete proof that it is either produced by the body or that the subconscious must be the cause. All that such a fact would mean is that it is associated in time and space with the body. To make it a bodily or subconscious effect requires that we get the phenomena definitely classified in kind with the known bodily functions. It is precisely the exceptional character of such alleged phenomena that

justifies the search for extra bodily causes, if any causes are to be sought at all as yet. It will require much more experiment to justify any such explanatory procedure as Baron von Schrenck-Notzing presents. Madame Bisson was much more wary and scientific in her conclusions.

Further, when Baron von Schrenck-Notzing endeavors to explain the apparitions appearing at a distance from the body of the medium by subliminal action, he adopts practically a spiritistic theory; for such a view involves the action of the mind independently of the body (as we know that action) and it is not difficult after such a supposition to admit the existence of spirit, discarnate spirit, which is nothing but consciousness existing independently of the body. After that hypothesis the less said about the weakness of a spiritistic theory the better.

I am not defending a spiritistic interpretation of these phenomena. I do not believe that this hypothesis is entitled to any more recognition in the case than the one defended, but it is just as good and just as applicable. The real question is whether the author has any such facts as he claims.

## EDITORIAL.

### IMMEDIATE NEEDS OF THE SOCIETY.

The publications of the Society will be suspended with this month unless we can secure \$3000 for finishing the work of the year. The situation will be better when we have received the endowment fund of \$75,000 which will come to us when the estate of the testator has been settled. But we shall not receive that money until next year. It was expected that we would have enough money to finish this year's work, but the following circumstances have caused a disappointment to that expectation.

Members will remember that we originally received \$20,000 as an organization fund, with the privilege of using principal and income for the work. In order to encourage the collection of an endowment we put \$8000 in a permanent fund, which left us only \$12,000 for the purposes of the Society. We have never had members enough to pay for the printing and distribution of the publications, so that this work, without investigation of any kind, absorbed \$1500 a year more than the membership fees brought us. The fund would have lasted until the end of this year but for the following facts.

A Mr. Field left us \$7500 in his will with the condition that his sister should receive the income up to \$300 during her life, and we any surplus amount of income. The heirs brought suit to break the will and we won it in the Supreme Court of New York State. The lawyers did not get any fees for attacking the will and so proceeded to attack the Trusteeship of the fund. It was important that at the present time the suit should be prevented and we consented to pay the heir \$2500 to save the rest of the fund in trusteeship. This required the money with which we expected to defray the expenses of publications for the rest of the year.

The consequence is that we shall suspend publications unless we can secure \$3000 to complete the work of the year.

The material is all ready to print. The *Journal* is edited and made up for the remainder of the year and we have material ready for press that will make 7 volumes of *Proceedings*. It is earnestly hoped that members will make up the amount needed for the continuance of the publications. It will probably have to be subscribed by a very few of the members, as many of them can only pay their ordinary membership fees. It is hoped that a prompt response to this appeal will be made, as we do not wish to delay the publications more than is necessary. We hope that membership fees not yet paid will be paid promptly.

A number of the *Proceedings* is now printed and was set up before we knew this crisis was pending. It will be sent out soon. Please to send checks to James H. Hyslop, Treasurer.

## 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 by his own request.

Feb. 12, 1913.

James H. Hyslop,  
Secretary, The American Institute for Scientific Research,  
519 West 149th St.

My dear Mr. Hyslop,

I thank you for your letter of recent date.

I am afraid that the experience that you refer to is of no practical value. Briefly, it is as follows. Mr. Robert Gauss was one of Denver's leading newspaper men and an editorial writer on *The Denver Republican* for perhaps twenty-five years. Marcus Haines was one of our leading lawyers and at one time prosecuting attorney in my court. Mr. Haines was a very dear personal friend, and Mr. Gauss was a warm friend but not quite so personal. Some five or six years ago Mr. Haines, Mr. Gauss and myself had an evening together in Mr. Gauss' rooms. We talked until five o'clock in the morning on all sorts of subjects—perhaps psychical research was included, but I am not sure.

Mr. Haines was stricken with some sort of organic disease, lingered for several months and died about four or five years ago. Mr. Gauss died here in Denver a few weeks ago somewhat suddenly. His death occurred on a Sunday night or early Monday morning. I retired that Sunday night about eleven o'clock. By midnight I must have been asleep. I had what appeared to be a most vivid dream or vision of being in Gauss' room, carried back as it were to the evening that I mentioned of five or six years ago. It seemed as though we were still in the midst of our talk. Suddenly Marcus Haines turned to me with a half-quizzical smile, as I was preparing to leave, substantially as I recall it at this time: "Well, Gauss is with us now, but we have n't got you yet", which I took as some sort of a joke. I do not recall that I was at all impressed with the fact that Marcus Haines had passed on years ago. It seemed to me, as a matter of course, that he was there; the idea of his being dead never once occurred to me. I felt no surprise at his presence. I got up Monday morning as usual, sat down

to the breakfast table, and, as is my custom, glanced over the newspaper. To my utter astonishment, on the front page of the *Republican* was an account of the death of Mr. Gauss during that night, just when I do not know nor have I undertaken to find out. Quite casually I mentioned the experience to some friends, and one of them was indiscreet enough to give it to a newspaper, consequently it gained publicity.

It does not occur to me that the experience can be of any value to you, for you have nothing but my own uncorroborated testimony. There had been no occasion to tell the experience before. I had seen the newspaper or knew of the death of Mr. Gauss. At least we are unfortunate enough to fail in that important incident. Since the experience, therefore, will be of no value to you I have not taken the time to go into it further.

I was very much interested in psychic research during the days of Hodgson, but in recent years I have given it very little attention, having become rather convinced against spiritualistic theory and more or less inclined to materialistic explanations, although I am still open to conviction.

I heartily appreciate your work, and am in sympathy with it, and am one of those who admire you for your brave and courageous course in so important a matter. It is refreshing that a man like you is willing to devote his life to such a service.

With all good wishes, I am

Sincerely yours,

BEN. B. LINDSEY.

Mansfield, Ohio, Aug. 18, 1913.

Dr. James H. Hyslop,  
519 W. 149th St.,  
New York.

Dear Sir:—In your June issue of 1908 you published a piece that was written by me about different dreams and different omens and at that time we had some correspondence. I wish to relate to you an experience that happened to me just recently and to show you how exact the case came up to the very hour and minute.

My father-in-law, William Cook, of Amsden, Ohio, a small town about one hundred miles from Mansfield, Ohio, was in poor health. On June 25th last, I was lying in bed with my head to the northwest, sound asleep. I dreamed the following: "There the spirit of father Cook is leaving him." I could see him lying on his bed northwest of Mansfield, and I could see something leaving him, in my dream, and it started upward and in my dream I could see it going to the northeast and ascend higher

and higher until my vision could not see it any more. I awoke and turned the electric light on and it was exactly eleven o'clock by my watch, and I said to myself, "Father Cook is dead." The next day I received a letter that he died five minutes after eleven on that night. When I went to the funeral I said, "What clock did you go by when Father Cook died?" and they said, "This one". I looked at the clock and it was just five minutes faster than my watch, showing that he died the exact time that I had my dream.

I could see him as plainly lying on the bed as I ever saw any person and that which left him I could see ascending higher and higher until it was out of my view.

Respectfully,  
G. W. CUPP.

(In answer to inquiries, the Society secured the following further information.)

No one was present when I turned light on. But I will make affidavit to all. If printed send copy.

G. W. CUPP.

Mansfield, Ohio, Aug. 26, 1913.

We were at the home of G. W. Cupp, June 25th, 1913. On the morning of June 26, 1913, when he got up he related his dream about Grandfather Cook, saying, "He dreamt that 'There the spirit of Father Cook is leaving him', and he could see him lying on the bed and something leaving him and going to the northeast and kept getting higher and higher until it was clear beyond his vision." And he looked at his watch and it was just eleven p. m. and no letter came until more than ten hours after he told us.

MR. and MRS. DON CUPP.

### MISCELLANEOUS INCIDENTS.

The following incidents come from a specially reliable source. They have been sent to me by a gentleman who was at one time one of the most prominent in public life, having served the government in a very responsible position. He desires his name withheld for that reason. But he is a man well informed on scientific problems and is himself a careful observer and investigator. The narrative here recorded will indicate that much. It contains a rescue incident which is

the justification for including it with the other two of that character. Associated with it are incidents of another kind which must be recorded along with the one of chief interest. They also indicate something of the influences involved in the rescue incident, and for that reason have a special value. There is no explanation of any of these phenomena when they are isolated. It is their environment and associated phenomena that suggest the explanation and this set of incidents helps to make a more complete story than do the other two rescue cases, as well as having an especial interest of their own.

I have since heard the story *viva voce* from my informant and it is the same exactly as told, with a few additions that make it clearer. For instance, it is not clear in the narrative here published why the man put the ticker under cover. The oral account to me showed that he covered it up because he was accustomed to doing his work in the dark and thought this necessary on the present occasion. Another detail was of interest. The corroborator of the story had first mentioned the experiment in which he himself heard the voice under the blanket and made no reference to the ticker experiment which occurred first and had given the same message. He showed clearly that it was the voice which he trusted and not Mr. Disler's report of the telegraphic signals. He assumed that Mr. Disler had possibly interpreted the phenomena to suit himself, as the friend did not know the Morse code. But the voice he could understand and did not believe that it could be produced by Mr. Disler. The incident shows clearly that we remember clearly what impresses us as perplexing and neglect what we think we can easily explain.

My informant also reported to me orally more details regarding the medium through which this Disler purported to return after his death. The young man came to my friend spontaneously and all his behavior was that of a man who was honest and not seeking money for money's sake. He was in a needy condition but was expecting to earn his way in life. It was a philanthropic sympathy that induced my friend to try him after learning that he was psychic, and this Disler turned up as a consequence, apparently having led the

young man to this gentleman from memory of who he was. That, of course, is not provable, but the superficial features of the meeting suggest that hypothesis, without affording evidence for its truth. In the experiments with him, Disler identified himself in several ways by incidents not mentioned in the record but told to me orally. He remembered the incident of the ticker and trumpet on the desert, brought out without giving hints of it to the medium, who knew nothing about its relation to my informant. This gentleman, too, recognized the voice of Disler, and the psychic had never known the man Disler, or it is exceedingly improbable that he ever could have known him, tho in the absence of better attested cases we should naturally assume that he had.

The experiments with the trumpet, having been conducted in the dark, will appear to have situations in them which would not seem to be proof against the conjurer's objection. The exact conditions are not fully enough reported to escape such objections. But it is not easy to explain away the experiment with the netting, if the statement of the informant be accepted that the psychic could not hold the trumpet without tearing the netting, which was not done. We may conceive trained conjurers, perhaps, as prepared for things of that kind, and that fact would make it difficult to defend the incident in this case unless we had more assurance that the psychic was not a conjurer. But the witnesses of the phenomena are the only judges of that and the report is, perhaps, not full enough to prevent the conjurer from pointing out possibilities which would nullify the incident as evidence, even tho the hypotheses on which the conjurer's objection rests may have no more evidence for them than there may be for the supernormal. In this instance the case is worth just as much as the character and abilities of the informant can make it, and these are no mean qualities in the reporter. At best the hypotheses of the sceptic and conjurer have to be *a priori*, and the witnesses are the only persons who can know in the case. The incident has at least ample justification for investigation and it is one of those additional incidents which it is the scandal of science that it cannot have the means for properly investigating.

Several months ago an acquaintance in this city, in speaking of mediumistic phenomena so-called, mentioned the name of one Capt. Disler, whose home was in the suburbs of Los Angeles, as being to his, the narrator's mind, the most convincing and satisfactory "medium" he had ever seen.

Not long after, being in Los Angeles, I inquired of a friend, if he knew this Capt. Disler, and told what I had heard concerning him. He replied that he had never heard of him, but if I desired it, he would look him up, and arrange if possible to visit him. This was carried out and on the evening of the same day a party of four of us went to Disler's house, a half hour's ride by electric car from the city. We found the home to be a simple bungalow of perhaps four or five rooms. We learned that Capt. Disler was in the business of running a boat to take out fishing parties on San Pedro Bay and vicinity, to which he devoted his days, while on certain evenings in the week he opened his house to whomsoever might come without charge to any one. Arriving quite early I had the opportunity to ask him many questions concerning his "mediumship", etc.

There was an aluminum trumpet and a small telegraph transmitter [sounder] not connected with any wires, which he alleged were used by the "forces" in communicating.

The above is a bare introduction to the story which follows. Handing me the transmitter [sounder] to examine, he remarked, "That little instrument has saved my life on two occasions." "Tell me about one of them, if you will," I rejoined, whereupon he narrated the following: "Two years or so ago I was out on the desert with a man who was endeavoring to locate some mining claim. We were overtaken by one of those awful sand storms, against which it is almost impossible to make head. We became confused, our mules were nearly exhausted, we were suffering from thirst, and the nearest water we knew of was, according to our best calculations, thirty miles away, a distance impossible to us under the conditions. I then bethought myself of that little instrument and thought I would appeal to it for advice or information. I ought to say that I can read the telegraph code tolerably well, having learned it in my youth. Taking it then from my bag, I placed it upon a cracker box, covered it closely with my hat, and waited for the result. I had not long to wait before it ticked out the following: 'Turn sharp to the south; you will come to a water hole in less than three miles.' Not knowing anything better to do, we did as told and found the water."

This story sounded like a Munchausen tale and I should have given no credence to it except for a corroboration which came from a quite unexpected source a little later on.

I must now explain that not very long after the above-described visit to Disler, he died.

Learning of his death, I spoke about it to the man in this city who had first mentioned Disler's name to me, and then told him of the remarkable tale told me by Disler. After reflecting a moment he remarked: "If there is any foundation to that story, it ought to be known to the man who was with him and I think I know that man; at least I know that a Mr. P., a mining expert in Los Angeles, used to take Disler with him quite often on his trips, and indeed it was from Mr. P. that I first heard of Disler."

I then asked him for the address of Mr. P., and some time afterward, being in Los Angeles, I made bold to 'phone Mr. P. and ask him to call on me at my hotel. He consented and I met him the next morning.

In the interim I learned that Mr. P. was a man of repute, a householder with a wife and two grown daughters. My conversation with him proceeded after this general fashion:

"I am told, Mr. P., that you were quite well acquainted with one Capt. Disler, now deceased." "Yes," he replied, "I had known him for some eighteen years." "You sometimes took him with you on your tours of exploration?" "Yes, on many different occasions." "I am desirous of learning something of certain psychic gifts or powers he was said to possess; are you willing to tell me what you know about that?" "I have no objection to telling you in confidence that I think he was the most remarkable man in certain particulars I ever met. He was what I call a wonderful 'ground wire' which was utilized by unseen forces. I could give you many instances or experiences with him, but it would take time and perhaps it would not interest you."

"Well," I said, "I do desire that you will tell me of a certain occasion, if you were with him on that occasion, when he and the party with him, were lost or nearly lost in the desert and were saved by the intervention of the 'forces' to which you have referred. The fact is," I continued, "he told me an incredible story which perhaps you can refute or confirm. If you do recall any such incident to which the Captain made allusion, I wish you would tell it to me in your own words, without further suggestion from me." In response to this he then spoke substantially thus:

"I presume the Captain told you of the time we were caught in the sand storm in Death Valley. Well, we were up against it good and hard; night was falling, we were many miles from any known water, our team was exhausted, and we were in much the same plight. Finally, I said to Disler, 'Captain, if your ghosts are any good they ought to help us out of this'. 'All right,'

said the Captain, and taking an empty box from the wagon, he laid upon it his trumpet, which he covered with the blanket to make it dark, and very soon a voice, hard to hear because of the gale, directed that we turn sharp south for three miles and we would find water. I had my compass and following the direction we found water as promised."

"Yes," I responded, "your account is in the main harmonious with his, but he said something about his telegraph instrument. Did that cut any figure in the case?" "Hold on just a minute, let me see. Oh yes, I now recall. He first put the ticker under it and it ticked out something, which I, of course, could not interpret. Disler reported that it directed us to go south three miles, but having no reason to believe that water was in that direction, I raised objection. He then put the trumpet under the blanket and I heard the voice as already stated."

What is one to do with a story like this?

Jan. 12th, 1913.

Dear Dr. Hyslop:

For some time past I have been wishing that you were here to make observations on a very remarkable "medium" with whom I have lately come in contact, and with whom I have had, in company with immediate friends, a series of seven or eight sittings. It is some trouble to write even a brief report of them, as it will be some trouble to you to read the story.

Before you go further, please to take up and read the enclosed paper, which was prepared by me. It will help you to understand better what I have to say. [The reference is to the previous narrative.]

The Mr. Disler referred to in that paper was the principal communicator in our sittings. The "medium" in question is a young man of about thirty, not exactly illiterate, but poorly educated. He is poorly nourished in body and is not endowed with much energy of mind. He is what is called a trumpet medium, which means that his "circles" are held in the dark and the "communications" are given vocally through the trumpet. Suspicious is it not? Yes, no doubt, but wait. At our first sitting with the young man, several different voices were heard by us all, one voice was unmistakably a voice, or rather the same voice, I heard at the sitting with Disler, referred to in the above paper. The speaker claimed the same appellation, to wit: Dr. Short. I heard that voice with Disler as medium, a peculiar voice and diction, once heard never to be forgotten. In our respective sittings, this voice is always heard, but only for a short period. The main "guy", however, is Mr. Disler himself. He speaks as strongly and forcibly as he did in life, and appears, in

all his characteristics of expression, to be the same individual. Not only so, but this personality carries the memories of Disler. It happens that the Mr. P., spoken of in the above paper, has been now and again in this city on business, and I had him present with us on several occasions, tho not on all.

As stated in that paper, Mr. P. and Disler were much together during Disler's life, and they held many common memories.

It would take too long to give the questions and answers back and forth between Mr. P. and Disler. If Mr. P.'s word can be taken, these constituted excellent evidence of Disler's identity. I would be glad to recount them to you by word of mouth if opportunity permitted.

I have said there are a variety of "voices", some loud, some in a faint whisper. One of the sitters was my wife's sister, a young woman of thirty. She remarked aloud, "I wish my father could speak to me." The Disler voice replied, "He is here and will try to do so." Soon after a faint voice was heard. It spoke one word "Baby". "That," said the young lady, "was my father's pet name for me." She then asked, "Can you give me the nickname you used toward me?" The voice replied, "Jim", which was correct. The voice added, "I am weak; will try to come again."

While these voices were heard, the trumpet was freely used, passing about the circle, touching one and another here and there, frequently rapping upon the table with it, etc. One small incident I shall mention. While "Disler" was "on deck", I held up in my fingers an American half dollar, and asked: "Can you see what I hold and tell me what it is?" The answer came quickly, "Don't make the eagle scream."

Altho we were always in darkness, the whereabouts of the medium were known by the fact of his frequently speaking, thus locating himself, but also many times his hands were held by some of us, while the trumpet was moving about, the voices speaking, etc. Thus we became satisfied that he lent neither physical nor vocal aid to the performance. But to make assurance doubly sure, on the occasion of our last sitting, we placed him in a large closet, opening from my own room, where our sittings were held. We then took a lawn tennis net, which was just wide enough, when well stretched, to cover the door opening. This was attached up and down the opening, using laths firmly nailed to the door frame, on each side, so that he was as safely imprisoned as if he were behind bars of steel. We, the sitters, viz., my wife and I, her father [?] and mother, her sister, and Mr. P., sat in a semi-circle outside with a small table between us and the netting, upon which the trumpet was placed.

The table was fifteen inches from the netting and the medium was in a chair two feet from it on the other side. It was, as a matter of fact, impossible for him to touch the table or the trumpet without tearing away the netting and it is certain that it was in no way molested. Nevertheless the entertainment proceeded as usual and with all the usual force.

I am as certain as I am of any fact, that neither the medium nor any other person had any other than a strictly passive part in the business.

Yours truly,

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### BOOK REVIEW.

*Why We May Believe in Life after Death.* By Charles Edward Jefferson. Houghton, Mifflin and Company. Boston and New York. 1911.

This little book is the outcome of three lectures which were delivered in Leland Stanford University. A Mr. and Mrs. West who lost a son while he was studying in Leland Stanford University, founded a Lectureship, in commemoration of their son, similar to the Ingersoll Lectureship in Harvard University on the Immortality of the Soul. This course of lectures is the first one under that Lectureship and represents three: "Reasons for the Restudy of Human Destiny," "The Argument against Immortality," and "The Argument for Immortality."

The first lecture is devoted to a statement of the popular feelings and ideas that center about the question. There is no attempt to state the problem or its relation to the larger issues determined by philosophy or science. The writer gives the various types of men and women who express any view on it at all and their way of sympathizing with the subject or disregarding it altogether. Certain religious people leave the whole question to God, not knowing that their reason for believing in such a being should imply more or less certitude about this matter. Some people do not care about it, being interested in earthly matters. Some say "one world at a time." Some think so little of this life that they do not want another, and so on through a large number of types. Besides this there is a statement of the various influences which have thrown doubt on the belief which had been so tenaciously held in the past, the changes that have come over philosophic and scientific beliefs, the triumphs in physical science, the silence of nature and the absence of the evidence that men would like to see. Various facts are

mentioned to nullify the conclusiveness of these tendencies, but the lecture is not an analysis of the problem as it appears to the scientific or philosophic mind. It is only a summary of the popular and ill digested feelings of people who do not really think.

The second lecture states the position of the opponents of the belief. Some of the scientific stamp claim that science cannot prove immortality. The author's reply is that it cannot disprove it either. In coming to facts on the matter the writer refers to the perfection of scientific instruments and investigations which show no trace of a soul in their far reaching inquiries. There is the difficulty of conceiving such an existence as immortality implies. We cannot picture a soul, and the numbers of the dead are so great as to baffle the imagination in forming any appreciable idea of where they could exist. The next difficulty is to reconcile the belief with the doctrine that consciousness is a function of the brain. Then the origin of the belief in the opinions of savages has discredited it in the eyes of many. The insignificance of man compared with the magnitude of the universe. The absence of the desire for immortality, the decay of the mental faculties parallel with the decay of the body, and many other similar facts seem to bear upon the denial of survival.

Then comes the last lecture which tries the arguments for it. At least provisional replies had been made to the arguments against the belief as the author proceeded. In this last lecture he early takes up the claim that it has been established by communication with the dead, but he repudiates this claim, and even goes so far as to say that "science cannot prove life beyond death, neither can she disprove it." Then comes an appeal to the indestructibility of matter and the conservation of energy. There is the ubiquity of the belief, the mysteries of personality involving the subconscious, man's ethical sense, his capacity for progress, and then finally the author falls back on the supposed knowledge of Christ and ends the book with an appeal to his life and teaching.

When it comes to estimating the character of the author's statement of the problem and the arguments either for or against survival, I think there is nothing to be said in his favor, except that he has written a very readable book. One difficulty in determining his exact position is that his style of presenting the subject does not always distinguish clearly between the mere statement of others' opinions and the indication of what he regards as valid ideas. It requires a close and critical reader to determine when he is stating his own opinions. There is no fault of clear writing and the author has well stated the popular and superficial views on the question, but it offers no intelligible so-

lution of the problem, tho he claims to do so. In fact the author has not come within gunshot of what the problem is, except in a short passage in the second lecture where he alludes to the scientific doctrine that consciousness is a function of the brain. He does not show the slightest conception of the fact that this is the central issue and that most of the arguments for and against survival are absolutely irrelevant and belong to minds that need education, not refutation. The author does not seem to have the remotest conception of the philosophic and scientific facts and problems that are relevant and that are alone relevant to the issue. There is not a sentence in the book that shows any knowledge of what materialism is and what gave rise to it. The author seems to be like the majority of the clergy who never studied philosophy because they are afraid of it, and hence never know what they have to face in an argument. Every sane approach to the problem is avoided like poison and not the slightest knowledge or appreciation of the large movement and mass of facts accumulated bearing on the problem is manifested. He has chosen merely a respectable course of thought and does not even show insight enough to see what the facts are in the New Testament, which is the product of the very master on whose teaching he finally relies for his belief!

The author does not read the signs of the times. Perhaps he does but will not mention them in the necessity of purchasing respectability for his way of writing. He has apparently no conception of the intellectual forces that make for real doubt and that require science to solve it lest agnosticism, and with it universal indifference to what the author thinks is so important, be adopted finally. The world no longer relies on faith for anything and society will not risk its values on any such basis. It wants security and assurance and faith does not give this. Neither does it guide us along any definite path. It is but a relic of authority which is as dead as a door nail. The author goes on in the old religious ruts for his appreciation and discussion of the arguments. I say "old religious ruts", however, with a qualification: for they are not older than the present generation. The religious mind of this generation has so eschewed philosophic training that it does not know what acute intellects of the past thought on the problem, and hence cannot state the issue intelligently. All the arguments both for and against survival that the author produces, save one or two, are based solely on sentiment and are not worth considering by any one that lays any claim to an intelligent view of the problem. All the way through the author exalts the greatness of the mind as a factor to be taken into account. This is pure bosh. It is the old aristocratic argument, and that he is influenced by it is

clearly shown by his appreciation of the worth of preserving great minds and of allowing small minds to perish, tho he does not express it so baldly. To an intelligent mind it should be the other way. We might justify the disappearance of the highly developed mind and insist that the injustice is in the annihilation of the undeveloped, and in an unwary moment the author concedes this position. He ought to have seen that the real problem is that of scientific materialism and that we must decide whether consciousness is or is not a function of the brain. If it be this, annihilation is proved. As long as you hold to that there can be no doubt of its annihilation, and there is only one way to discredit that view and it is the way of psychic research, which endeavors to establish the independence of personality or personal identity as proof that consciousness is not a function of the brain. All other ways of approaching the issue are simply playing with superficial problems. It may be, if you like, as the author apparently believes, that psychic research cannot solve it and that no evidence has been produced, as the author says, to favor survival. But grant this, and his own argument is only so much talk for a part of the remuneration which he got for his lectures, and there is no other excuse for it.

# JOURNAL

OF THE

## American Society for Psychical Research

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### A HYPOTHETICAL PROCESS OF COMMUNICATION.

By James H. Hyslop.

There have been two main theories to make communication with the dead intelligible. They have been (1) the hypothesis of telepathy with the dead, and (2) the hypothesis of "possession" or direct control. The hypothesis of telepathy with the dead is based upon the foregone fact that consciousness in the living without normal sense perception can transmit thoughts to the living, and therefore disembodied consciousness might do the same. There is nothing *a priori* to dispute such a view, especially as we do not know what telepathy between the living is, if it ever occurs without the intervention of spirits. To be sure that such a process is involved in communications with the dead we require to know more about it than we do at present. On the other hand, the hypothesis of "possession" assumes that the process is essentially the same as with living consciousness. That is, the soul occupies the body for the time and uses it as it would have used its own body when living. This, also, is a perfectly conceivable process and follows the analogies of normal experience.

Taking the facts into consideration, there is reason to believe that neither one of these hypotheses, if acceptable at all, is the only type of communication. In my own experience, I have found evidence that one may apply to one set

of conditions and the other to another set of conditions. In the lighter trances or the transitional passage of an entranced medium to the normal state, we often find that the pictographic or "mental picture" method is the prevalent process, if not always so. But I have also found in the deeper trance that I can get no assured proof of the pictographic process there. The claim is made by communicators themselves that both processes apply, and there is no reason to dispute that claim as yet in any effective way. Both processes may be true for different conditions and types of mediums.

But neither of these conceptions gives us a clear idea of what the process is. We in fact know nothing about how we control our own bodies, and so no comparison with our own control of the body makes the case clear, beyond the possibility that the process is the same. Telepathy, we have some reason to believe, is often accompanied by pictographic processes. This is true of the visual phenomena connected with that process, and other senses will have their own representation, as voices in hearing, which are but auditory images, where the ocular are visual. We would have only to extend this process to the connection between the dead and the living, to make at least one type of communication intelligible to us in experiences that are not spiritistic or not evidence of spirits.

If both processes apply to different types of mediums, or different conditions of the same medium, the difficulties will probably be different in each case, and it will be no part of the present paper to do more than recognize that fact. But it will be apparent that certain difficulties would be natural in either form, and, as we are not discussing the difficulties of communicating, that problem will not come up for consideration. I allude to it because it will be the subject of collateral mention in the real problem I wish to discuss. This problem is connected with the pictographic process mainly, if not exclusively.

The interesting feature of the pictographic process either in telepathy or in communication with the dead is the fact that it is what we have to call a non-symbolic means of

transmission. What I mean by this will have to be explained. But rightly to understand the non-symbolic process of communication, whether between the living or between the living and the dead, we must first explain the symbolic process of communicating with each other. I take up this matter briefly, as I have discussed it somewhat before. [Cf. *Journal Am. S. P. R.*, Vol. III, pp. 92-98.] In our normal communication with others, that is, normal social intercourse, we employ symbols. We do not communicate thoughts to each other. We communicate sounds by means of aerial undulations. But in order that these may be intelligible we have, in some way, to agree beforehand what any sound shall mean. Education propagates and perpetuates these symbols. For instance the sound of the word *bird* denotes a certain visual image or object with certain properties, and in the course of our development and education we come to recognize that this word or sound denotes to another human being the same visual image that the communicator has. If the person to whom the sound has been uttered has never seen such an object he does not know what the word means and the thought or mental image is not transferred to him. It is so throughout language. It is but a system of signs or symbols of mental images, visual, auditory, tactual, kinæsthetic, and otherwise. We come to some understanding as to what they shall mean and we communicate the sounds to others, who must interpret the meaning in terms of their own experience. Hence, language is a symbolic method of communication. Mimicry is the same, tho it is less arbitrary than ordinary language, but it assumes a common experience for interpretation. Unless we have the same language, which means the same education, we cannot communicate with each other in any manner except by mimicry, which is only a modified form of language when the usual type of it cannot be used.

But in telepathic communications between the living and communication with the dead, when they are pictographic and non-symbolic, the actual imagery in the mind of the agent becomes visible or audible to the percipient. Language is not employed and neither is mimicry, at least of the

usual type, unless we assume that pictographic processes are essentially mimic. But they are not symbolic in the same sense in which language is. Words have no resemblance to the things which they denote, except in the onomatopoeic form. In the course of time they have become symbolic, simply because there is nothing in the sounded word to suggest the object denoted by it. But in pictographic processes the imagery of A is transmitted intact, so to speak, to B and appears in his mind as it appeared to A. The condition that B shall understand it is that he, B, should have had exactly the same visual experiences. Otherwise he can at best only recognize the general aspects of A's ideas. But if he has had the same visual experience that A had, he will recognize the imagery as he would a scene which he had once perceived. B might be able to describe what he sees well enough for C to recognize what he is talking about, but if speech cannot be used there might be no way by which A could communicate with C at all. In the language of the living we have an agreed connection between different senses, not a non-symbolic one. But in a disembodied existence there may be no such connection for lack of a medium, like air, to serve as a means of establishing symbolic methods of communication with each other. The process of spirit communication may thus be only non-symbolic, as it seems to be in the pictographic process between the dead and the living.

With this established as the possible method of inter-spiritistic communication, I turn to a phenomenon which has always demanded explanation and which has always perplexed me for an intelligible account of it. I refer to the constant claim made by real or alleged controls that "harmony" between spirit and medium, or between spirit and sitter, is necessary in order to communicate. This is the constant refrain of this work, and it occurs in all types of the phenomena. When the real or alleged spirits are asked to explain what they mean, they do little but reiterate the word "harmony" or its equivalent, tho sometimes analogies help to throw some light upon it, but in no instance have I found any explanation that made it clear to the scientific mind. I

shall use a few illustrations of allusion to it, that readers may obtain a better conception of what I mean.

I was present with a little group of people one evening where Mrs. Chenoweth was one of the number. Some phenomena occurred of an unimportant character and terminated with the Starlight trance with Mrs. Chenoweth. The next day, Rector, purporting to communicate through Mrs. Chenoweth, said:—

“We were all there and some experiments were tried until we were afraid of the effect on the work today, and the familiar [Starlight] was told to come in and she immediately produced harmony. A common interest always produces harmony. The more [we have] community of interests in an assembly, large or small, the greater the degree of harmony. What cannot be done when inharmony reigns can easily be accomplished in perfect accord.”

In the Smead case an interesting illustration of it had occurred. The Smeads had felt some offense at the opinion of Mrs. Smead's work apparently expressed by George Pelham through Mrs. Piper. The Smeads never reckoned with the subconsciousness in the judgments expressed about their work, and so did not wish G. P. about in their work. When I was having some sittings with Mrs. Smead, Dr. Hodgson served as amanuensis for G. P. It was intimated that he could not communicate through Mrs. Smead easily because of this resentment toward him, and Dr. Hodgson said:

“I must use my own judgment in his case

“(I understand.)

“and one or two other ones that the light may not recoil from the touch of one not in harmony.”

There are communications regarding the point that are not published, but these will suffice to illustrate the kind of thing that occurs constantly in real or alleged messages from the dead. The only question regards their meaning. What is it that harmony means or implies in such work? It has no meaning for intercommunication between the living. What is so called may affect the congeniality of communication, but not the *fact* of it. When spoken of as a condition of communication with the dead it seems unintelligible.

But if the pictographic process of communication with each other and with the living prevails as a general one, we may easily infer what that harmony is that conditions it. The fact that pictographic processes are non-symbolic means of communication suggests what the harmony is. They mean that the thoughts of A are transmitted to B in the exact form in which they occur in the mind of A. Thus, if A thinks of a series of mental pictures in his experience, these pictures are not symbolized in language or words, but are transmitted exactly as pictured. This would mean that the series of images in A's mind becomes the same series of pictures in B's mind. Now these images would be absolutely unintelligible to B unless he had had the same mental experience as A. The imagery would convey nothing to B unless the like experience had taken place in his life or thought, and the panorama would be intelligible to B just in proportion to the identity of his experience with that of A. That is, the condition of harmony between A and B is identity of experience, or identity of ideas and feelings. They would be wholly out of sympathy and harmony without that identity of experience. They could not interchange ideas or emotions intelligibly unless this identity of experience had occurred. That is, the interchange, if it took place, would not have any intelligible meaning.

The same law appears even in our symbolic mode of intercourse. A man talking physiology to an ignorant man would not be understood. An erudite philosopher would not be intelligible to an ordinary layman. The basis of mutual intelligibility is common experience and knowledge. This is to say, that even symbolic modes of intercommunication are based upon agreement in experience. The symbolism would never be effective in representing communication unless this community of experience existed, so that non-symbolic experiences are the condition of making symbolic methods intelligible, a fact that is not often, if ever, appreciated at first sight. It will thus be apparent how much more difficult non-symbolic methods will be, when the symbolic cannot be used, at least more difficult until the method becomes as familiar as our present symbolic method. Even language

itself illustrates it when we look at the fact that, unless the language be the same for each person—community of experience and education—intercommunication is impossible. Hence we see what is necessary for direct and pictographic intercommunication. The philosopher would have to have a philosopher for his friend, a physiologist a physiologist, a literary man another literary man, etc. The man unfamiliar with a subject would not understand one who was familiar with it. Harmony in this conception of the relation would mean simply community of interest, as Rector put it, similarity of experience which determines the basis of mutual understanding.

There is, of course, no definite boundary to separate people in this matter. As long as men are men there will be common points of interest and experience, however limited they may be, so that some intercommunication will be possible. But it will be apparent that, assuming the pictographic process of communication with the dead, the measure of success will depend on the degree of common ideas between psychic and the communicator. The "mental pictures" have to be interpreted and it will be found that one psychic or control will be better than another at this. The study of actual records will bring out the truth of this statement. Certain kinds of work will require corresponding kinds of mental experience, just as with the living.

This view of the matter will indicate some of the difficulties connected with communications from the dead. Many a confusion and fragmentary message may be explained by this fact. The mind receiving pictographic images must have had sufficient experience to make the ideas intelligible, and so to interpret the same to the living. Hence more is involved than the mere meaning of the alleged harmony. When that is understood as explained, it carries with it many implications in regard to the nature of the communications themselves. If we add to this the inevitable influence of the subconscious on the mental pictures themselves, we shall have a clue to the confusion and mistake often occurring in the messages. It is probably unavoidable that the subconscious of the medium, with all its memories and preconceived

ideas, should color the transmitted images, both in interpretation and structure, and in that case the messages would not be pure. They will be accurate only in proportion to the "harmony" defined, the community of interest and ideas. Accepting this, we may understand why Swedenborg's "revelations" were so distorted by his imperfect knowledge of the process of communication, by the influence of his normal conceptions of the cosmos, and by his religious ideas. Apply this pictographic process to his experiences and recognize the limitations under which he received them, and we can well understand the difficulties, both in getting his pictographic images, and in his interpretation of them.

The process discussed may not apply to what is called the "direct" method of communication. The direct method seems to be the same as the mental action on our own organism, and we do not know whether that is pictographic or not. It may be so, but we have not yet proved it adequately. It makes no difference whether it be so or not. If it be the same fundamentally as the pictographic method, as we find it in "mental pictures", we shall have one law for the whole process. If it be different, we simply have another problem to solve and will have more than one process for intercommunication with spirits. "Harmony" would then mean the same thing that it means for the normal relation of mind and body, whatever that is. But for the pictographic process it is intelligible only where there exists a community of interests and ideas, as conditions for interpreting transmitted imagery. This is only to say that symbolic and non-symbolic methods of intercourse ultimately conform to the same law: namely, similarity of personal experiences. In the symbolic we have managed to get a conventional agreement in language to indicate what common experiences are. In the non-symbolic methods, the imagery of the experiences is transmitted, and not the symbols in words. The interpretation does not depend on understanding the symbols, but upon understanding or having the same experiences. It is apparent that the "harmony" in the non-symbolic communications requires more identity in the concrete experiences of the two persons concerned, tho generic similarities will have

their values, as in the symbolic. Without language, it is apparent that experiences must be quite identical in order to discover meaning at all.

The same principle of "harmony" will be apparent, if we have to reckon with the organic habits of the medium's mind or nervous system. It has been claimed by the controls in more than one case of mediumship that the neural habits of the psychic are factors in communication, and we can well imagine this to be true for all automatic work. The nervous system will respond most readily, if at all, only to influences which agree with its habits. A person not familiar with our language will not detect sounds as readily as one that is familiar with it. A person familiar with one system of philosophy will not understand so easily the nomenclature of another. A botanist will not understand a geologist easily. A man accustomed to write one form of expression rapidly will not write another so readily. And so on throughout the whole gamut of habits. If spirits, then, must adjust themselves to the neural habits of the person used as a medium, the imagery or impressions that will be most readily received will be those in "harmony" with the natural habits of that organism, and hence in this whole question we may understand why the claim is so often made about the limitations of the psychic.

Then, just in proportion as the medium has the right habits to receive the communications of highly developed spirits, there will be the evidential difficulty in regard to the transcendental source of the communications. I shall not discuss this further. I allude to it only for mention of the matter. The main point is to see that organic habits of the organism may be a factor in the process of communicating, both conditioning and limiting it.

This view of the subject suggests that the mode of communication between the spiritual and the physical world does not employ language. In so far as thoughts are transmitted pictographically, language—that is, symbolic sounds—is not necessary. This once admitted, we can understand much better some of the difficulties of communicating. Let us pass by the question of difficulties for the present and at once make

clear to our minds what it means not to employ language for the communication of ideas. The assumption would imply that, in some way, thoughts and emotions were transferred intact to the mind of the psychic, and that they were there converted into language; but there are instances enough in which the specific terms, which a communicator used when living, are used, showing that language in some way seems to be employed; there is no escape from this fact as a real or apparent objection to the theory of communication without language. It is possible that the pictographic process may itself be employed to transmit characteristic terms, as is apparent in the messages that are seen spelled out in the air, so to speak; but it is probable that this process is more complicated than the direct transmission of mental imagery. Our thoughts involve the reproduction in memory of the imagery of past experience, as also that of the present sensations. The transmission of this imagery, when the pictographic process is employed, would be easier than to convert it into verbal pictures, and then the appreciation and interpretation of it by the recipient would depend wholly upon the extent of his or her experience. Suppose, for instance, that a civilized American, with all his memories of our highly civilized country, should meet an Esquimo and the imagery of the American were transmitted to the Esquimo, the latter would have no understanding of it whatever. He would not know what a cotton machine meant. The panorama that would pass before his mind would be wholly unintelligible, save as a mere unfamiliar scene. He might enjoy it as a curiosity, but he would not understand it, and explanation would be as difficult as it would be with a living Esquimo. How much more difficult for an Esquimo to understand the thoughts of an educated mind when transmitted. Even those familiar with the ordinary sensory imagery of life would not comprehend the thoughts any more than they do the words of the highly educated. A common experience is necessary, just as it is with the living, and that common experience is the law of "harmony." With the living the employment of language is absolutely necessary to get the imagery into the minds of recipients. We have to

form conventional symbols and then educate the subjects into their meaning, because imagery cannot be directly transmitted. But by hypothesis after death the transmission is direct, telepathically it may be. However it be, the use of language does not become a necessity, tho personal experience in kind like that of the transmitter is just as necessary to the percipient as words are to the living.

If those who are familiar with the general literature of this subject will master the nature and compass of this pictographic process of inter-mental communication—not very extensive with the living and even less extensive than the very rare phenomena of telepathy—they will be able to remark how it explains many real or alleged messages from the dead that assume the form of visible or audible realities. Especially does it explain those symbolic messages which could only typify the thought to be conveyed. For instance, a flag or an eagle might symbolize America, a lion England, a bear Russia, just as they do in pictorial representations, whether of serious or comic art. Any image might be fixed upon for symbolic effects, and it would depend on the intelligence of the receiver to understand its import.

It will be apparent how mistake and confusion might occur in both the transmission and the understanding of messages, perhaps less in transmitting than in understanding. Moreover, the error in transmission might not be in the actual imagery, but in the transmission of images that were not intended, but which lie in the margin of the panorama. Something might depend on the minds that communicated. Some minds might be able to hold images better than others and so transmit them more successfully, assuming that concentration is a help, which it might not be. Others might have wandering minds and be the victims of dream associations, and thus make mosaics of their messages. I have seen this in the case of certain communicators. One, my cousin, showed exactly the same fragmentary and mosaic character in his messages through both Mrs. Piper and Mrs. Chenoweth. He apparently could not hold the panoramic stream of thoughts, or thoughts whether panoramic or not. His was an unsystematic mind when living, and it showed the

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same characteristics after death. My father's was a mind of firm power over its thoughts and showed this characteristic in all his communications. But in any case, the sudden intensity or persistence of any image in the stream might divert the control to that and cause the abandonment of the main imagery originally intended by the communicator. In this way irrelevant matter would creep into the messages. Indeed, such material would be false in that connection, and tho it was related, in the mind of the communicator, to the main stream, it might not be known as such to the receiver, or not be known at all to him. Hence, between disturbances in the stream of imagery, and the liabilities to misunderstanding and misinterpretation on the part of the control and the subconsciousness of the psychic, we may well understand how confusion and error may arise in the messages. The gauntlet which they have to run is one that is much like a labyrinth: there are so many points where the mistake may occur. The communicator is working under limitations, so also the control, so also the medium. The liabilities in the distortions or misinterpretations of three minds are very great, to say nothing of the limitations of the pictographic process. Any one can work out this matter for himself.

The same general facts may also throw much light upon the communications about the nature of a spiritual world. Assuming that thoughts to a spirit seem real, as they do in our dream life, and that they are transmitted pictorially to others, we can understand all the alleged descriptions of the spiritual world and also their variations from each other and the contradictions between them. Each individual would make his own world, as he does in sleep, and there would be no "harmony" in the results, except those which represented a common experience. We know what the limitations of this unity are with the living, and it would be no better with the dead. Besides, the explanation accounts for the real or apparent preposterousness of so many accounts. It may be that the condition for representing the spiritual world in such preposterous forms is one of an "earth-bound" state, whatever that term may mean. Or it may be that it is a condition superposed on the mind by attempts to communicate.

unescapable during communication. All this we can only conjecture as possible, not yet prove as a fact, but whether a temporary condition of communicators or not, it is apparently the form in which descriptions of a transcendental world take place. Assuming that life a dream-like one, sometimes rationalized and sometimes not so, we may well understand all the perplexities attaching to the accounts and their apparent relation to reality. We are predisposed to interpret the description as representing things as in the material world at least as an etherial replica. But we shall have to interpret "etherial replica" to mean mental, rather than quasi-physical, in order to reconcile the contradictions in the accounts, and this may well be. On the idealistic scheme it would be more or less so, and so construing it may help to make the ordinary philosopher respect the problem as he has not hitherto done. But that aside, the conception makes clear the possible nature of a spiritual 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 by his own request.

### SOME MEDIUMISTIC INCIDENTS.

Miss Dallas, who reports the following incidents, apologizes for the lack of conclusiveness in their evidential character, but when any informant recognizes the limitations of his or her facts there is no reason to withhold their publication. We have long ago established the supernatural nature of similar facts, so that scepticism has no *ab initio* rights in demanding certain conditions for genuineness. When private people, taking phenomena of this kind, religiously report their experiences, and when they assert that certain conditions prevailed in connection with them, we have only to wait until a large collection of similar incidents has been made, in order to eliminate the difficulties that might be suspected in the individual case. Such records as the present one, therefore, have considerable value even in an evidential problem. We do not require to attach any other importance to them at first than the honesty of the report, and await time to vindicate the possibility that they are what they appear to be. Readers may feel quite assured that the present incidents come with good credentials for their fitness for record, and that is all that we need demand of such phenomena until experiment confirms them.—Editor.

You are aware that I recently published an account of some remarkable experiences which came under my observation.\* I have called the friends with whom the experiences occurred by the pseudonym of Mr. and Mrs. Norman.

Since this book was published, further matters of interest have happened. I will give you an account of some of these, quoting from the letters which I received from Mr. and Mrs. Norman on the subject.

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\* *Across the Barrier.* A Record of True Experience, by H. A. Dallas.

For those who have not seen the previous record I must explain that in July, 1911, Mr. and Mrs. Norman lost a beloved child after a short illness, but after the lapse of a few months after her death, phenomena occurred which at first bewildered them, but eventually developed into intelligible manifestations, which convinced them that their child was, in spirit, still with them. The little girl's name is Monica.

The mother became clairvoyant and developed the faculty of automatic writing, the father became clairaudient, and occasionally heard his child speaking to him.

A little while before Christmas, i. e., early in December, 1913, he wrote to me that he had intended to get a small gift for his wife for Christmas, as he understood that his child wished him to do so, but he adds that he "heard" several different things whispered to him and he could not understand what she wanted. He says:

"I got mixed up and did not know what to do at all, so last night (Dec. 15) I gave G— (his wife) a few sheets of paper and a pencil, and said to her to write as she was impelled. I told her nothing at all—neither the one who would probably answer nor what it concerned. Then I went out of the room, leaving her and X— alone. I then asked Monica to give through her mother answers to the questions I was about to put to her. Remember G— knew absolutely nothing, and was surprised when I gave her the paper, and also [remember] that I was not in the room. I will give you my questions and her answers in proper order, and will enclose the original."

"Q. Are you here?"

(Answer written through Monica's mother.) "Yes.

"Q. Will you answer me through Mum?"

"A. Yes.

"Q. Do you want to give Mum a Christmas present?"

"A. Yes, yes, yes.

"Q. What is it you want her to have?"

"A. [Drawing of coat.] See?"

"Q. Have you answered that?"

"A. Yes.

"Q. Have you quite settled what it is to be?"

"A. I did what is better. It is a big thing; it could be a little thing if you like. It's coat. I did think it will be nice 'cause she gos [sic] out in the nights, not in the day."

(Her mother is very busy in the day and often goes out in the evening.) "Still I mean it can be the other if you like; the beads if you can't do it." (He thought he had heard something clairaudiently about pearls.) "And it would be from me and you—the two of us together."

Mr. Norman adds: "What do you think of it? To me it is a very remarkable case."

I have the original scrawled sheets with the automatic writing on them. Mrs. Norman is unaware of what she has written until she reads it over afterwards; she is not entranced, but has often said that she feels sleepy during the process.

I asked further, had Mr. Norman given his wife any intimation that he was going to ask Monica mental questions. He replied, "When I gave G—— the paper and pencil I said, 'Here, if you feel impelled to write, do so'. That was all; I never told her that I intended communicating with Monica or *any body else*, neither did I give her any inkling of the subject....as I told you I went outside to do my part, only squinting every now and then through the crack of the door to see if any reply was coming....And really G—— does not want a coat, as she says herself."

About the time that this occurred, I received through Monica's mother a remarkably appropriate reply to a request I had made to a near relative of my own who died many years ago and who has frequently been clairvoyantly seen by Mrs. Norman.

My request was made, of course, without their knowledge; it was made in the privacy of my own room, and was not mentioned to any one. The request was that this relative would give me, if possible, some token, through Monica's mother, that he remembered the anniversary of his passing out of the body, which was on December 12th, and which was a day I kept in remembrance.

I live at about thirty miles' distance from the Normans, so no word of mine can have suggested my thought to them. In this same letter that I have just quoted, Mr. Norman asked me whether I would tell him the day on which this relative had passed over, adding "I have a *particular* reason for asking this."

The reason was that his wife had had a clairvoyant vision of this relative of mine, *which was communicated to me before I replied to this question*, and on the day following the vision and *before my reply reached them*, Monica had stated that the vision had come because it was the day of his passing over or, as she expressed it, the day he "came to us". Monica added that he (my relative) had told her this, and that I would be pleased.

The vision was seen on the 16th of December and the writing came on the 17th, that is to say, the vision came four days after the actual anniversary of the death. In my opinion this trifling difference of date adds to the value of the incident, as it makes it even more difficult to apply the theory of thought transference. It was on the 11th that I made my request, and by the time the

account of the vision reached me I had ceased to expect a reply to my thought.

I was not constantly thinking of it; I made my request and let the matter alone; I did not trouble about it; I waited to see if the answer would come, as it has done on other occasions. I did not specify any special manner in which a token might be given, I merely asked for a token.

The vision itself was most significant and beautiful; I may be excused for withholding it; it could hardly mean to others as much as it did to me.

It is only because I realize that these experiences are not to be selfishly kept, but to be passed on to those who can learn the truth they teach, that I have overcome a certain reluctance to write about such personal matters.

On another occasion when I was present, my friend Mrs. Norman said that she saw her child; and I then spoke to Monica mentally. I had been given one of the dear child's treasures and I asked her mentally, "Are you pleased that I should have it? I wish you would kiss it". About an hour afterwards her mother began writing automatically; in the midst of her writing, which was from Monica, came the statement that she was glad they had given me her treasure, "'cause I kissed it lots of times". I had not given any hint of what I had mentally said to Monica an hour before.

A few other incidents may be of interest. On October 14th I received from Monica's father a letter saying: "A few nights ago we were told to say to you 'Don't go'—What that means we don't know—but give it as requested."

On the 10th or 11th of October I received an invitation to go to visit some friends in Holland, the post mark bore date October 9th. I had been considering the matter, and thinking that at present at all events it was not feasible. I was not anywhere near the place where my friends reside when this message came for me. They had no reason to expect that I should receive this invitation.

H. A. DALLAS.

### NON-EVIDENTIAL PHENOMENA.

The following record represents alleged messages from the dead in the automatic writing of a private family. No professional psychic was involved, and the automatists were a man, his wife and a son. After the wife's death the communications continued. The family were Quakers living in Dublin, Ireland, and the present paper is made up of selections from a much larger record which may contain matter still more interesting to the scientific psychologist than the material which appealed to the curiosity of the gentleman who made the present selection and gave it to me. The writing developed in the family without any professional instigation and was carried on for the mere satisfaction of the people concerned. At first they raised the question whether the work might not be opposed to their religious beliefs, but they finally came to think that it tended to confirm them, in their main aspects. No tincture of fraud can be suspected in the results, whatever we may think of subconscious influences. The chief interest is the consonance of some statements with ideas of which the family knew nothing at the time they came. They were not Spiritualists to start with, and hence the ideas presented were wholly unfamiliar to them. Some of the ideas are not often mentioned in the literature of Spiritualism, and when we consider that they were not the natural belief of the public anywhere about, we may have some appreciation of their relation to psychological problems based upon ordinary experience. That is, can we account for the ideas occasionally expressed in such records by the hypothesis of normal knowledge?

In answer to this question, we have first to recognize that the problem is very different from that of proving the personal identity of deceased persons, or of obtaining the evidence of supernormal information representing such personal identity, whether we suppose that it be telepathically or spiritistically acquired, or not. In the phenomena of per-

sonal identity or of supernormal information, we have the testimony of living people as to the fact of coincidences between the statements of the psychic and events not known to him or her. We can verify them in the usual way. If a psychic gives the name of a particular person, not known to him or her, and associates a number of trivial incidents in the life of that person not known to him or her, the question between chance coincidence and supernormal knowledge is easily decided, just as we decide the exclusion of chance from events of the physical type. The point is that there is a causal relation between certain unknown events and the statements of a psychic, and the events concerned are attested by living people in the usual way. They need not be remarkable events at all, but such as happen every day in ordinary experience. The difficulty is in obtaining the supernormal information, not in verifying it or estimating its nature. The information or statements, once obtained, easily lend themselves to certification or denial. Hence it is easy to experiment for evidence of the personal identity of the dead, whether we can succeed in getting evidence of it or not, and when the incidents purporting to come from such sources have been obtained it is easy to ascertain whether they are true or not, and we may then leave the determination of the source of the information to any one who chooses to explain them. But the verification of their relation to normal experience is easy.

Now this is not the case with information purporting to represent a transcendental or spiritual world. We have no living testimony upon which to rely. We have only the statements of the alleged spirits on this matter. The events or facts alleged are not verifiable in the usual way. The consequence is that their interest has to be regarded from another point of view. It is true, that we might adopt measures to get cross references through different psychics on the same matters, but this is by no means an easy process, at present, to say the least. Besides it would be an extremely costly affair, and the public is not yet willing to assume the expense of investigation on such a problem. It will pay any amount of money for perfectly futile experi-

ments in normal psychology, but it will not pay a penny to investigate the most important subject in the world. Hence we have to discard the best method for coming to any satisfactory conclusion regarding the source of statements about a spiritual world and its nature. We are left only with the attempt to measure the interest of the facts against the normal knowledge of the person through whom statements about a spiritual world come. It is not easy to determine just what normal experience has been in such cases as that before us. While it may be easy enough to ascertain the general doctrines of Quakers or Friends, the subjects are such here that individual psychology will be an important factor in the case, and all sorts of ideas may be in the minds of the subjects that are not a part of the recognized phraseology. We cannot interrogate their minds to ascertain what thoughts have passed through them casually when thinking of this subject. The religious mind often indulges in much day-dreaming on the other world, and may have, at least subconsciously, large philosophic conceptions that do not perpetually emerge in normal conversation on its normal beliefs. It is the difficulty of determining the margin of such beliefs and ideas that forbids hasty decisions against normal acquisition of ideas that do not, superficially at least, appear to be a part of normal knowledge. At times, however, the evident unnaturalness of the ideas as compared with all normal experience may excite curiosity and suggest possibilities that it may be well to record for further study. From what we know of human nature generally on this subject, we should expect to find more or less duplication of its normal ideas in its statements about a spiritual world. Throughout all history representations of it have partaken of normal ideas. The ideals of sensory life figure always, or nearly always, in the representations of a transcendental world, and rarely will the human mind be satisfied with a world so spiritual that it cannot be pictured in images of sense. This circumstance makes all the more interesting the existence of statements that deviate from the ordinary representations, and at the same time are not mere negations of sensory ideas, but are apparently absurd to any human experience, yet not incon-

sistent with it. It is this last peculiarity of some things said about a spiritual world that invites consideration in the records which I am here printing. There are statements in them which ordinary minds would not make, naturally. They have not had the experience with philosophic thought even to have had them suggested, and they seem so preposterous that they immediately commend themselves to ridicule by ordinary minds, whether making or receiving them. I shall take note of them presently.

The first thing which will excite suspicion, is that the tone of the religious conceptions is so harmonious with the spirit of the age, wherever religion is recognized. This suspicion is not based upon suspicion of the truth of religious beliefs. I am not proposing that the statements about the next life are suspicious because religion must be suspected. Far from it. Religious ideas might be perfectly correct and yet a suspicion be legitimately entertainable against similar ideas about a spiritual world, even tho they actually be correct about it. The reason for this is that our normal ideas may subconsciously return to us, with additions and modifications due to subconscious influences, and represent themselves as coming from a spiritual world and from specific persons supposed to abide there. I do not say that any such processes are proved or true. That still remains to be proved or made intelligible, in spite of the constant talk about the subconscious and secondary personality with which so many psychologists, pseudo and genuine, so glibly juggle. We do not yet know that our normal ideas will take the form which the present record illustrates. We have reason to believe that certain cases are so affected by normal ideas that we cannot possibly believe that they have any other source. But the moment they deviate from normal ideas, we are entitled to ask for additional explanations, even tho we do not go so far as to advocate transcendental sources for them. We merely know enough about the subconscious impersonation of spirits to investigate whether the phenomena are wholly due to some sort of process, either purposely deceiving, or itself deceived, as to the nature and source of the facts. It is even possible that the stimulus is transcendental and the contents

of the alleged messages normal. I have already discussed this possibility elsewhere. [Cf. *Proceedings* Am. S. P. R., Vol. VII, pp. 138-168, and especially pp. 144-146.] But when contents of an order not easily, if at all, assimilable with normal experience come with an alleged transcendental origin, we must seek an explanation in something not usually found in that experience, even tho it prove in the end to be normal.

I take an illustration of what I mean: "I am aware of the things that surround you. We do not see with your vision but in a manner somewhat like what you see in your dreams. All is changed as to our senses. We know and are aware of things. Before a person comes here they have little idea of the wonders before them." Pass over the defects in grammar in this passage and note the rather fragmentary explanation of things given, and especially the comparison of the process of perception to *dreams*. No normal person would think of this view of the case. We have not respect enough for the dream life to draw upon its process to explain any real knowledge, and I do not believe that we have much concerning the real facts in what is said here, even assuming that it goes in the right direction and that dreams afford a *clue* to what goes on, tho not representing the whole of it. In fact, we may totally misunderstand the meaning of the comparison with dreams. We suppose that our dream life is a chaotic one, and that is usually what it seems to us as its incidents appear to normal memory. But it is entirely probable that we get only marginal incidents from the total stream of mental activity. The subconscious may contain incidents which make the whole exactly like our normal consciousness, a mixture of rational and *irrelevant*, tho not irrational, incidents. It is the apparently disconnected incidents, that emerge in normal memory from the subconscious states of sleep, that make our dreams appear so chaotic and irrational. The whole may be as rational as the stream of normal life. Hence, if we are to assume that we are getting this comparison of the future condition to our dream life, we may have to suppose that the spirits are aware of the whole mass of consciousness or subconsciousness in our sleep and similar states, such as hypnosis and trance, or comatose

conditions. We may have to assume this in order to get even a start in trying to understand what this message may possibly mean. Their conception of the dream may not be of the chaotic state we know, but of the more complete whole which the spirit may know.

But even this view of the term does not afford the help we need. It is evident that the communicator intends to refer to the process, not to the contents of the dream life. Now the important characteristic of the dream life is that it is essentially hallucinatory in its nature. It does not conform to the law of stimulation in the same manner as does sense perception. Whether with or without a stimulus, the images of the dream life are hallucinations to normal experience. It is evidently this fact to which the communicator has reference. The perceptions of the spiritual world are compared to dreams for the sake of noting this fact about them. They are productions of the mind's own. The spiritual world is represented as a dream life, not necessarily irrational as we know the dream life, but as an idealistic and subjective creation of the mind, and if we assume telepathy as the process of inter-spiritual communion, we may well understand what the perceptions of a spiritual world would be. It is very noticeable that this whole conception of the case is very like, if not absolutely identical with the mental picture or pictographic process of communication discussed already in our publications. [Cf. *Proceedings Am. S. P. R.* Vol. VI, pp. 48-92 and *Journal Am. S. P. R.*, Vol. VI, pp. 269-290, and especially pp. 273-286.] That pictographic process involves the production of hallucinations in the mind of the control or the subconscious of the medium by the thoughts of the communicator, and when the communicator cannot inhibit the transmission of his thoughts we can understand the similarity to "dreams" in the results. But it is the process to which I am here calling attention, and this is, that the pictographic method of transmitting messages would be exactly what seems to be expressed in the message under consideration, save that it here purports to be the normal process of perception in the spiritual world. It is closely related, or clearly suggests what George Pelham may have meant in the com-

munication through Mrs. Piper when he chose dreams as the analogy for explaining the process. [*Proceedings Eng. S. P. R.*, Vol. XIII, p. 362.]

The authors of this record knew nothing about the English Report in which this comparison by George Pelham appeared, much less did they know about what had appeared, in my own Report on the phenomena of Mrs. Chenoweth. That a similar idea should arise independently is a fact of some interest; we can only present it here for what it is worth. It is one of those things which we should mark in such records.

The reference to the dream process is rather confirmed by another statement which normal experience, outside the philosophy of the Hegelian school, would probably not naturally suggest. It is the comparison of their own existence to thought. I quote the statement here:

"We, being what you know as spirits, are not limited by space and time as you are. We are only thoughts but just as real to us as you are to each other. We try to explain as best we can, but our efforts convey very little that we would like to tell."

This has a sufficiently anomalous character to awaken attention, and it is neither the naturally logical consequence of the previous reference to the dream process, inasmuch as we usually distinguish them radically, nor a likely suggestion from minds which have been bred on orthodox ideas of the Quakers. The statement is paradoxical enough to arouse notice, and at the same time it is near enough the conceptions of idealism, tho not expressed in its usual phraseology, to make one pause in regard to the denial of it. It represents just what we might suppose from the comparison with the dream life; namely, spontaneously creative processes of the mind and their transmission as hallucinations to other minds, if telepathy be a process in nature.

If readers will carefully examine other statements in the record they will find they confirm this conception of the statements made. It may require some knowledge of both normal and abnormal psychology to detect the statements, but they are there, tho fragmentary in their implied account

of the case. I shall not discuss the individual statements. The main point here is to indicate the attitude of mind with which the phenomena have to be approached. The perfectly natural and commonplace nature of many of the representations shows either that a spiritual world has distinct analogies with the present life, or that they are the product of subconscious dreamery. There is nothing impossible in regarding the spiritual world as merely the supersensible replica of the physical, just as steam vapor is identical in kind with ice, tho invisible, and differs from ice only in temperature and more space occupation. But we have as yet no proof of such a conception of the transcendental world. It is equally conceivable that the ideas purporting to describe conditions in the spiritual world are products of the subconscious, but we also have no proof of that, and the best that we can do is to record the facts and wait for further investigation. In all spiritistic communications, evidential and non-evidential alike, there seem to be indications of the fact that the spiritual life is a social one, just as our present one is, and if it be so, it would be quite natural to find such communications as this record presents. There is no way at present of resting assured on that point, especially as the idealistic conception of that world would hardly convey an acceptable conception of it to the ordinary mind. That makes no difference to its possible truth, but does affect the question of accepting it.

Moreover the frequent statement, that the spiritual life is so different from our own that they find it difficult to make their ideas of it clear, may account for much of the imagery by which the effort to convey a conception is made. The appeal must be made to our experience, and we have found that the comparison with the dream life would not be intelligible to the lay mind, as it understands dreams, either in process or contents. All statements have to be compared and paradoxes made intelligible in our critical examination of normal experience. If the communications have a unity in spite of their apparently preposterous character and contradictory statements, the discovery of that unity may throw light upon the problem, and indeed may connect the supersensible with the sensible world of experience, at least in

some of its aspects. All that remains to be ascertained, and we can only record the statements that purport to throw light upon the question.

The material of our comment was produced by the Ouija board. The informant's wife was the psychic on the occasions prior to her death, which occurred in October, 1907. Since that date the son and father have sat together and it was not possible to decide which was the psychic. The father, however, thinks that the son was the chief agency in the results. The father had attended séances in London and Dublin, before he was married in 1870. In 1905 his wife's interest and his own was renewed through reading and conversing with others, and through having attended one or two séances. No member of the family had read any of the publications of the English Society, but since 1905 the informant has contributed to "Light" and also read a number of books on the subject. The work was done between December, 1905, and July, 1910. The informant states that they were old-fashioned Quakers of the orthodox type, but open to and attracted by new views of the truth. They considered the communications to be in harmony with their own views, which would be described as broad.

No doubt, if we were to ascertain in detail the ideas which the parties held about religious matters, we should find traces of them in the messages, as the subconscious would inevitably color whatever came through it. But there is much that no doubt did not have such a source and we should have to suspect reading, apart from the orthodox beliefs of the Quakers, to have been a possible source of some of the ideas. But this we cannot determine, and it is possible that some ideas are foreign to any of the probable sources, whatever interpretation we put upon them. Yet we are not in a position to flatly deny the severe verdict of the student of secondary personality and the subconscious, tho conformity with ideas derived from other automatists not affected by the same sources would suggest a duty to listen patiently to claims of the supernormal at certain points.—Editor.

**T 12. 12. 8.**

"Our family grows in numbers here. When all come here it will be like earthly people emigrating one by one to some fresh country.

"I see many friends here I knew on earth and had forgotten. It is pleasant renewing the acquaintance and we have many gatherings."

**C 17. 7. 10.**

"If people with you would get rid of their horror of death and recognize it as a necessary change from one state to another they would grasp a great truth which would alter their views and brighten their lives. We try to teach this to earth people but they are so taken up with their daily affairs that we can make no impression. Others who can be reached slightly think the old teachings the best and are afraid to strike out for themselves in any new line of thought."

**M 15. 11. 8.**

"We all seem to live here just as if we moved from earth to another country.

"We await all of you. It is the natural order of things and then comes simply.

"C is much better here as she is not troubled with a body to hamper her movements.

"All here often get what they were deprived of on earth and thus the order of progression and evolution goes on and one gets experience from different points."

**G. F. 20. 11. 8.**

"I like being here. Everybody I see here is kind. New people come often but they must get accustomed to the new surroundings for things here are very different from on earth."

**C 20. 10. 8.**

"I am aware of the things that surround you. We do not see with your vision but in a manner somewhat like what you see in dreams. All is changed as to our senses. We know and are aware of things. Before a person comes here they have little idea of the wonders before them."

**R. S. C. 22. 10. 8.**

"Regular practice helps on both sides and after a while the communications will become more explicit and interesting. We can only give messages now which can easily be suggested to

your minds. When fresh matter is suggested there is sometimes confusion. All communications depend on brain waves and conditions of mind and when new matter is given a new order of waves is set up. Here we are troubled with strong influences coming in contact with ours. Constant sittings harmonize the sitters but new elements are disturbing.

"Storms (referring to stormy weather) are not helpful but this is hard to explain.

"We, being what you know as spirits are not limited by space and time as you are. We are only thoughts but just as real to us as you are to each other.

"We try to explain as best we can but our efforts convey very little that we would like to tell."

**C. 27. 11. 8.**

"The children are troublesome. Little strangers that come and have to be looked after. We are fond of them all. Some poor wretched little ones whom we have to love and mind. They are all very precious."

**R. 29. 11. 8.**

"We like seeing you when we can. Beautiful days are ours—great pleasure in the company of our loving friends."

**R 31. 1. 10.**

"We watch you all when we can."

**C. 29. 11. 8.**

"I am glad to speak again and wish to try and tell you more of the wonders here.

"All are here we knew on earth but we see them only if our minds are in union.

"We try to get together friends and go to help others who need comfort. If more of this was done on earth you would have a happier world but perhaps it is hard to see it clearly surrounded as you are at present. Still if people lived more unselfishly it would benefit them greatly and they would be happier."

**C. 26. 9. 9.**

"I am quite used now to this life having learned the A. B. C. of it.

"You must know that thoughts are greater than matter and can be seen by us. I mean many can be seen when conditions allow. Think of us not in a place but in a state. It is more real

to us than your existence to you. New laws follow new laws and the more you learn the greater you find your ignorance of what is beyond. One must just know what they know."

**C. 24. 10. 9.**

"Here are artists who produce beautiful ideas and we admire what greater minds than our own can produce. Thus all teaching goes on, the ignorant getting truth from those above them. Truth is always existing but some grasp it before others."

**R. 7. 11. 9.**

"Beautiful angels help us here and teach us good things. If you could see them it would be a new joy to you all.

"Little children come from earth and the good angels guard and protect them. Soon they are able to move alone and require new teachers. This is granted and they grow upwards towards God which we all desire to attain to."

**C. 7. 11. 9.**

"I think you are receptive today. A clear day is best not always essential. Waves of thought are often upset by fogs and also by adverse influences. These latter are the greatest difficulty and destroy the harmony which the whole spiritual world strives after.

"You on earth usually attribute them (that is adverse influences) to sin and the devil but this some on earth know is not the truth. We, here, while far from understanding perfectly, think that error, in not knowing the divine laws full enough, causes a state of things inharmonious. You must look spiritually at these things to the best of your limited powers. We can see further than you in these things but can only try to explain them in a manner that will appeal to you."

**C 12. 12. 9.**

"I find many with us wishing to speak to you both friends and strangers but we will try and keep away undesirable communicators.

"Many here seek to communicate with earth: some from curiosity but others wanting earnestly to let their friends know that they still live their individual lives and are not sunk in the grave waiting a last day.

"They try to speak to their relations on earth and being unable to reach them gladly rush to an opportunity like you sitting.

"If those on earth would only realize how easy it would be to communicate, much happiness would come to them and communication would be an every day occurrence."

**A 18. 10. 8.**

"It is wonderful, and, after all the limitations of earth, very pleasant.

"At the same time we are confronted with many new problems which make up the politics here. Many are the views held here but I am learning to confront them and must first get the A. B. C. of our new lives."

**C 25. 10. 8.**

"Time to you is different but I cannot explain it well now. We do not reckon so much by minutes and years but by the growth of the spirit and by the deeds done and attained to. The time to some here is longer than to others according to their state of mind."

**J. 27. 10. 8.**

"Life does not end when the body becomes dust."

**A 30. 10. 8.**

"I am glad to be able to . . . . tell you all that life on earth is not the end but the beginning. *Here* we must go on again."

**C 30. 10. 8.**

"Our life is the sinking of self and the helping of others. Thus we attain to happiness."

**E 9. 10. 8.**

"I like being here, everything is so beautiful. We try to make one another happy and there is no trying to see who will be best."

**C 11. 10. 8.**

"New wonders every day are here. I can move about in a manner which is new to me. The earth is only a preparation for other things and one looks back on it like a dream. Everything here is more real than with you and I think of the great plan of the Creator with joy and praise. I cannot tell you of many things that I would like to explain to you as you cannot grasp them now. I think we are all happier for having gone through the earth life as its trials and lessons are intended for our spiritual education.

"The creeds and beliefs of earth linger slightly with some but wear away quickly as spiritual growth advances."

**C 18. 10. 8.**

"I find I have powers which you could not understand—hampered with your bodies.—We are just as real as ever—even more so, but I cannot explain it."

**C 20. 9. 8.**

"It is very wonderful here. Everything is like the old life but much more beautiful. There are trees and rivers and all is harmonious—animals everywhere—tame and roaming about quite freely. Everything is so surprising that one soon gets surprised at nothing. All have houses if they were accustomed to them on earth. All you have on earth is here. All I can tell you I will but I find I cannot explain many things on account of the great difference of our conditions. When we speak of houses and rivers it is the best way to explain what we mean. They (the houses and rivers) are more real as they are of a higher order of things. Weather such as you have is unknown to us. We have great advantages but corresponding disadvantages. These things are hard to go into."

**E. 26. 7. 8.**

"T. is very well now and he has a garden. It is lovely. We all go to see it and he shows it to everyone. We sit under the trees and it is peaceful and quiet. Here is all quietness and rest. Friends hold intercourse and we are very happy. When we leave the earth we soon get accustomed to this new life but it is hard to describe it as everything is so different. You with your bodies are entirely different. We have bodies but you cannot understand them till you come here. We are able to communicate with one another at a distance which I can only describe to you as thought reading. This can only be done by those who are in sympathy. I can get into touch with you when you sit and are open to my influence, but when your minds are occupied with other things no communication is possible."

**E 6. 7. 8.**

"I am now in my new house and my children with me. It is a lovely house all covered with creepers. Every day my friends come to see us and see the garden. My children make new and beautiful alterations and we are very happy."

**E 24. 5. 8.**

"I want to tell you I am happy and that I see you every day. We are not always able to see you. Only when we find good conditions. I want to see how the children are and will try and

see them today. Some people are easy to see if they are in sympathy."

**A 24. 1. 9.**

"I am enjoying myself greatly here. Each day is more wonderful than the day before.

"*She* (referring to a relative) always believed in communications in connection between the worlds. I may say I am sorry I doubted her. Although [She] I think was inclined to believe things too easily."

**C 24. 1. 9.**

"We all are busy trying to improve the minds and conditions of others.

"Some help in some way just as they are suitable. We also have duties regarding those on earth, as earth and our life are much more closely interwoven than you think. You are so much taken up with your bodies and material things in general that you do not realize that your spiritual part is the only real and lasting thing.

"Many I come across that I knew on earth and it is hard to meet them as I think of them as dead as I do not always realize I am dead myself."

**C 31. 1. 9.**

"I meet many who are in my district who have things in common with me and who are bound together by the same conditions of mind.

"We are all trying to improve ourselves and rise. What is known to you as evolution but with us more evolution of the spirit than of the body and race. All must follow divine laws which never vary. People think one thing or another but the law never changes. We learn just as we can understand and when we are ready we grasp further truths which before we would not have understood."

**C 18. 4. 9.**

"I am here—mother too. We are here together as on earth. You must just imagine another world but with new rules which are hard to learn. As a child enters your world so we having been through the earth life enter this new one."

**C 2. 5. 9.**

"I want to speak.

"We all take our turn. The sun seems to be with you, the

spring is nice. Here it is not quite the same as with you. We are spiritual and our seasons are of a spiritual nature. You have cold and wet which do not come to us. Everything here is changed to the spiritual side. I mean earthly things change to spirit. Time, space and such things are quite changed!"

**E 9. 5. 9.**

"I am more used to my surroundings now. Everything is wonderful and new ideas come to me. Here we can [move] about easily. You cannot imagine how nice it is. I would like to have you all here but it is time enough yet."

**C 23. 5. 9.**

"You have a beautiful day I think—flowers coming on and all the wonders of creation. The spring of yours may be likened to the spring of earthly life showing the similarity between all things of the spirit and of matter. Spirit is greater than matter but goes hand in hand together.

"Try to realize earth and material things as an entrance to the world of matter [?] which reaches on beyond our comprehension."

**C 13. 6. 9.**

"The wonderful scheme of the creation is always unfolding. We here are aware of it more than you. Life is manifesting itself always in people but also in trees and flowers and even in all matter. I think you are interested in these things."

**C 27. 6. 9.**

"Many round today. I am still progressing here and learning each day new things.

"Be what thou seemest; live thy creed:  
Hold up to earth the torch divine;  
Be what thou prayest to be made:  
Let the steps of the Nazarene of old be thine.

"So, let all speak a shade more kindly  
Of one another than we have done before;  
Pray a little oftener: love a little more.  
Cling a little closer to the Father's love  
[He] will help us in spirit to return with messages of love.  
God bless you!"

**B. 26. 11. 6.**

"May I tell one of my stories?"

" I lighted very softly on a mountain top with royal eagles beside me: their wonderful eyes seeing everything.

" A little bird perched near. It ruffled its little wings and flew away.

" One of the eagles seemed about to fly after it but stopped and said:—

" 'Once I would love to eat the poor little thing but since I came to this heavenly land I do not desire to hurt anything.

" 'I enjoy life as it is—no idea of cruelty—but bask in beauty all day long. The Lord loves it so.'"

**R. 16. 3. 6.**

" On radiant skies, with beautiful rosy clouds, void of moisture—chasing one another over the splendid firmament—high up—flew lovely birds with voices melodious singing praises to the Lord.

" With roving artlessness a little rabbit ran in and out of its holes—also loving the bright sunshine provided for him as well as for the soaring birds.

" How we all should love the dear God who sends sunshine for all—high and low . . . . . and . . . . ."

**R. 19. 2. 6.**

" Would you like me to say a short song of praise?

" Parent of us all, the dear God leads us through various paths of His divine Kingdom. Sometimes through thorny ways and sometimes in glowing sunshine but always to His throne at last—if we keep on loving Him."

**R. H. C. 2 12. 5.**

" With joyous sounds the new morn unfolds with yearning love to bless the world and use with grateful care all the glorious things God has prepared for those who love Him, and all those who seek Him in lowliness and truth. He loves all: He wants all to come to Him. Give Him your hearts."

**R. 11. 1. 6.**

" With all the beautiful overhanging trees sheltering the animals in the noon-day sun, lying in the lovely grass, a white pea-cock stood—his beautiful tail spread out on the sward.

" He looked up to heaven and [concluded on day after] with silent adoration, simply sunned himself in the glorious effulgence—knowing that the dear God rejoices in the beauty of his lowliest creatures."

**R. 11. 2. 6.**

" Only with long-reaching tendrils, which can twine round the largest oak, do we try to put forth our feeblest endeavors toward the great God. He lets the lowliest creatures lean on Him and feels it no burden, but delights to succor all the weak ones who stretch out their arms to Him, hearing their cries when they think they are deserted."

**B. 4. 111. 6.**

" With a beautiful light the day awoke and I was strolling in a lovely field when I saw a white bird trying to spread his wings.

" He was tired with flying a great way when there came by a little owl, with a stick. He helped him to get up and open his wings, by holding the stick.

" What a little thing we can help another with! We should all find what we can do to help anyone in distress and so please our dear Lord!"

**R. 26. 11. 6.**

" With all waving wings lovely birds fly around the scented fields.

" Near by stood a red-winged wag-tail, with every sign of grief.

" The other birds questioned him—why was he so sad?

" He said—They flew better than he could, but, he could walk better than they. Would they teach him to fly like them?

" They told him they would like to walk like him. They told him he must be satisfied with how the dear God had made him.

" He smiled, and seemed happy, and did not repine any more.

" We should all trust in God. He knows what is good for us."

**R. 8. 7. 6.**

" Peace, perfect peace, reigns around  
Fear banished in God's eternal love.  
None falls so low but the dear God lifts him up.  
Rest and feel that He is near."

**FLORA.****F. 13. 2. 6.**

" Shall I tell you of my garden?

" With joyful mind I gather my flowers all beautiful in the early morning.

" Anemones with gorgeous colors opening their starry glories

in the sun—and tulips their perfect shapes and lovely hues wonderful to all beholders—many hiding their heads in the long grass mingling their lovely scents to the delight of all.

“Narcissus bending their beautiful reverend faces with joy—seeing such beauty around.

“My sweet flowers—how I love you!

“Heartsease—Do you know them?”

“Pansies—some call them—the florious peony—the spiky tritoma, so grandly beautiful. I gather all to put in the temple of the Lord.”

#### 19. 1. 6.

“Shall I tell you of my garden?

“I gather flowers every day in my garden. Beautiful stately lilies and wild convolvulus side by side with the gorgeous rosetted hollyhocks in all colors—the buds opening so fresh on every side.”

#### 15. 1. 6.

“All shining with dew the fragrant flowers open their lovely bells to the sunshine.

“Every snowdrop raised its drooping head and the many tinted crocus opened its gorgeous sheath to the light. Shy little wood anemones nestled close in their lacy leaves and velvet pansies delighted all beholders.

“All splendid waved the laughing daffodils, all dancing in the lovely grass. Every one gazed in rapture on so many beauties together and praised God for providing such lovely sights for His children.”

#### 19. 12. 5.

“All is beautiful in my garden.

“Poppies red and white, all splendid in the sun! White tulips, like lovely bells, looking up to God! Lofty palms softly waving their fern-like leaves. Sweet little violets, scenting all the air, like a good angel.

“I see such beautiful things I can only wonder at the goodness of the dear Lord who provides such beautiful things for us.”

# JOURNAL

OF THE

## American Society for Psychological Research

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### UNIVERSAL SOCIETY OF PSYCHIC STUDIES, PARIS SECTION.

Introduction by James H. Hyslop.

The following paper was read before a meeting of the French Society for Psychological Research, presided over at the time by Camille Flammarion. The paper has been translated by a member of the American Society, Madame Louise L. de Montalvo, as indicated in the caption. It deals with a most interesting set of "cross correspondences", with a feature worthy of especial comment. Readers will note a criticism of the "cross correspondences" in the English Society's *Proceedings*, which to some extent repeats that of Dr. Maxwell. The main point is that those "cross correspondences" are so involved and symbolical that they lose much of their force as evidence. This criticism I think entirely correct. Too much stress has been laid by the English group upon this particular set of facts. They have treated all other records as if they were not relevant to the problem and set these up as the best that have been obtained. To the present writer the English "cross correspondences" are not as good evidence of personal identity as most of the material which that Society discredits or ignores. It happens that they have a flavor of classical and literary matter, and this is supposed to give a quality which, in fact, is much weakened in value by the common knowledge of the literature from which it is drawn. To make it evidential so many explanations have to be given that doubt is easier than belief for all

people with common sense. The chief value of the English "cross correspondences" lies in one fact which that Society has not remarked at all. It is that they illustrate the difficulty of communicating between the two worlds. They show the *identity of personality* clearly enough, but they do this only on the assumption that *personal identity* has already been proved. Most of them have no relation at all to personal identity, which is the fundamental problem. If you extend telepathy, as many of the English writers have done, to explain the previous reports on mediumistic phenomena, there was enough conceived in it to use the same hypothesis for the "cross correspondences". When you are stretching theories you might as well do it without reason in one case, as in another. It is just as respectable to do it in connection with classical allusions as in incidents about the barnyard. What is wanted in the problem is incidents clearly not due to chance or guessing and that are collectively relevant to the personal identity of deceased people, if you are going to have evidence for spiritualistic agencies. It matters not what the facts concern, æsthetics and literary style have nothing to do with the subject, except for those who do not understand science. Scientific causes are weakened by any concessions to taste merely. Hence by placing the stress of importance on the "cross correspondences" and attaching no special value to the previous material, the Society invited criticism for its credulity about telepathy and its *penchant* for material which permitted it to air its classical knowledge. The cause of psychic research, therefore, has to await the scientific touch.

The little brochure under discussion has its value in bringing forward some very simple "cross correspondences" which will be evident to the most ordinary mind and which also reflect a very important feature against telepathic theories.

It has long been the habit of the psychic researcher to explain away spiritistic phenomena by telepathy. That is, telepathy between living minds was presumed to be a sufficient explanation of coincidences claiming to be communications from spirits, and the latter hypothesis seemed to be

regarded as lacking in respectability; while telepathy between living minds, with any degree of absurdity and without any evidence whatever, was credulously accepted; and any man who ventured to dispute such a large view was treated as unscientific. Had it not been for the social taboo placed on spiritistic theories, we might have obtained some critical examination of the claims made for telepathy as a universal solvent. But we had to abide the process of wearing out amateur minds with their unbounded confidence in telepathic conceptions, and now we are beginning to discover good reason for attacking the application of it as an explanatory process.\*

Even as early as my first report on the phenomena of Mrs. Piper I called attention to the fact that, so far from regarding telepathy as an antagonistic conception to spiritistic agency, I thought it might even be merely the name for the process by which spirits themselves might be the agents in what we called telepathy between the living. I meant by that that there was nothing to hinder us from supposing that spirits were required to explain telepathy, and not that telepathy explained away spirits. No inquiries had been made at that time to render possible such a view and there was no disposition to press inquiries with reference to it. But since that time facts have multiplied which suggest that the spiritistic theory may be invoked to explain telepathy, and the matter was more specifically considered in a later discussion. [Cf. *Proceedings Am. S. P. R.*, Vol. V, pp. 718-731.] The present paper strongly supports that view. We have a system of cross references initiated and carried out by the controls. But the very striking feature of them is that two lights are seen by one of the psychics before trying to effect communication, and while this is going on one of the lights disappears, as if carrying the message from one medium to the other. Such a process has not natural suggestions of telepathy only between the living. It has the appearance of a much more complicated and much more natural process, and it probably reveals what is concealed in the cross-corre-

\* *Proceedings Eng. S. P. R.*, Vol. XVI, p. 127.

spondences of the English Society. We are constantly finding in separate incidents the existence of features that show other incidents incomplete, and we have to build up from the fragments what the probable complete incident is. Here in the present cross references we have features not usually found, but occasionally claimed, and which also reflect a purely automatic incidence. Whether we have a right to extend such interpretations to telepathy in general may be a question. I neither affirm nor deny it here, and am not competent to decide as yet. I merely find that, as the evidence accumulates, it points more and more to the use of spirits to explain what the English group of investigators have "explained" by telepathy between the living, and it would be but a slight step to extend the process, especially when we find such correlated phenomena associated with telepathy as I discovered in the experiences of Miss Miles. [Cf. *Proceedings* Vol. V, Am. S. P. R., pp. 674-753.] It is certain that these cross references are more intelligible on the spiritistic than upon the telepathy theory, and that they point strongly to the explanation of all telepathy—Editor.

### **Contributions to the Study of Cross Correspondences.**

Translated by Madame Louise L. de Montalvo.

#### **New Documents.**

The meeting opens at nine—Mr. Camille Flammarion, President:—There is no necessity of my introducing Dr. Geley. He has long been known by his work in the field of psychic sciences and you are all familiar with his past and present contributions. The one which has most attracted my attention is that relating to the non-existence of time. Does time exist? What is the past? What is the future? Problem and mystery. Doctor Geley once brought to your knowledge an extraordinary case of premonition or prediction of the future. It was on the day of Mr. Casimir Perier's election to the Presidency of the Republic. Mr. Geley was then a student at Lyon; he was with some fellow students preparing for an examination. Suddenly one of these students is struck by an idea which obsesses him and prevents

him from working. This is the idea—Mr. Casimir Perier is elected President of the Republic by 451 votes. This young man took no part in politics and he was very much surprised at this inward voice which gave him such information. He spoke of it to his friends who said to him “What have you to do with that? You are not in politics.”

This happened in the morning about nine or ten o'clock. The day passed and the students were together in a café toward three o'clock in the afternoon, thinking of the examinations they were going through, when they heard outside a newsboy crying “Casimir Perier elected President by a vote of 451.” This young man had announced in the morning a fact which had no existence yet, and which no one could have foreseen, for in the morning at nine Congress had not assembled and Casimir Perier was not even a candidate.

This is one of the most remarkable cases of premonition that I know of, and Dr. Geley is associated with this remarkable incident. But I don't wish to delay any more the pleasure you will have in listening to him, and I give him the floor. (Applause.)

Dr. Geley:—I warmly thank Mr. Flammarion for his kind words. I am all the more flattered because I have always had the greatest veneration for him and his genius. As a savant, a thinker, a philosopher, Mr. Flammarion has played a preponderant part, a part unique in the evolution of contemporaneous thought. (Applause.) I am therefore highly honoured to have him preside at my modest lecture, and I beg him to accept the assurance of my deepest gratitude.

### Dr. Geley's Lecture.

Ladies and gentlemen:—The unpublished documents which I am about to submit to your appreciation are observations on the subject of cross correspondences. They were obtained in an unexpected and spontaneous manner in the course of the past summer. Because of the theoretical and philosophical idea which seems to have inspired them, these documents present an evident analogy to the facts of “cross

correspondences" gathered by Anglo-American psychologists. They however differ from them in their practical realization. Their substance instead of covering several big volumes is comprised in a small pamphlet, but this pamphlet, which is after all only a beginning, is of a clearness and accuracy which offer a strange contrast to the obscure recitals to which we have become accustomed.

Between the very simple facts which I am going to place before you and the elaborate observations of the Society of Psychological Research there is the same psychical abyss which separates the mind of the northerner from that of the Frenchman. The former delights in complicated researches, in mysterious symbols, in subtle reasonings—the latter is always eager for precision and directness.

To begin with, I think it indispensable briefly to recall the nature of these cross correspondences, and the results they have given so far. These phenomena occurred in England after the death of Myers. The friends and followers of the illustrious psychologist naturally were inclined to look for and find, in this new style of communications, the posthumous influence of their master. The philosophical idea which claims to have inspired the cross correspondences is the following: to eliminate as much as possible the telepathic hypothesis as an explanation of the unexpected information appearing in the automatic messages of mediums. With this end in view, the messages, instead of being transmitted integrally to one medium, are transmitted in fragments to several mediums, far away from each other and without any intercommunication, and who sometimes are not even acquainted with each other. The isolated fragments are more or less incoherent and incomprehensible, but when joined together they form a more or less clear and homogeneous whole.

One would therefore be justified in concluding that the intelligence which originated them is autonomous, and distinct from that of the medium and that of the experimenters, since the initiative of the "cross correspondences" does not come from any of these, and since the nature and contents of the messages remain an enigma to them as long as their

detached parts are not joined together. The idea is obviously ingenious and interesting.

We will discuss presently to what degree it realizes the claim of excluding the telepathic hypothesis, and let us now see what practical value it has.

The cases of "cross correspondences" collected and analyzed by Anglo-American psychologists are very numerous. To understand them it is necessary to examine the voluminous accounts of the "proceedings". The characteristics of these phenomena are the following. They are never simple or elementary. The messages which represent the cross correspondences are regular metapsychic conundrums. At times they are full, as says Sir Oliver Lodge, of obscure classic allusions which can only be interpreted by the very learned, and then again they are given in a form whose difficult comprehension might lead to equivocation.

Allow me to recall to your mind, as an illustration, two of the principal cases related in the proceedings. Here is a comparatively simple one—the Forbes case.

An English medium—Mrs. Forbes—was in the habit of receiving communications attributed to her deceased son. One day the communicator announced his intention of seeking another medium in order to confirm his own identity. On that same day Mrs. Verrall wrote a symbolic message in which was mentioned a pine tree in a garden. The communication was signed with the picture of a sword and a suspended bugle. It seems that these objects formed part of the coat of arms of Mr. Forbes's regiment, and Mrs. Forbes had in her garden some pine trees grown from seeds sent by her son. These facts were unknown to Mrs. Verrall.

The following case is much more complicated. It comes through the collaboration of three mediums:—Mrs. Piper then in London, Mrs. Holland in India, and Mrs. Verrall in Cambridge. The three messages were received on the same day. That of Mrs. Piper contains only these words: "Light in the West" which by itself means nothing. Mrs. Holland's has the following sentence: "Do you remember that exquisite sky, when at dusk the Orient becomes as beautiful and richly tinted as the Occident? Martha becomes

like Mary and Leah like Rachel." As to Mrs. Verrall, she wrote an obscure message indicating that Mr. Piddington, the well known English psychologist, would be able to understand it. The important part of the message is a mutilated passage of one of Tennyson's poems. In consulting this passage one finds the following verses whose intention agrees with Mrs. Holland's message.

Blush from West to East,  
Blush from East to West,  
Till the West is East,  
Blush it thro' the West.

Briefly, the gist of this "cross correspondence", if there was a cross correspondence, is the philosophic idea of the identification of contraries. This idea instead of being expressed with simplicity, is presented symbolically, and instead of appearing at the first reading has to be guessed by the literary allusions to Dante and Tennyson. The documents of this kind collected by the English S. P. R. are all on the same order. The conclusions drawn by the Anglo-American psychologists from their study of "cross correspondences" are as follows:

Cross correspondences cannot be attributed to simple coincidences. They are too numerous and their connection too well established to be due to chance. On the other hand, they plainly reveal directing intention. This intention shows itself in the text of the message, and in some cases is indicated (previously) by the communicator. In fact telepathy does not explain them. It seems logical to admit the action of a directing intelligence, independent of the medium and experimenters.

These conclusions have not by any means received the approbation of all psychologists. Some, while admitting the fact of the cross communications, persist in explaining them by telepathy, and others actually deny the very existence of the phenomenon. Among the latter, one of the most important is Dr. Maxwell, the eminent author of "Psychic Phenomena". Dr. Maxwell had the patience to study and analyze all the Anglo-American documents, and last year he

published in the proceedings the result of his researches. According to him the reality of cross correspondences has not been established. The connections between the messages he considers simple coincidences, and the interpretations of symbols and obscure allusions, pure fancy. The psychologists implicated, Mr. Piddington, Mmes. Verrall and Johnson, answered with cleverness. If they yield to Mr. Maxwell on some minor points, they nevertheless persist in their general conclusions.

I neither can nor desire to take part in this interesting controversy and will only allow myself a simple remark. When a psychologist of Dr. Maxwell's learning, ability and conscientiousness, denies all merit to the English experiments there must be some defect at least in the method which was used in these experiments. In fact, that is what anyone, even without any special study, can prove for himself. If the very authenticity of the cross correspondences was doubted it was because of their complication and obscurity. But, say the English psychologists, these complications and obscurity are intended and systematic. Their object is to better eliminate the hypotheses of telepathic or subconscious action! The fact, they claim, that the more subtle the connection between the messages, the more difficult their comprehension, the more extended and varied their implied erudition, the more do they prove the presence of an outside, superior and directing intelligence. This reasoning is plausible. But, in order to establish a firm basis for discussion, it ought at least to rest on some elementary experiments, simple and precise which would put the phenomenon itself beyond doubt. It is quite clear that, if those convincing experiments existed, the matter would deserve to be taken up extensively, and that all scientific and philosophic discussions of cross correspondences would at once acquire a different and larger meaning.

Therefore, ladies and gentlemen, if I have taken the liberty of appealing this evening to your kind attention, it is precisely because I think I am in a position to present to you a number of simple facts whose clearness and accuracy are indisputable. I owe these facts to a personality well

known in the psychic world, Mrs. W. They were neither sought nor desired, and came spontaneously.

The persons who take part in the experiments which I am about to put before you are the following. First, Mrs. W. Mrs. W. is an earnest spiritualist, but her enthusiasm does not in any way interfere with her critical mind. Her loyalty and enlightened zeal in all matters which pertain to our studies never neglect an opportunity to affirm themselves. Her present contribution to the question of cross correspondences deserves, as we shall soon see, the thanks of all psychologists, whatever may be their opinion as to the source of these correspondences. Mrs. W., who is not a medium herself, conducted her experiments with two persons who for personal reasons prefer to conceal their identity. I will designate them by the initials Mrs. T. and Miss R. Mrs. T. was in Paris with Mrs. W. Miss R. was at the seashore at Wimereux. Both of them do automatic writing. Mrs. T. is also a clairvoyant, and describes here accurately occurrences which happened at a distance and of which she had no knowledge. During the séances she declares that she sees the communicating personalities in the form of lights. The controlling or communicating personalities are three in number—the principal one goes under the name of Roudolphe. R. is the organizer of the phenomena. He claims that he is helped by another personality, who is only a silent partner and who goes under the name of Charles. The third personality calls herself Emilie, and only appears in one instance.

Mrs. W.'s report is written from extensive notes taken at each séance. I will give it just as she confided it to me, and only abbreviating some superfluous passages contained in the messages. I will respect the spiritistic terminology, although it sometimes conflicts with our habits of thought. That is, the way the personalities express themselves here and there, and talk of fluids, of "fluidic networks" running from one medium to the other. One does not fully understand, at least in the present light of our knowledge, what a fluidic network may be. But it does not matter, this technical explanation has after all only the value one desires to give to

it. The facts only are important and these only will I try logically to treat. Here is the report of Mrs. W.:

### Experiments at Wimereux.

On the 7th of August, 1913, my dear medium, Miss R., tells me, before she takes up her pencil, that she is going away to spend three weeks at the seashore at Wimereux. I don't conceal my grief from her. We begin the writing and our usual friend Roudolphe comes to console us saying "During those weeks of solitude you must develop Mrs. T. in clairvoyance. Try to make her describe the country and house where Miss R. is to be. Miss R. must take her pencil at the same time you hold your dark séances, and I will go from one to the other."\* I don't tell one word of this communication to Mrs. T. who does not see Miss R. before her (Miss R.'s) departure on the following morning.

This very day of her departure, 8th of August, at ten in the evening, I begin the dark séance, but I don't feel very gay and have little hope of success. I am therefore very much astonished when Mrs. T. (who during the two years we have been holding these séances, has only occasionally been able to see the trees of the avenue through the closed shutters and curtains) exclaims: "Oh, I see a house and water in front of it." "But," I say to her, "there is neither house nor water behind these windows." She then continues "This water is not a canal... It is wider than the Seine. It is the sea!" I make her describe the house—a description which is later verified and proves exact in its smallest details—and suddenly she says: "I see a woman writing in the third story—oh, one of the two lights goes into this house"... and then she sees nothing more.

(This first séance seems like a forerunner of the phenomena which at the following séance begin to be full of interest. It is to be remarked that there is no intimation of cross correspondences, but simply clairvoyance. In fact the cross

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\*These dark séances are those in which I try to see the lights representing my two friends, which lights Mrs. T. sees perfectly well. These séances took place Tuesdays and Fridays at 10.30 p. m.—Mrs. W.'s note.

correspondences only appear later in a most unexpected manner. I call attention to this fact which will show its importance later on. I resume Mrs. W.'s recital.)

At the dark séance of Aug. 12th, Mrs. T., who does not yet know anything to the communication which came with Miss R., says at once: "There is only one light." (Until then, and during two years, the two lights of my two friends had always come together.) She then gives the same description of Miss R. as she sits in the room writing, and recognizes her this time. But suddenly she is taken with a fit of coughing which annoys me very much because it shakes the couch on which we are sitting, and I feel that all may be spoiled by this incident. In fact the séance ends because of the disappearance of the light which has been present. Besides, it was then nearly midnight. The next day, Wednesday, during the day, I received from Wimereux a letter from Miss R. dated in the morning and containing the following communication written automatically by her during our dark séance of the preceding evening. "Here I am dear friend (he addresses me as in our usual conversations), it is I, Roudolphe. You cannot conceive how I have worked to organize our séances. Just imagine your Newfoundland turned into a spider and stretching between Paris and Wimereux fluidic threads taken partly from Mrs. T.'s dwelling, Miss R.'s and Roudolphe's. It has been necessary to weave a sort of network which allows the clairvoyant to transport herself without any compass, and not to lose her way by following other tracks. This often happens to clairvoyants when they don't have in the beyond a friend who has prepared the way (pause)—I don't pretend that because of this preparation we shall have complete success with all our experiments, but we shall have a better chance of getting there. I work somewhat like a shuttle between you... (A long pause)... Mrs. T., don't cough like that, you shake the current... (Pause.) Reassure yourself, my friend, she hasn't a cold. It is only the pepper in her drawer and so there is no contagion to be feared.

"Au revoir from friend Roudolphe."

On receiving this letter I say to Mrs. T. (who knows

nothing of this communication), "Have you a cold that made you cough so much last evening?" and she answers "No, but I had already had, in the afternoon at home, a similar fit of coughing after having taken out of a drawer a winter garment which I need in this cold weather. It was done up in pepper to protect it from moths."

Friday 15th of Aug., in beginning the dark séance Mrs. T., who is now advised of our agreements, says "Ah there is nothing tonight. Miss R.'s room is dark. She is not writing!" I am disappointed, but Mrs. T. continues, "But the big room below Miss R.'s is brilliantly lighted and there is much moving about there. Miss R. is at the piano and many persons are dancing." This is entirely unexpected as Miss R. had not warned me that she would not join us. I became anxious.

Sunday morning I received a letter from Miss R. written the day before and saying—"Yesterday I could not join your séance. To celebrate the 15th of August we had four guests at dinner. I could not advise you in time because, according to the simple customs of this place, the invitation for the evening was sent in the morning of the same day. I thought I would be free by ten-thirty, but after dinner several young men and girls who were walking on the beach came up to say good-evening, and very suddenly got up a dance. I had to give you up and sit at the piano to play for these young people. What a triumph if Mrs. T. has seen something of it... Let us hope."

### First Cross Communication.

At the beginning of the first dark séance of Aug. 22nd—séance in which I try to see the lights of my friends who I know are there—Mrs. T. takes a pad and pencil, as we had agreed, and soon says: "It feels as if the pencil were taken from me, but my hand seems dead." I answer "So much the better," and I only turn on the lights half-an-hour later. We find only a few written lines but the sentences which form them are so incoherent that had I not read at the bottom of the page—"Carefully preserve these lines," I would have torn up the paper and dismissed the matter from my mind.

The next day comes from Wimereux the following letter dated Saturday morning—"Only two words to enclose last evening's communication. I am dreadfully tired as I have not closed my eyes during the whole night. It is the first time such a thing has happened since I came here, and I ask myself if it is caused by Roudolphe's experiment. Still, I had a bad headache when the séance began, and it seemed to me I felt relieved toward the end. This morning, however, I feel exhausted. Here is Roudolphe's communication." "Here I am, dear friend. (Always addressing himself to Mrs. W.) I am going to try to go back and forth on my fluidic network, and write with Miss R. then with Mrs. T., attracting Miss R.'s fluid while it produces itself and hooking it to that of Mrs. T. so as to write with her too. I am very well satisfied with our success, and I must tell you that we are just now under very favorable conditions for our experiments. Miss R. is in a 'milieu' entirely . . . (here my hand stops and I wait a long while, then Roudolphe comes back) . . . daily duties and the difficulties which need to be conquered. Had it not been thus I would not have undertaken this work. . . Charles also helps. His fluid, so gentle and calm. . . (Another rather long pause. Roudolphe comes back.) . . . Which might derail it. Enough for this evening Miss R. . . . I will re-establish the current. Good-night to the friends of the triangle. Roudolphe." Now the two sentences of Mrs. T. were—"Different from her own. The worries are put aside and she does not have each day the painful. . . isolates our combination from pernicious currents. . ." By inserting these two sentences in the interrupted ones of Miss R. we get: "Miss R. is in a 'milieu' entirely different from her own. The worries are put aside, and she does not have each day the painful daily duties and the difficulties which need to be conquered. Had it not been thus, I would not have undertaken this work. Charles also helps. His fluid, so gentle and calm, isolates our combination from pernicious currents which might derail it."—I will add that at the beginning of this séance of Aug. 22nd, Mrs. T. had said to me: "Miss R. is writing but she must have a bad headache for she passes her left hand over her forehead,

and she lets down her hair." One can see, by the next day's letter, that the headache was real, and the incident of letting down the hair was confirmed later.

On the 26th of August, Mrs. T. announces that Miss R. has changed her room at Wimereux, and that she is settled and writing on the floor above. I exclaim—oh, then we won't get anything. We *don't* get anything, and Roudolphe does not even come to us. The next day the communication sent by Miss R. says that all the fluidic forces were used in re-establishing the spider web upset by this unfortunate change of room to which Miss R. had consented as she thought it unimportant, and that there was nothing left for our communications.

On Sept. 2, at the very beginning of our dark séance, Mrs. T. said to me: "I am not guided to write, but I see letters passing as if on a cinematograph. I will copy them." When the light is turned on and we go over the writing we find a sentence on the benefits of native air, a subject which is quite foreign to our present pre-occupations. The letters composing it are separated from each other. "THE AIR OF THE NATIVE COUNTRY STRENGTHENS ALL THE FACULTIES, THOSE OF THE PHYSICAL BODY AS WELL AS THOSE OF THE ASTRAL BODY." The subject had been selected by Roudolphe because he had asked himself why Miss R. found her mediumistic faculties strengthened, and then discovered that she was born in the neighbourhood of Wimereux.

The next day's letter from Wimereux contained the pages on which Miss R. at the same moment had written the very same letters equally separated from each other and forming the same sentence on the native land without one word being different. Miss R. in the few lines which accompanied these letters wrote: "The detached letters were written in a peculiar manner; one would have said that each time one was traced the fluid was cut off." Before beginning with these detached letters, Roudolphe had said, addressing himself as usual to us, "Come now, Mrs. T., try to read what I write. I will proceed very slowly."

On Sept. 5th before darkening the room, Mrs. T. and I

held the pencil together according to instructions (that is with our respective hands one over the other, Mrs. T.'s left hand on my right, and I writing) and this came: "Indicate on a clean page, with one single word the subject you wish me to go and discuss now with Miss R. at Wilmerding [Wimereux]." I tear out a big page from the pad we are using, I think a moment, and then I write (alone this time) the word "*dreams*".\* Mrs. T. tells me that one of the lights has disappeared, and I continue without any success (as usual) trying to see the remaining one, who answers my questions with signs of approbation or negation transmitted to me by Mrs. T.

Sunday morning comes from Wimereux a thick letter enclosing the pages in which I read the following communication. "You are getting impatient Miss R. I am very busy now; don't ask me any questions. When I get ready I will go." (Some meaningless tracings.) Then—"Dear Friend, I will not tell you what young girls dream about. . . It would not interest you at all, and besides Musset has already said it in the light style that suited those times. I can only tell you this, that when you close your eyes, toward midnight or after, you take the train for a more or less enchanted country according to the case. One of us takes you by the hand to help you get over the fluidic step leading from the conscious state into that of dreams, and we do all we can to make you rapidly go through the clouds that might not be to your taste. We so bring you towards us, into regions whose remembrance is quickly effaced. But don't regret this gap too much. The dreams which we remember are good only for natures less impressionable than yours, for the recollection of the beauties perceived in our abode would make your earthly life only more hateful, and if now you so often rise sad and discouraged, it is because in your innermost

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\*I now declare in the most positive way that Mrs. T. was in a different room (not adjacent to the séance room) during all the time that I was deliberating upon the subject I would choose, and while I wrote the word "*dreams*"; and when she returned, the sheet containing the word "*dreams*" was locked in my desk where no one could get at it until the arrival of the Wimereux letter containing the communication on the subject. I need not add that I informed no one of this experiment until it was realized.

being subsists the unconscious remembrance of an enchanting country which faded with the shadows of night. Dear friend, on my word, I think that your Roudolphe becomes literary according to the terrestrial style but in an astral way. Yes I did this all alone, since Charles is with you. This will answer your thoughts when you read my large and well spaced caligraphy, the graphic art of a spirit who no longer has to economize, not even the paper which Miss R. wishes me to spare. Au revoir. Roudolphe."

On Sept. 9th Mrs. T. says at the beginning of the dark séance, "The two lights are both there but one of them comes and goes, quick as a flash, and there is a third one at Wimerieux near Miss R., who is writing." Mrs. T. sees letters passing before her which she copies. They spell: "Suffragettes, Emilie." Then she writes "Ask a question on that subject, and I will go and deliver it." I write on a clean sheet: "Do you approve, Emilie, the doings in England of those whose names have just been coupled with yours?" The coming and going of the second light continues, says Mrs. T., but nothing more happens. The next day comes from Wimerieux a long and an admirable communication from my friend Emilie, and in her own handwriting, saying how much she deplores that the London suffragettes have adopted such a mistaken course.

The 12th of September the second light goes off as usual, but Mrs. T. says quickly to me: "The Wimerieux Villa is entirely in the dark. Miss R. is not there." Then a moment later "Miss R. and three ladies are starting on the railroad from a small village very far from Wimerieux and returning home. She won't write this evening." The next day Miss R. explains that she had to go to a distance to attend a christening, but that they had planned to return on a train reaching Wimerieux at half-past five. Therefore there was no necessity of warning us. She had missed that train and taken a night train.

On Sept. 16th Mrs. T. announces that the second light is making numerous and quick trips back and forth, and that she is about to write. She writes three absolutely incoherent

sentences. 1st. "As well behaved as the pupils in a convent for well trained young ladies. . . (Long pause.) 2nd. Their large sweet eyes are used to watching the passing. . . (Pause.) The modern courtesan whose eye " . . . (Nothing more.) We go to bed not very enthusiastic and unable to guess what these three groups of words will lead to. But on the next day come the big sheets written by Miss R. (at Wimereux) at the exact time that Mrs. T. was writing too. On them we read "Dear friend, today we will have a little conversation at a distance. I have reinforced my fluidic battery, and as spirits are rather light things I will travel back and forth on this impalpable network which is so much more rapid than those of a railroad. Excuse this little joke. Your Roudolphe has need to cross himself. Attention Mrs. T.

"The Does in the Bois."

"Have you sometimes met, dear friend, as you walked in the thickets the does that live and circulate through the leafy branches, at times. . . (Pause)—well trained, at times like a flock, jumping and frightened, so graceful and fascinating? Have you ever asked yourself what those pretty animals were thinking of, and what they would become later? Far be it from me to draw their horoscope (which would after all be of no interest to them), but it seems to me that their mentality must be very different from that which animates the does of the forest. . . (Pause) strange vehicles running without the aid of an animal's legs, and in these carriages or along the more or less frequented paths, they have contemplated women with elongated eyes like their own, delicate and stylish women. Who can ever tell us if. . . . (Pause) . . . become so unnaturally large under the dash of the pencil is not a doe of the forest in the throes of retrospective recollections? Dear friend, I have had some trouble because Miss R. tried to understand, but I trust I have succeeded with this childish little story.

"Affectionate goodnight, Roudolphe."

With Mrs. T.'s three sentences this childish little story reads as follows: "Have you sometimes met, dear friend, as

you walked in the thickets, the does that live and circulate through the leafy branches, at times as well behaved as the pupils in a convent for well trained young ladies, at times like a flock jumping and frightened... So graceful and fascinating! Have you ever asked yourself what those pretty animals were thinking of? and what they would become later? Far be it from me to draw their horoscope (which would after all be of no interest to them.) but it seems to me that their mentality must be very different from that which animates the does of the forest. Their large sweet eyes are used to watching the passing of strange vehicles running without the aid of an animal's legs and in these carriages or along the more or less frequented paths they have contemplated women with elongated eyes like their own, delicate and stylish women. Who can ever tell us if the modern courtesan whose eyes become so unnaturally large under the dash of the pencil is not the doe of the forest in the throes of retrospective recollections?"

Here end the experiments of Wimereux. They are only temporarily interrupted, and will be resumed next summer. Such is Mrs. W.'s account, and this account calls for numerous commentaries. In order to approach with results the delicate question of explanations, it is important to emphasize a certain number of very remarkable details in the genesis and execution of the facts. One can, for the sake of greater clearness, divide these facts in two sets of phenomena,—that of vision at a distance outside of the normal senses—or clairvoyance, and that of cross correspondences and simultaneous correspondences.

### 1st. Phenomena of Clairvoyance.

A.—At the séance of August 8th Mrs. T. describes exactly Miss R.'s villa at the seashore, a villa she had never seen. She describes Miss R.'s room and sees her there writing.

B.—In that of Aug. 15th, Mrs. T., to her great surprise, sees Miss R.'s room in absolute darkness, and the medium instead of attending the séance is playing dance music on the

piano in the floor below, which is brilliantly lighted and where the young people are dancing.

C.—At the séance of Aug. 22nd, Mrs. T. sees Miss R. writing, her hair loosened, and apparently suffering with a violent headache.

D.—The 26th of August Mrs. T. announces that Miss R. has unexpectedly changed her room.

E.—Lastly, Sept. 12th, Mrs. T. sees Miss R. in a railroad station instead of in her room attending the expected séance.

These facts of clairvoyance are very remarkable. *Nearly all of them were unexpected* and entirely unforeseen. They are so clear, so precise that one must eliminate the hypothesis of simple coincidences. I add, without however insisting, that these facts, proved to be exact, give a certain value to the lights which Mrs. T. describes as going back and forth between her and Miss R. during the séances, visions which cannot be controlled, but whose nature is perhaps not simply subjective. On Miss R.'s side the phenomenon of clairvoyance does not exist. She completely ignores what is taking place in Paris during the séances. During the séance of Aug. 12th a phenomenon of repercussion is produced which is extremely important. As Mrs. T. was taken with a violent attack of coughing due to the inhaling of an insect powder which had been put over her garment, Roudolphe makes Miss R. write in the midst of the communication which is being given—"Mrs. T. don't cough like that you shake the current. Reassure yourself dear friend she hasn't a cold, it is the pepper in the drawer," etc., etc.

## 2d. Cross Correspondences.

A.—The cross correspondences which form the principal part of Mrs. W.'s experiments present very striking characteristics. In the first place they are absolutely clear. Nothing in the English experiments can compare with them in this respect. They present neither mysterious symbols nor obscure allusions. They are entirely composed of simple narrations written partly by Mrs. T., partly by Miss R. or by both simultaneously.

B.—Notwithstanding their simplicity, the phenomena offer a surprising variety in the details of execution. At the séance of Aug. 22nd, during which was obtained the first cross correspondence, the two mediums write automatically at their respective places. Both feel a violent discomfort. Mrs. T.'s hand is powerless and she has no knowledge of what she is writing there in the dark. Miss R. reports a violent headache, feels tired after the séance and spends a sleepless night. Roudolphe's message bearing on the method which he uses to succeed in the experiment is written partly by Mrs. T., partly by Miss R. As far as one can affirm it, on account of not having a rigorous chronometer, the two mediums wrote alternately each one during the other's pause. Mrs. T.'s sentences, absolutely incomprehensible when isolated, fit themselves perfectly into the intervals left in Miss R.'s communications. The success is therefore complete. It is to be observed that the message of Mrs. T. which appeared incoherent was ended by this Postscript—"Carefully preserve these lines."

At the séance of Sept. 2nd, the method used is different. Properly speaking there is no question of a cross correspondence but of a simultaneous correspondence. Miss R. guided by Roudolphe writes first this singular injunction addressed to Mrs. T. "Come Mrs. T., try to read what I write. I will do it very slowly." Then Miss R. writes about the native air, not fluently but in letters entirely separated from each other. At the same time Mrs. T. says she herself is not writing but sees letters passing before her as in a cinematograph and that she is going to copy them. And she does, giving letter by letter that which Miss R. is at the same moment writing in Wimereux. In the séance of Sept. 5th, he again inaugurates a new method. He suggests that Mrs. W. indicate any subject whatever, and promises to send through Miss R. a communication on the subject so selected. Mrs. W. disconcerted thinks for a minute and writes—of her own initiative and without saying anything of it to Mrs. T.—the word "*Dreams*" on a piece of paper, and at once Miss R. at Wimereux begins to write a long message on dreams.

The séance of Sept. 9th is again different. It is marked by the manifestation of a new controlling personality—Emilie. Mrs. T. describes three lights instead of the two usual ones, then she sees passing before her the following sentence which she copies: "Suffragette Emilie." Then automatically comes the message: "Ask a question on that subject and I will transmit it." Mrs. W. then asks this question: "Do you approve, Emilie, what is being done in England by those whose names are here coupled with yours?" And Miss R. as promised writes a long message signed "Emilie", condemning the excesses of the suffragettes. It should be noted that the writing of this communication differs entirely from Roudolphe's writing and absolutely reproduces, says Mrs. W., that of her deceased friend.

Lastly, on Sept. 16th Roudolphe transmits through the two mediums a long cross correspondence, the narrative of the "Does of the Bois," written during the same séance, partly by Mrs. T., partly by Miss R. Note the closing remark of Roudolphe,—“Dear friend, I have had some trouble because Miss R. was trying to understand, but even so I think I have succeeded with this childish little story.” Note also how well Mrs. T.'s sentences are selected in order to render incomprehensible the two messages when isolated.

I beg to be excused, ladies and gentlemen, for having held your attention so long with these details, but they present a real importance from the theoretical and elucidating point of view which we will now take up.

First of all there is one question which we must face at once and without hesitation. It is that of possible fraud, of a plot concocted by the mediums. I have of course made that objection to myself as it also has naturally presented itself to your mind. We are going to discuss it freely and without fear of wounding the susceptibility of the persons involved. They know the painful rigor of the scientific method and they know that the fear of fraud plays a very important part in the preoccupations of psychologists. In the experiments I have just related the hypothesis of fraud in my opinion ought to be eliminated for the following reasons:

The first is the ethical reason. The mediums are perfectly honorable. If for very legitimate personal reasons they could not authorize me to give their names publicly, they have at least allowed me individually to confide them to those among you who should wish it. I know the objection which will be brought forward—that this reason has no great value in the phenomenology of metapsychology where unconscious and semi-unconscious frauds are so frequent, where the free will of the medium is generally annihilated at the same time as his power to act. I will simply answer that in Mrs. W.'s experiments one cannot admit this annihilation of the free will of either medium. Fraud here would not be a fraud more or less unconscious, it would be premeditated deception, studied and prepared at length. The tricky success of the phenomena would have required, besides, a permanent collusion (practically very difficult) between the two mediums. But this is not all. The multiple and unforeseen incidents, such as the improvised dance, Miss R.'s change of room, the train missed, Mrs. T.'s fit of coughing, etc., etc., render unlikely the hypothesis of collusion.\*

To prepare or exploit these incidents the two mediums would have required not only prodigious ability, but also a trickery really infernal.

Second reason—the cross correspondences in Mrs. W.'s experiments are invested with such an element of surprise, spontaneity and variety that we must exclude all idea of a previously prepared fraud. *The idea of such a phenomenon was not in Mrs. W.'s mind nor in that of either of the two mediums.* Roudolphe's first communication promised only facts of clairvoyance and only such facts did take place in the first séances.

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\* Mrs. W.'s Note—Collusion between the mediums was theoretically possible by telegraph or telephone, but practically it would have been really difficult. Mrs. T. on these occasions stayed over night with me. She always left the day after the séance, generally after two o'clock in the afternoon, never before eleven in the morning. On the other hand, Miss R. never posted her letters (registered) in Wimereux after three in the afternoon. The actual time left to the mediums for communication with each other was, in the more favorable cases, extremely short, and almost always insufficient. Besides, in the experience of the word "dreams" telephoning or telegraphing would not have served as Mrs. T. was not aware of the word selected by Mrs. W.

The first cross correspondence was so unexpected that Mrs. W. would have torn at once the paper containing the incomprehensible sentences written by Mrs. T., had it not been for the concluding warning of "Keep these lines carefully."

As to the variety (a variety which strikes one as so remarkable) in the methods of the cross correspondences, it is also contrary to the hypothesis of fraud because it would surely have complicated the fraud. In a case of previously concerted cheating among the mediums, it would have been easy to supply variety to the messages, but very difficult to supply it to the *method* of producing them.

Many other details tend to prove the good faith of the mediums. For instance, the concluding sentence relative to the last cross correspondence: "I have had some trouble because Miss R. tried to understand," etc., etc., will not seem, to those familiar with metapsychic phenomenology the result of a trick. It is well known how much the attention of the experimenters hinders the production of the phenomena.

But here is a third reason, which in my opinion is conclusive. In a very special case a message was transmitted entirely independent of Mrs. T., which of course excludes the hypothesis of collusion. I am speaking of the message on dreams, written by Miss R., and presented unexpectedly to Roudolphe by Mrs. W. alone. In order to explain this case by fraud the connivance of the mediums is not sufficient and one would also have to include that of Mrs. W. This is absurd and equivalent to a declaration that, in psychology, all human testimony is worthless. (Applause.)

I would have wished to add my personal testimony to that of Mrs. W., but circumstances independent of my will did not allow me to realize, at the proper time, the experiments which I had planned, and I was obliged to postpone them. I am therefore, in the present instance, only a narrator. But still, is it necessary to assure you that I never would have allowed myself to present to you such strange facts if I had not had the conviction—not a sentimental conviction—but a reasoned conviction of their authenticity? No doubt I may be mistaken or misled. I expect, notwithstanding the

arguments which I have formulated, the inevitable objection of fraud, but I would consider myself a coward if I were to flinch before accusations which I most conscientiously believe to be unjustifiable. (Applause.)

And now I reach the most delicate question of all—that of interpretation. I ask permission to be very brief and very prudent. To be truthful, I will state the question rather than try to solve it. What fact do we gather from these experiences? A primordial fact, a fact whose philosophical consequences may be contested but which imposes itself on our attention. This fact is as follows:—Everything in these cross correspondences takes place as if an autonomous intelligence, independent of both mediums and experimenter, had taken the initiative of the experiments, had prepared them, directed them and carried them through to final success. Reflect well on what has preceded, and that conclusion will impose itself irresistibly. Does this exclude the possibility of the whole experience being an illusion? No. Telepathic action could not, it is evident, be excluded unreservedly for the good reason that we don't know enough about and cannot rigorously limit the dominion of telepathy. However this hypothesis raises, in the present case, the most serious difficulties. First I will call your attention to the fact that these two mediums had never before experimented together, and that their relations (purely social) were not marked by any unusual sympathy. This alone would not exclude the telepathic hypothesis. But here is something more important. This hypothesis, so simple in appearance, brings with it, in this case, excessive complications. Let us analyze practically a supposed telepathic action. Telepathy, as we know, presupposes two agents. One active, one passive, one transmitter, or rather emitter, if I may be allowed this neologism—the other, receiver. How would these parts be distributed in the experiments of Wimereux? In the cases where Mrs. T. describes unexpected incidents relating to Miss R. we should have to admit telepathic action of Miss R. on Mrs. T. Miss R. would be the active agent, Mrs. T. the passive receiver. Very well—but in the case where Miss R. writes automatically, "Mrs. T., don't cough so hard,"

etc., etc., the parts are reversed. It is then Mrs. T. who would be the transmitting agent and Miss R. the receiving agent. In the cases of cross or simultaneous communications it is logically impossible to attribute the active part to either of the mediums. Both were ignorant of the idea, the nature, the contents of the messages which they were writing; both were incapable of understanding the meaning or intention of their respective sentences. *They both* acted as machines worked by a single identical direction, and an independent intelligence. Moreover, it is not a question here of simple telepathic repercussions. The phenomenon implies initiative, an intended and deliberately active initiative. To whom does the initiative belong—to Mrs. T.'s subjective personality, or to Miss R.'s subjective? \* The matter when presented in this manner is absolutely unexplainable. We could, of course, extend the hypothesis and admit that the active part does not belong to either of the mediums, but to Mrs. W., and it would be *her* subjective personality which would impersonate Roudolphe. But there again we come against great difficulties. First of all, this solution does not explain the facts of clairvoyance of Mrs. T., and they then must be considered apart from the others. Then, Mrs. W. is not a medium. She is in a perfectly normal state during the séances, and it is hard to see how she could, without coming out of her normal state, so split her personality. Let us take an example, the case of the message on "dreams" and analyze what would take place under those conditions. First, the subjective of Mrs. W., represented by the personality called Roudolphe, asks the objective of Mrs. W. to select a subject which will be treated by Miss R. The objective of Mrs. W. selects "dreams" as the subject. At once the subjective of Mrs. W. dictates the message at Wimereux. Mrs. W. would then (as I said before) without altering her normal personality be the *voluntary* author of the subject of the message, and the *involuntary* author of the message itself; she would have acted at the same moment consciously in Paris and unconsciously in Wimereux. This is absolutely

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\* In the original "2nd" personality is used.

improbable. The same argument can be used for the message signed "Emilie." We can see all the difficulties of the telepathic hypothesis. Must we sustain it at any price? That would only drag us inevitably into much more complicated theories. We might also assume, that the mediumistic personalities concerned are collective creations due to the unconscious psychic collaboration of Mrs. W. and the two mediums. This might explain the complex and varied telepathic repercussions of which we have already spoken. These personalities might actually be independent and autonomous, but their independence and autonomy would be just as ephemeral as their own existence and would last only as long as the experiment. Unfortunately for this extraordinary theory it is open to serious objections. First, there is no proof of even the possibility of such psychic creations, and moreover such an hypothesis is at least as revolutionary and as contrary to classical psycho-physiology as the spiritistic theory. The latter has at least in its favor the numerous and disturbing facts of post-mortem identification. There now remain the theories of occultists or kindred cults who would see in the communicating outside personalities unknown creatures, different from the incarnate or discarnate,—genii, angels or demons, elementals, etc., etc. All these theories are open to the same objections as the preceding one, even more so, and in my opinion are not even worthy of discussion. To resume, of all the explanatory theories, that given by the personalities themselves—that is the spiritistic theory—is the simplest, the clearest and the most attractive. But that does not prove it to be the true one. The telepathic theory happens to be, under rigorous analysis, the most difficult, the most complicated, most obscure and least satisfying. But that does not mean that it is false. The hypothesis of a sub-conscious creation is the strongest, the most arbitrary, but that does not justify its being summarily dismissed.

"What then do you conclude?" you ask me. I conclude simply that in any case the experiments of Wimereux form a metapsychic document of exceptional value, that they once more put forward on the first plane the subject of cross communications which had fallen into actual disrepute. As to

the immediate interpretation to be given to these experiences, I will say that I consider it superfluous to indicate a personal preference. This interpretation could not be given just now with a sufficient degree of certitude, because of the actual state of our knowledge, and in my opinion this is not important. Now, more than ever, I think that the isolated explanation of a fact or group of facts in the field of psychology is of secondary importance and almost always an illusory proceeding. More than ever I believe in the necessity of a synthetic and comprehensive interpretation, the only logical, the only satisfactory and philosophic one that can be conceived. More than ever I think that this synthetic explanation will prove to be profoundly and irrefutably idealistic. (Enthusiastic applause.)

**EDITORIAL.****FINANCIAL NEEDS AGAIN.**

It is probable that the members have not fully realized the nature of the appeal in the July Journal for help to finish the year's publications. We repeat here the need of further help. The response to that appeal sufficed to keep the publications going for August and September, and we desire not to break the work for the year. Next year we shall be in a better position when we obtain the endowment which was left to us by Mr. Miller's will and which will come to us as soon as the estate's affairs are wound up. But, owing to the necessity of saving a law-suit and the \$7500 left us by Mr. Warren B. Field, it was necessary to use funds intended for publications to protect us against action which will be prevented in the future by the action of the Board, next December. We desire our publications to be intact and uninterrupted. The Society is just on the edge of its great future and this appeal for funds, we hope and believe, will not be necessary after this year. But for the help which came from the will of Mr. Miller, the Society would have had to cease its work at the end of this year. But Mr. Miller's bequest insures safety for the future. We want funds enough to pay for the publications for the rest of the year. It will require \$500 to pay for printing the Journal during that time, and \$1500 to pay for the volume of the Proceedings, a part of which has been printed and sent to members. The remainder of it is ready or nearly ready for press. We hope members who are able will contribute freely to the continuance of the publications, which have always cost us \$1500 a year more than the membership fees brought in. Please send checks to James H. Hyslop, Treasurer.

## MARGINAL LIGHTS AND SHADOWS OF THE WAR.

Most people would think that this gigantic war in Europe had no relation whatever to psychic research, but we wish to call attention to some facts which will show the far reaching import of our work.

All the ambitions and forces which gave rise to the contest were the incarnation of *materialism*. Economic expansion, entailing conquest instead of human brotherhood, has been the basis of the whole European system and invention has been applied to death-producing machinery instead of to means for perfecting the human race in ethics and spirituality. The outburst of those who are responsible for the war has been a return to primitive savagery and the employment of nothing but physical force to accomplish their ends. The German Emperor appealed to God for his armies, but never to Christ, and showed thereby that his only conception of God was force. Percy Mackaye's poem well shows that this war lord relies on Krupp instead of Christ. Materialism is blind passionless force and it exhibits no other faith than that embodied in guns. A righteous soul and the habits of peace are no part of its creed or ambition. It multiplies the species without ethical or other restraint, and then resorts to war to accomplish the reduction of which it might have avoided the necessity by a spiritual view of life.

Psychic research has had no place in scientific Germany. The Emperor frowned on Spiritualism or Spiritism, and the university men found it important to let it alone or to condemn it. Only the common people could dabble in it in their unscientific way and there was at least one publication which represented the cause, but not scientifically. However, there was to be an "Occult Congress" this fall in Berlin, but it was interrupted by the war and the circulars indicating the program and the subjects to be discussed carefully eliminated all discussion of the real issue in psychic research. Not a topic in the program mentioned the survival of human consciousness. In Italy, France, and England the subject receives due attention and its import is recognized, tho in France not so distinctly as in the other two countries. The countries that

are the aggressors in the war have nothing to show in favor of anything but the materialistic conception of life. Economic instead of spiritual ideals mark their policies, and race antagonism, instead of brotherhood, their motives. But it is to be hoped that this materialism is on its last journey to the grave and it will be if the forces for justice triumph. Psychic research in this turmoil is a little beacon light in universal darkness and is ready to assume the guidance out of it when materialism has proved its inadequacy to give us the right kind of a civilization. For three centuries we have had nothing else but the triumph of physical force, and this was greatly strengthened by the doctrine of evolution as embodied in the struggle for existence, the right of the strong, which was interpreted rather in its physical than in its spiritual import, and in no country has this idea found stronger lodgment than in Germany, especially in the teaching of Ernst Haeckel, and there are no more great idealists in that country to represent the spirit of Kant and Hegel. They are all devoted to physiology and war. In such a situation the spiritual would get no recognition, and it has not.

It is as a bulwark against this materialism that psychic research aims to construct a systematic protection. It seeks to interpret life in terms of spiritual, not bodily and economic values. Personality, not physical force, is its basis and in this way it endeavors to do for scientific thinking what Copernican astronomy did for the Ptolemaic system; namely, to revolutionize it and to put human thinking on a diametrically opposite tack. It is strange that thinking people do not see this, but the issues of this war are going to produce the necessity of sacrifices which may awaken the latent spiritual forces of human nature, and certainly behind all this militarism there must come some regeneration of the brotherhood of man that will give us a better world. Economic ideals and militarism only produce race antagonisms and evade the real issues that lie behind them; namely, the adjustment of society to the preservation instead of to the destruction of life.

### SCIENCE AND OTHER DISCIPLINES.

Poetry, fiction, religion and philosophy all belong to the same genus. They are all definitely related to the imagination. There is only one field of intellectual activity opposed to them, and that is science. Science is based on fact and eschews fiction as poison. It may indulge the imagination in its hypotheses, but it always clips the wings of fancy by remaining on the plane of fact. Poetry and fiction may indulge the flight of Icarus, but science never. Religion and philosophy may use the imagination, but one with nearer approximation to poetry, and the other, to science. Philosophy and metaphysics, the two being the same, in this age must claim affinity with science, but it was not always so. They were once so infected with the ideals of religion that there was no real difference, except between the intelligence of the people that held to the one rather than the other. In this, religion became more nearly allied to poetry. Both looked at the world with the vision of idealists, while fiction had a choice between realism and idealism, with even its realism tinged by idealism. Then again, poetry is the philosophy of sense, and philosophy is the poetry of the intellect, the one idealizing the sensory world, and the other, the intellectual, tho often interpenetrating, as the type of mind determines.

They are connected, however, as described only with a qualification. They use the imagination differently. Religion and philosophy use it with the limitation that the latter shall more distinctly respect fact, while religion, historically at least, has ignored fact more than it has poetry and fiction. This brings poetry, fiction, and religion more closely together. Again religion and philosophy are always serious: poetry and fiction may or may not be serious; religion and philosophy must be.

Now when we look at the census of those interested in these various aspects of life we may form a conception of the limits of interest in scientific studies. Most people are interested in poetry, fiction or religion, and only a few in philosophy. Science is devoted to fact and leaves poetry,

fiction, and religion to different types of mind. When we eliminate those who are interested in the poetic view of the world, those who care only for fiction and those who are attached to religion, we leave few for science and its interests. Philosophy has its devotees, but in this age they are few and partly coincide with those who are interested in religion; but there are, as yet, few of them that do their work on the basis of science, tho that is what they should do, since the connection between science and philosophy is closer than between science and the other types of intellectual activity. However this may be, science pays too little respect to the imagination to obtain devotees. It respects hard facts and will not allow fancy or emotion to dominate its tendencies. It is Stoical to the last degree. It will accept neither history nor hope as a guide until it has tested their claims in the alembic of the present. It has no ideals but what it finds in the real and is a hard master. Unless poetry, fiction, and religion can reconcile their conceptions with its method and facts, it repudiates them as dreams, and as men nearly always prefer to live in the land of imagination, out of the hard present, science has a difficult task to induce any reverence for its work. It is only the rare mind in science that can indulge his imagination without some self-reproach. And yet it is science that is man's only safe guide in all he thinks, feels and wills. But he strives to evade this authority and to live in the domain of illusions. He prefers pleasure to truth, and he will not try to find his happiness in facts. He wants to place it in some impossible and illusory world and always decries the present as a world of evil. It is only when there is the rare temperament or mood to accept nature as the best that can be had, that he escapes pessimism and treats the future as he does the present.

Now it should be apparent why so few have been interested in the scientific aspects of psychic research. Few minds are scientific in temperament, and with science opposed to psychic phenomena and their meaning, as well as the poetic and religious instinct, the student of fiction being as unqualified as disinclined to think on anything, we may realize the limitations under which a subject has to work that has

not yet revealed possibilities for use of the imagination. It is its confinement to fact that hampers it, and the human mind will not wait for the slow work of research to seek its salvation or to find its poetry. It rushes into any field that its traditional habits have prepared it to see, whether it be philosophy, religion, poetry or fiction, and it seeks to revel there with unrestrained passion, and those who would hold it back to safe moorings are decided as sceptics or representatives of a past age.

Nevertheless, as long as the sea is an unsailed one, our task is to move cautiously until its rocks and shoals have been mapped out for guidance and protection. The future mariner must not start without a map or a chart which our work may either furnish or begin to furnish. All reckless navigation should be avoided, and religion having lost its old guidance, we have only science for our pilot. No more mistakes must be made. Our compass must be tried and sure, the compass of fact. Poetry and passion, whatever their functions, must not be the powers that are to direct our voyage. They may give us motives or ideals when they have been subordinated to science, but they cannot serve as directing agencies. Scientific method is our only safe pilot after the failure of philosophy and religion.

## INCIDENTS.

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### EXPERIMENTS IN TABLE TIPPING.

The following incidents explain themselves. The first efforts with a medium have their value subject to any doubt that the reader may like to entertain. But as they are not narrated they do not figure in the present report. Those by the mother and daughter cannot be exposed to the same objections which might apply to the first attempts. The reader may suspect suggestion and unconscious action of the sitters. But the nature of the messages, apparently impersonating the lady's father, is rather opposed to the theory of subconscious action, inasmuch as the memories of her father should have come freely on that hypothesis. Impersonation has no rational excuse where the facts were so easily accessible—Editor.

Dr. James H. Hyslop:

Dear Dr. Hyslop:

I have not forgotten my promise to write out for you some of my experiences; but I have had three quite severe accidents this winter and been practically confined to the house almost ever since I saw you; add to this fact the other one; that I must keep up with my regular work, and I have not been actually "caught up" yet this winter, nor seen a day when I felt equal to writing one extra thing.

It was in January, 1909, that I first tested my psychic powers. Up to that time I did not think I had any. But while living in Cambridge, I became acquainted with a woman of considerable mediumistic power and a great desire to investigate and experiment; consequently when she, guessing that my daughter was rather gifted in that way, proposed trying "table tipping" one evening, I consented, and was surprised and interested in the results. I did not put my hands on or sit near the table, but from

the other side of the room I could ask questions and get answers, —the other two keeping their hands on the table, of course.

Later, my daughter and I tried it alone and got prompt and amazing responses; although we have since discovered that most of the statements made in that way were not true. But a few weeks later,—a month, perhaps, I was lying in bed awake one morning. All at once I felt something like a distinct tapping at the base of my brain. I had never felt anything like it before and my attention, of course, was arrested. "H-h-h-h" it called in the Morse alphabet used in telegraphy. "U-i, U-I," it persisted. I recognized the "call" of the town where my father used to be station-agent and telegraph operator; and where I also became an expert reader, by sound, twenty-five or thirty years before. I answered, mentally; and although I had not been in a telegraph office for twenty-five years, and had forgotten, as I supposed, a good part of the letters, I read the messages as they came in that occult, silent, mysterious key-writing at the back of my head (where the head is set on,—the cerebellum). "I am Father" it said. "I have been trying to reach you a long time." He then went into intimate family affairs, and talked just as straight and sensibly as he ever did in life. Mentally I began to telegraph my replies; but soon found that he could understand just as well, if I stated clearly, mentally, what I wished to answer or ask him. For two or three weeks he came to me that way—perhaps a month. Certain mundane matters began to right themselves and one day he said: "Now, I shall come no more. You do not need me and I am going away." I begged him to stay, to visit me often, for he had brought messages from loved ones on the other side and it seemed as if a new life had opened to me. I could not bear to have him withdraw; but he explained by saying that I could not endure the nervous strain of communication very long; and said that already evil spirits had been to me impersonating him or various other friends, and that I must not only let him go, but *must shut out all communications of the kind; that I must not entertain or talk with these spirits; and for my own sake he must leave me.* He then gave me a message from my mother and said good-bye.

Then began a long siege of communications purporting to be from my father, although I do not believe I have ever had a single authentic message from him, since he said good-bye. Spirits would come, however, and begin, "Oh! I have just come back to say"—and then go on with plausible conversation for a longer or shorter time; but invariably they would say something that showed me that it was not my father. When he first began to talk with me, I used to ask him for some test of

memory, that I might know it was he; and he would respond with "Do you remember" something authentic that I had entirely forgotten. Now these would-be talkers would try the same thing; but soon or late would show that they were not genuine. After a while I could tell them, but my brain got so tired out with their communications and the strain of listening that I could not beat them off. After a while I found it was unnecessary to telegraph,—that I could take words and sentences and finally could talk mentally, as in telepathy, in questions and answers. But after a year or so, I realized that I was doing myself great harm; that it was exactly as my father had warned me; that I would be insane if I allowed that sort of thing to go on. And by great effort and persistent denial (in which I was wonderfully helped by the affirmations and denials of "New Thought") I drove the foolish and evil spirits away from me. But I realize that they would come back to me even now, *if I would let them*; or if I would even believe what they say. *I do not.* I have over and over again followed out their assertions and found them lies and nothing but lies. Repeatedly these "spirits" would claim to be old friends from whom I had not heard for years and did not know whether they were alive or dead. They would say where they died and when; they would tell of other spirits; they would reveal "secrets" pertaining to my own or my family affairs, so-called secrets, which upon investigation have always proved baseless fabrications. So that I believe nothing whatever that comes from them.

After a while I found that I could do automatic writing. Many a message have I written down, holding a pencil loosely in my hand from which I withdrew absolutely all power or volition; but I never have found one of these messages true. I wrote you of a case where my daughter was warned of an accident last fall by an automatic message; but none of mine have ever proved true. I was, however, on my way to Vermont a year or two ago when a voice seemed to say, "You are in danger. Accident. But do not be afraid. You will be protected. There will be a wreck."

I had become so disgusted that I would not even listen or give a bit of credence to this; but a couple of hours later our train stopped somewhere up in the mountains and waited for an hour or two. A man went out,—we were far away from any station or houses,—and after a time came back. "There is a freight train wrecked just ahead of us. We've got to wait for the track to be cleared," which took an hour longer, but of course we were in no danger ourselves.

Sometimes a message comes like that,—straight out of the "Nowhere" and as clear as any mortal speech. That is usually

genuine; but there is no spinning out of the message, no foolish desire to talk,—just the message. I believe *they* are genuine.

When I first came here to live I owned an adjoining farm. This one was occupied by a family who had a Boston terrier, a splendid little fellow who used to play with my collie, and was absolutely devoted to him and to me. The terrier died several years ago. One day last summer my collie was lying beside me on the piazza half asleep. All at once he started up and began to look intently at a spot down on the ground ten feet in front of us. Then he began to whine and wag his tail and jumped up, insisting that I open the door to the screened part where we were. When he got out he ran to the place, but whatever he saw had vanished. The collie looked so puzzled,—so hurt. He sniffed around for a little then dropped his head and grieved for an hour afterward. I shall always believe he saw "Jack" his old playmate. One other time he started to run after Jack, apparently, just as he used to do; but stopped sadly and did not get over it for half a day.

One of the things my father said to me was, "Don't let A. (my daughter) experiment with these things. She will get no good from them. She is too young." This has proved true. She has great psychic gifts but so far nothing good has come from them.

I believe my father came to me with that first telegraphic message. He had a very peculiar way of writing the code,—unlike anybody else on the line. I could recognize it anywhere, even after all these years. I found that it was as easy for me to write or to understand the code as when I was in practice and a fine operator. But I know that I did wrong in not obeying him and letting the whole thing alone immediately after he told me to. What he said was genuine and rang true; but all that followed was a fake. Once, as I was passing Professor James's house in Cambridge, Julia Ames purported to come to me. I had met her in life and for a little she talked intelligently enough about people we had both known, and about Mr. Stead's telegraph scheme. But ere long that spirit "gave himself away", and I knew it was not genuine. I could give you a thousand such instances if it were worth while, but it is not. I know there is something in it; I know that I have some *psychic* power; but bound up with all I have ever gotten out of it is so much trumpery and so much chicanery; I have proved that so many of my "departed friends" who talked with me are still living peaceful lives here on earth and so many things they told me are absolutely false, that I will have nothing whatever to do with Spiritism. I have a cousin, rather an English widow of my father's cousin, who has proved

many things here and in London; but these things are not for me. I have written all this because I said I would, not because I think there is anything in them for you. But of course you will never use my name in any way, should you wish to use anything in the experiences. I am sorry I have not seemed more courteous about keeping my promise to write; but I really could not. I enjoyed meeting and talking with you that evening very, very much, and I should be very glad if I could see you again some time; as you certainly shed light on some problems for me. If not, I shall hope to see your books from time to time.

Very sincerely yours,  
H. M. W.

The following incidents were reported second-hand to Dr. Hodgson by a gentleman who was a publisher at the time and whom I know personally. He is an intelligent informant and the incident obtained the direct investigation of Dr. Hodgson, so that the first-hand record was added. It illustrates a kind of experience that is perhaps frequent and represents a wandering and casual type of apparent message from the dead. The identification of the person is not complete. The surname should have been given to make this clear. But the allusion to recovered normal mentality rather doubles the co-incidental nature of the incident and it may pass for what it is worth. It cannot serve as evidence of a spiritistic explanation, but only as an illustration of what is often taken for a spiritistic phenomenon. It may be this, as we have no evidence to the contrary, but its only use here is as a record for comparison with similar cases in great numbers—Editor.

Aug. 7, 1905.

Dr. Richard Hodgson,  
5 Boylston Place, Boston.

Dear Dr. Hodgson:

The following story was told me at second hand last night concerning people whom I am acquainted with:

Mr. William Francis lived in Arlington, was a broker; had a tumor on the brain, became insane and was carried to McLeans. Mrs. Francis, after her husband was removed to McLeans, had to

look about for some means of support and finally got a position at Dr. Emerson's (?) private hospital at Jamaica Plain as matron. The day that she took the position her husband died at McLeans and she was notified by telephone. She left the hospital to attend the arrangements of the funeral, being away one week. The servants and the inmates of the hospital knew nothing about Mrs. Francis except her name and that she was the new matron and that she had only been there a portion of the day.

While Mrs. Francis was away one of the servants of the hospital went to the beach with some friends. There she was accosted by a gypsy fortune teller who said that she had something to tell each one of the three, particularly this servant of the hospital. They gave her a quarter. Pointing to the person in question the gypsy said:

"Do you know William?"

The answer was—"No."

"Well, you will know someone that knows William and he says that he has his mind back and is all right."

The servant returning to the hospital told her associates in the servants' hall. They could make nothing out of the message, but the laundress said that Mrs. Francis's clothes were marked W. F. On Mrs. Francis's return, one of the servants asked the girl in Mrs. Francis's presence to tell her. Mrs. Francis, thinking it was something to do with the management of the hospital, insisted upon being told. The girl finally told the story, knowing nothing about Mr. Francis's sickness or death.

A letter addressed to Mrs. William Francis, Arlington, Mass., will probably be forwarded to her and you will get the facts first hand. Don't use the above without consulting her.

Yours very truly,  
HERBERT B. TURNER.

Dr. Hodgson wrote to Mrs. Francis and received the following reply to inquiries and then the lady came to the office and dictated an account of the phenomena.—Editor.

Dictated by Mrs. W. H. N. Francis,  
5 Boylston Place, Boston, Mass.

Oct. 30, 1905.

None of the maids in the hospital, except a waitress, knew me. A kitchen maid had been to her home in Revere for the Friday afternoon, and with five other girls met this gypsy fortune teller on the beach there. The fortune teller began by saying, "I have

a message for you," and this girl, having a young man, was interested, naturally, and I think in some way they were interested to get enough money together, so the girls altogether paid her a small sum and she was to tell each one something and give the message to this one girl. When she started in with the message she said, "You know someone who has died by the name of William," and the girl said "No," and the gypsy insisted that she did know someone who had died recently by the name of William. After telling each girl in the party some one thing, she went back to this maid and said "someone, then, connected with you knows a William that has just died, and you must take this message to her: 'I am all right now and have my mind.'" She went home to her mother and they decided they didn't know any one by the name of William—must be all just a fake.

She didn't mention it at the hospital till Sunday morning. The maids were all at the breakfast table telling experiences, and this Bertha told her experience. In thinking it over the laundress said, "What is Mrs. Francis's name?" No one knew. The laundress said "I think I have some of her clothes in the laundry," so they went out and looked at them and some things were marked "A. E. Francis" and some "W. H. N. Francis." They decided right away that "W." must mean William, and the laundress said, "Mrs. Francis was only here one day when her husband died, when she was away for a week." No one knew what ailed him or anything about him, and they decided that evidently it was not the person that was meant. Later in the day this kitchen maid said, "Mrs. Francis, do you know anyone that has died recently by the name of William?" I said, "Why yes." After some urging she told me the story, and the cook turned to me and said, "What was the trouble with Mr. Francis?" All I said was, "He was insane six months, and died."

Dictated at 5 Boylston Place,  
by Mrs. Francis, Nov. 9, 1905.

Mr. Francis was taken in the afternoon of Dec. 23, 1903, with convulsions, in his office; not conscious until after 10 p. m., and then only slightly so. During Thursday, Dec. 24, perfectly conscious and clear, and seemed perfectly well except exhausted from the illness of the night before. At 3 a. m., Dec. 25, was taken violent; 4 a. m. seized an attendant; put in close confinement; until Dec. 31 remained in this violent condition; no improvement. Removed Dec. 31st to McLean's, Waverley. In two days he was able to be dressed, and I found him reading Mrs. Humphry Ward's "Lady Rose's Daughter" and enjoying it—gave me a

good account of the chapters he had read. He visited me every Sunday from Feb. 14th till the middle of March, and then was with me about a month, apparently quite well. I took him back to the hospital on the 23rd of April after noticing that he had been getting worse, and in six days from that time he had fourteen convulsions. About May 1st I visited him and he was very violent. I didn't see him for a whole week from that time—very violent all that week. Then there was a steady improvement till about May 14. Then he was removed to the convalescent hospital and enjoyed all outdoor sports and seemed as well as ever. About six o'clock on July 18th he was seized with convulsions and did not regain consciousness and died on July 19th at 2 a. m. The doctor saw him as late as half-past eleven that night and couldn't arouse him to consciousness.

I incline to think that I first heard of Bertha's experience on the 21st of August, though it may have been the 28th, so that she must have received the message on Aug. 19th or Aug. 26th, in any case about one month after the death of Mr. Francis.

These girls were sitting on the beach and a gypsy fortune teller, selling something, came to them and pointed to Bertha and said, "I have a message for you."

### A Mediumistic Incident.

May 23rd, 1913.

In a letter dated May 18th, 1913, a member of the Society, writing on other matters, narrates the following experience which will be of some interest as a cross reference, perhaps more frequent than is usually supposed.—Editor.

"Less than a year after my mother's death, a neighbor and friend died. His wife and his brother and family were his only immediate relatives. His father and mother had died when he was a boy. I was sitting by his bedside a few hours before his death: everyone else happened to be out of the room. The window was open and a warm June air was blowing in. He looked out at the trees and flowers and said: 'It is a beautiful Sunday morning to leave the world. It is going to be lonely for Sarah,' his wife, 'and lonely for me too.' I recalled that he had lost no friends or relatives except his mother for many years and the next world must seem lonely to him. To comfort him

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more than with the thought of a reply I said: 'When you get over on the other side one of the first persons you will meet will be my mother. Do you remember the jolly times we all used to have together?' He nodded. 'When you see her, tell her that I have not altogether lost my faith.' Just then his wife and the doctor came in and in an hour or less he lost consciousness. I stayed with the wife till after the funeral and then parted with her and have not seen her since. Neither to her nor to any one else did I mention my conversation with Mr. H.

In about two years I was visiting my mother's sister who had a friend with mediumistic powers. My aunt said: 'I have just been waiting for you to come to have Mrs. W. give us a sitting. No one here is much interested in such things and I knew you would be.' I did not tell her how sceptical I had grown, but assented to her proposition. After Mrs. W. went into the trance, my aunt began asking questions about her son from whom she had had messages and from whom she wished to hear again. I sat absorbed in my own thoughts on a totally different matter and heard very little of what was going on. Suddenly Mrs. W. stopped short, turned abruptly to me and said: 'Your mother is here and says that she received your message.' 'What message?' I said in amazement. I had completely forgotten my talk with Mr. H. 'Don't you remember? You sent her a message by a thin grayish man who used to live across the street from you.' As she said 'thin grayish man', I recalled that Sunday morning two years ago and my talk to Mr. H. 'Oh, Mr. H?' 'Yes, she wants you to know that she received the message.' Then Mrs. W. turned again to my aunt. After a while she returned to me again and I asked her to repeat the message I had sent, which she did in nearly the same words I had used to Mr. H. I then asked her further questions about personal affairs that would further identify my mother, and was satisfied with the replies."

Inquiry shows that my informant's mother died in 1890. Mr. H. died in 1892, and the visit to my informant's aunt was in 1893. This makes the incidents rather old, but the readiness of my informant to discount the incident as valueless for science, helps to make it worth recording as a human experience which is much like many that we have proved to be acceptable, and anyone familiar with psychic phenom-



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## SOME LARGER PROBLEMS OF PSYCHICAL RESEARCH.

By James H. Hyslop.

### I.

#### Introduction.

The problem with which we have mainly been occupied in previous publications has been that of the supernormal and especially that form of it represented in the personal identity of deceased persons. We have called attention to other aspects of the issues involved, but have kept them largely in the background as secondary problems. The primary issue was whether there were any facts which would not yield to ordinary explanations and in securing ourselves here certain conditions had to be observed, such as the absolute ignorance of the subject regarding the facts purporting to be supernormal; and then when a spiritistic hypothesis is concerned the question will be how far the facts reflect the personal identity of the dead. In establishing this fact, we ignore all the matter that has no bearing on the issue and present the critic with any theory he desires regarding it. But when we have satisfactorily solved the problem of identity the other material comes in for consideration, to ascertain whether we can find any unity between it and the supernormal and more especially to ascertain if any traces exist of information that might rationally and naturally represent a

transcendental condition of things, perhaps not verifiable, or not easily verifiable, by any of the ordinary methods of verification.

From the enormous amount of time and energy employed in the investigation it may be inferred that it has been extremely difficult to settle the question of identity. This, however, I regard as an illusion. I think it very easy to determine personal identity. The experiments over a telegraph line between two buildings, which I conducted some years ago, between two buildings and reported to the English Society, established this fact beyond doubt. They are fully described and discussed in my first Report on the Piper case. [Cf. *Proceedings Eng. S. P. R.*, Vol. XVI, pp. 537-623.] I shall not run over that ground here. This judgment, however, about the ease with which personal identity can be determined, depends on the question whether we mean to include the existence of the personality concerned, with the relevance of the facts to that personality. I mean thus to distinguish between the evidence of the person meant and the evidence of the survival of that person. The latter may be a difficult problem and may require a great deal of proof, but the former does not require so much. It may require more to be absolutely assured that a given person is meant than to form a reasonable belief that he is meant. But usually it does not require many incidents, even vague ones may assure us as to who is meant by any description of the person or statement of incidents in his life. The name will usually clinch that matter beyond doubt. Anything like time and place associated with a name will secure it beyond the possibility of explanation by chance coincidence, at least in all but the rarest instances. Consequently I regard the proof of personal identity, apart from the independent existence of the identity, as a very easy problem. The more difficult problem is to be assured that normal explanations do not apply, when it is a question as to the existence of the transcendental.

The primary difficulty, however, in this respect is the obstinacy and prejudices of the materialistic mind. Several centuries of consistent experiment and observation have es-

established a strong bulwark against what is called the "supernatural" and a mind well saturated with those prejudices can resist almost anything but quantity of evidence. It is quite natural that it should be so, and indeed no large conclusion like that of the existence of discarnate spirits can be accepted on any evidence but such as will be coterminous with the largeness of the conclusion. Hence, to state the difficulties in obstinacy and prejudice is not necessarily to affirm or imply their illegitimacy. We have all resented the facts which tended to challenge these prejudices, but it is this strong barrier that has to be scaled, and hence the difficulty is in securing the quantity and complexity of evidence for achieving this victory. Personal identity is easily proved on any theory, whether fraud, secondary personality, telepathy, or spirits. The evidence need not be plentiful or complex, because it conforms in meaning to our every day standards. But the moment that we assume that a discarnate spirit is behind the fact or facts we must accept responsibility for the quality and quantity of the phenomena that coincide with the magnitude of our conclusions. For a long time we have had telepathy to contend with when spirits were concerned, tho there has been no excuse for postulating the kind of telepathy that has been so constantly thrown in our faces, except the respectability of the people who thought they believed it. For me it has not been a serious rival of the spiritistic theory and I do not intend to treat it as such. Hence, when I feel assured that chance coincidence, guessing, secondary personality or the subconscious and ordinary fraud have been excluded, I am confident that it requires little evidence to prove both personal identity and the existence of spirit. And I do not regard it as difficult, except in equivocal incidents, to exclude all the explanations mentioned. A man who is intelligent and who insists on the proper conditions can easily obtain them from any person with whom it is worth while experimenting, and in this way he can easily determine what are called test conditions. In fact, with any character whatever, he can use entire strangers for experiment and make it absolutely impossible for even the worst frauds to ply their trade, and if time be taken his

result will decide its own character. It is only a question of the means for experimenting. Too generally the issue has to be decided on the spot and by a single experiment, when no issue should be determined in that way. With the means to experiment there should be no difficulty in deciding, when ordinary obstacles have been removed. This done, we have only this universal fool's telepathy to exclude; and when it comes to that the only obstacle is credulity, the credulity of those who will believe any miracle of telepathy rather than the perfectly rational and natural cause represented by surviving consciousness.

If any difficulty arises at this point against personal identity it is from the hypothesis of impersonation by spirits. But this point of view concedes the spiritistic theory to start with and assumes that the person claiming to be present is not present, but impersonated by a lying spirit. For the sceptic no spirit can be assumed until personal identity is proved, and the personal survival of one he knew. Impersonation has nothing to do with the question of survival, but only of the presence of the survivor. Hence the evidence cannot be accepted at all as proof of spirit without supposing that it comes from the person claiming to communicate, no matter how much impersonation may accompany it. This position means that we cannot assume impersonation until we have accepted the spiritistic hypothesis and we cannot accept this hypothesis until personal identity and personal survival have been proved. The facts prove this survival or they prove nothing, after ordinary explanations have been removed. Before this, the difficulties are not so great as represented by the Philistine class which will not experiment carefully, but sits in its chair and snarls at all who do. Besides, it is easy to eliminate the hypothesis of impersonation. That process no doubt takes place in some cases, but the ease with which it breaks down under investigation makes it a poor rival of the view that the messages come from the source claimed, when they are numerous and complex enough. The conditions for communicating, whether by "mental pictures" or by direct control, insure perfectly absurd errors in attempts to impersonate. The impersonator could not prevent his

own identity from coming through, whether it could be verified or not, and he would be limited in the ability to answer questions, much more limited than the proper communicator. In the method of communicating by mental pictures, only the contents of the communicator's mind will get through, and these are so constituted that the very capricious and irregular character of them assures us against many liabilities of impersonation. I said impersonation takes place. I have seen it, but it was conscious and avowed and honest. That is, controls tell who are present, suppress their own personality as far as possible, make no pretense of being other than they are, and represent the facts as coming from the right personality, and when these become numerous and complicated enough the supposition of lying and deceiving spirits settles itself. It will not be essentially different with direct control, tho less complex.

The more serious difficulty with what I have called the larger problems is the one of verification; that is, verification of the statements made. In proving the existence of spirits we demand that they shall prove their identity independent of all possible normal knowledge about them. The proof of identity depends on the communications of earthly memories in sufficient quantity and with sufficient quality to exclude guessing and chance coincidence. Previous knowledge by the transmitter would imply either fraud or secondary personality. Excluding all these, we must have terrene memories supernormally acquired. Now these can be verified by the living just as any other statements can be proved. When the facts are ordinary ones, any impartial witness suffices to corroborate the facts alleged. Hence it is comparatively easy to prove the existence of the supernormal and with it the existence of spirits. But it is quite otherwise with other problems than personal identity.

But what are these problems? They are summarized in all transcendental events alleged. Statements not known from normal experience by the subject or medium asserting them can be verified or denied by the living, but the living have no such way of assuring the integrity of statements made about another life, its nature, its conditions, its habits.

its occupations, etc. We have here before us a very large set of problems. It is here that secondary personality comes in as an objection difficult to overrule. We know something of the limitations of sense knowledge in respect to the lives of individuals, but the limits of the imagination and the constructive intellect are not so easy to assign. Education, books, literature and all similar means of obtaining and imparting ideas may supply an ordinary person with a large equipment for fabricating, all unconsciously, almost any system of ideas about the ways of the cosmos. There are, of course, limits to this process, but we have no such definite standard for determining them as we have in the case of sensory knowledge or ideas. Hence any ideas, real or imaginary, logical or illogical, may endow the subconscious with resourceful means for an alleged revelation, and cut off the normal consciousness, with its regulative influence on rational ideas, or its selective agency, in determining the real; and much may happen in the subconscious, whether in waking or sleeping dreams, in poetry or philosophy, that lays claim to representing a transcendental world. This is what often takes place. In our dreams we take everything for real and can dispel the illusions only when we can compare them with waking experience. Hence we must know what the subconscious can do and what it cannot do, in order to eliminate its influence on what claims to be a transcendental existence and its conditions. We cannot interrogate another living person, as we can in the problem of personal identity. No living testimony can be taken merely as testimony, no matter how veracious the person may be. If we verify the allegations at all, it must be by another means.

Now the only means of verifying any statement about a spiritual life, beyond the identity of the spirit, is to experiment with a large number of mediums and compare the results, having made oneself familiar with the extent of the psychic's knowledge of the subject. If we can prove that a medium knows and has known nothing about the ideas of Spiritualism, and hence exclude the probabilities of subconscious imagination, we may try to ascertain whether the same statements may be obtained through another psychic

and so on to any number, without intercommunication between them. Common results from a hundred mediums, assuming that the proper exclusion of normal ideas had been effected, would go far to verify any statement about such a life. But this is a most difficult process. When we consider the many obstacles to communicating at all; when we observe the fragmentary nature of the messages; when we recognize that the process of communicating does not assure completeness in transmitting the thoughts or in selecting those which shall be transmitted, we shall get some idea of the task before us in trying to ascertain anything about a transcendental existence and its conditions. We shall not easily get any specific statement repeated in its integrity. This is apparent in the fragmentary character of cross references and correspondences which seem never to come in their entirety through two or more mediums. We seem only to get enough to justify believing that they are the same messages, or parts of them. It will probably be the same with efforts to verify statements about the transcendental life. But they must be repeated through many psychics before they acquire anything like the character of scientific proof.

I have applied a similar method to determine whether certain non-evidential incidents in the experience of the living might not be proved to be supernormal. I refer to such experiences as Mr. Thompson's in his paintings, apparently representing the ideas and influence of the dead Gifford. It was the same with the experiences of Miss De Camp and the alleged stories of Frank R. Stockton. In both these cases we had experiences on the part of the two subjects, Mr. Thompson and Miss De Camp, connecting them with the dead, apparently, and claiming to come from the dead. But the circumstances in these cases made it possible to explain the phenomena by subconscious action from previous knowledge. At least the psychiatrist could press that hypothesis and he would be difficult to refute, if he were willing to accept incredible powers on the part of the subconscious, and we have to concede him this right, when trying to convert him to any other point of view. But if I took these subjects,—as

I did,—to a psychic or psychics who knew nothing about the facts, and there got them repeated in a supernormal manner and proved the personal identity of the alleged spirits associated with the phenomena claiming this source, then I verified the facts in the only way that is possible. I have done this in a third case. A man had an apparition of a friend and a number of communications from him in his sleep, the experience waking him at the time, and the messages coming and apparition being seen while he was awake. There was nothing which might not be attributed to his dream imagination. But on taking him to a psychic who never heard of him, and by observing the right kind of precautions, I was able to have this same person turn up and refer to the incidents of the apparition and messages. In the mediumistic cases the phenomena were provably supernormal and this makes the supernormal hypothesis the most probable in the first instance.

Hence it is but a slight extension of this method to test the statements of one medium by experiments with another, just as we do in cross reference. We should have the same and different communicators answering the same questions or discussing the same topics through different channels, and then compare the results. The largeness of this problem ought to be apparent to any one who has had anything to do with either reading or making records of experiments. I have called attention to some of the difficulties without giving any extended account of them. Let me dwell upon these a little more at length, tho I shall not perplex the reader with a full account of them, as that has been given before. [*Cf. Proceedings Am. S. P. R., Vol. IV, pp. 201-377; Vol. VI, pp. 48-93.*] In these references I have discussed all the various difficulties in communicating. Here I shall take but two types, that of "mental pictures," and that of direct control, as I shall term it, tho it is not free from complexities of other personalities assisting, but in a different way from that of "mental pictures."

When A's thoughts or the whole stream of consciousness, the central and marginal elements of it alike, are transmitted to the medium and appear there as hallucinations or pictures,

and when thus the message delivered depends on her subconscious selection of incidents and ideas, we can imagine what we are likely to get. Besides the coloring which that subconscious must inevitably give them, there must be its selection; and this must be governed by its degree of intelligence, the rapidity with which the ideas are transmitted, and the rationality of the mind that transmits them. If the communicator can keep control of the stream of thoughts and determine the vividness, repetition, or prolongation of certain thoughts, the selection will be easier. If the communicator has no more control of the stream than some people when living, the stream would be a very disorderly one, a perfect chaos of disconnected incidents as in a dream, and the subconscious could make nothing intelligible out of it, but give only such fragments of it as attention might catch. Here we have an illustration of what probably takes place to make messages fragmentary and confused. Now how much worse this must be when the thoughts are first transmitted to the control and then to or through the medium, with all the liabilities that I have just mentioned. They are increased by the liabilities of the same difficulties and distortion in passing through the mind of the control. Then again, add the like and further complications of the "tandem" control which Jennie P. and G. P. represented in a previous Report. The distortion of messages might well be conceived as incalculable under such conditions, tho they were less confused than might be imagined in the case. Only the facts can ever determine the actual degree of it, the situation, with such confusion as we observe, making almost anything possible.

In direct control you have another type of liability. Whether "mental pictures" have anything to do with it we do not know of a certainty, and it would make no difference whether they did or not. If they did, some of the same liabilities would be involved as in transmission and reception by that method. If they did not, the other difficulty would be expressed in the analogies with aphasia. Aphasia is inability to utter words that you may actually think. It involves some interrupted relation between consciousness and the physical organism of speech. Now a discarnate spirit

is in some such relation, when direct control is assumed, with the organism of the medium as an aphasic patient is with his own body or brain centers. The stream of thoughts may be supposed to be the same as when living, possibly more rapid, but at least the same. There is no guarantee which one will influence the automatic organism of the psychic; or, if the process be one of transfer of mental images, there is no more assurance of which one will be apperceived than in the former case. In either a selection has to be made, whether that selection be a mechanical or a teleological one by the medium. It might be a mixture of both. In either case the communication is bound to be confused and fragmentary. In life we prevent this confusion by our will. The whole stream of consciousness does not get expression. But assuming that aphasia is some imperfection of will, we can understand how ideas do not get expression, and it is probably more than any such imperfection. With the discarnate, whatever the will, it is ineffective upon the inhibition of transmitting mental pictures and it may be equally ineffective on the direct transmission of thoughts, so that the whole process of selection is left to the mind that receives, and that being lethargic or inactive or unable to determine the rational order to be selected must have its difficulties in the delivery. Only fragments of the *quasi-aphasic* communicator's ideas can impress the organism, and these have to be woven into sense and delivered as messages. When any ideas have run this gauntlet they must be fortunate if they escape orderly and rational at all.

It is possible, and is usually affirmed by communicators, that practice and experience may overcome this particular difficulty; that the process is like that of a child acquiring control of its own organism. Assuming this to be true, we may imagine that in time communications might become reasonably clear and continuous, and this seems to be the case in some instances. But there is another difficulty accompanying this of imperfect control of the medium's automatic organism. It is that of selecting and controlling the mental states which may affect this automatic machinery. Into that I cannot go at length. But it is a real liability, in-

volving various limitations in the medium as well as in the communicator. The primary one in the medium is his or her amount of knowledge. This will affect the power to interpret and transmit messages. Any psychologist can tell us this. An unintelligent person, unless a perfect stenographer, cannot report the lecture of a highly intelligent person. The understanding will not catch the meaning of the discourse, and the memory, in accordance with normal experience, will not hold unintelligible word connections. So that we here meet a serious difficulty in the mind of the medium. His or her mental experience is a factor in the result, and the greater the intelligence the better intelligent ideas can be transmitted, tho they must be colored by the subconscious, perhaps more by the intelligent medium than by the unintelligent. The perfect case would be that in which the medium is echolalic, and this condition will rarely be found.

Even if you get perfect machinery for transmitting ideas it ought to be clear that, owing to the limitations in human experience, sensory experience, there must be great obstacles in the difference between experience in a transcendental or spiritual world and experiences in a material world. I shall not dwell on these at length. I may only refer to the analogy of trying to express visual experiences in auditory or tactual terms. It is actually impossible, as those who have had to train Laura Bridgman and Helen Keller will tell us. Imagine yourself trying to describe a steam engine to a savage. We meet the most serious difficulty in the communication of ideas about a spiritual world, assuming, of course, that the difference is as great as the Cartesian philosopher would make us believe, and tho that school of philosophers may exaggerate the antithesis between mind and matter, and tho the nature of things may really be monistic; that is, identical in kind, there is likely to be the same kind of difference as between different sensory experiences; and that would suffice to establish a great difficulty for the transmission of clear ideas about a new condition of experience. When no appeal can be made to any of our normal methods of obtaining ideas, whether sensory or intellectual, we can imagine what the

difficulty would be in communicating intelligible conceptions of that world. All might have to be symbolic, and tho all language and communication between the living has to be symbolic, they can rely upon common experiences and capacities for receiving it; but the transmission of the conceptions of a supersensible world through sensory media must entail a symbolism doubly liable to misinterpretation, and we have what one might think would be insuperable obstacles to any communication of a dependable sort at all. But if, in fact, the connection between that world and this be closer than we usually suppose, with our Cartesian prejudices and preconceptions, these obstacles would be less, tho still formidable.

It should be apparent how difficult it will be to verify any statement that has to escape the disturbing influence of all these obstacles to transmission. It will be rarely that we can get them repeated often enough to be sure that they are not due to a normal process of some kind, and this will be especially true when the general public becomes familiar with the fact of spirit communication. The prevalence of the belief and of the ideas connected with it would infect the subconscious with enough to arouse suspicion of the source. Only in the stages of investigation when the subject is not generally believed can we expect the more satisfactory and easy communication about a transcendental world that will be evidential. Perhaps experience may enable us to discriminate when we have come to believe in it and to be familiar with the truths. But for evidential purposes it will be better to get our communications through sources not infected with any belief or knowledge of the subject. In any case the task of verifying communications about the nature of a spiritual life beyond the grave will be a great one and involve many years of experiment on any one issue, tho this task will be rendered easier in proportion to the nearness in kind of a transcendental existence to our own, even tho we have to describe it as supersensible.

There are other problems besides that of verifying messages about a spiritual world, but verification is the first one that we encounter. It marks the point of great difference

between proving personal identity and the correctness of communications about a spiritual world, and we can thence form some conception of the magnitude of the problem presented to us. I have tried to indicate it by showing how the experiments for determining it have to be performed—the repetition of the same messages through different mediums. But there is another obstacle to the problem! It is not so much in communication as it is in the right interpretation of what we do get. I refer here to the inveterate habit of the public, lay and scientific, of taking the messages at their superficial appearance. The public generally and the scientific man who ought to know better assume that the statements purporting to be communications from the dead are to be treated as they would treat the statements of a living person. Here is where the largest number of illusions about this subject arise. We may excuse the layman for his limitations and assumptions in such a matter, but never the man who claims to be intelligent in science and philosophy. He ought to know that such an assumption is nonsense, and if he continues to treat the subject with indifference and contempt he must be held up to ridicule until he approaches the problem as a child.

In normal discourse and conversation we get a *simple* stream of ideas as compared with that which we get in mediumistic communications. We do not even get the whole contents of a living consciousness in discourse and conversation, but we get all that is necessary to constitute a rational or intelligible whole. We may even get this in a mediumistic communication and discussion. But there we are complicated with the subconscious of the psychic, which colors and modifies what is transmitted to and through it. We have a *complex* whole, the ideas of the transcendental modified by the material. In normal discourse we are entitled to take a statement at its superficial meaning. Experience determines for us its meaning and we seldom wander beyond that experience. But the moment that a statement comes from a spiritual world the situation is altered. We have no general experience to assure us that the superficial interpretation may be correct. But we have abundant evidence that

the messages are often confused and that even the intelligible ones are abbreviated, often very greatly abbreviated, so that we require to analyze and compare messages in a scientific manner to ascertain their real meaning. I have abundant instances in which I shall call attention to this fact and I need only refer to it in general terms here. But for emphasis I repeat that, both because the messages are compounds of the transcendental and the normal, and because they may be very much foreshortened, we require to discriminate and interpret them, just as we cannot interpret a classical author according to what we call the *literal* meaning of his words. He must be *translated*, not *transliterated*, and it requires intelligence and scholarship to effect the translation. Every one who has studied the classics will understand what is meant here. He always finds transliteration unintelligible, unless it happens that the terms have preserved their original meaning in the changes of civilization. But whenever a term has altered the conceptions which it embodies, it requires analysis and often expansion to bring out the hidden import. Knowledge of men and events is necessary to rightly interpret a dead language. It is the same with spirit messages. They have to be interpreted when they do not embody human memories which we can verify in their integrity, and often even here we find them so modified that they require reconstruction to bring out their meaning. So much the more true is this necessity in the case of statements that are not terrestrial memories, but intend to convey information about a supersensible world. With either abbreviation of thoughts or the employment of new terms and analogies, we have to reconstruct them by comparison and the process of elimination, so that their superficial meaning cannot be accepted unless intrinsically probable or harmonious with our present knowledge of the cosmos.

The primary obstacle to the superficial interpretation of the messages is the existence and influence of the subconscious on the process. This is always the medium, and the limitations of our knowledge regarding its modification of messages prevent any distinct method at present of discriminating clearly between the transcendental contents and those

contributed by the subconscious. The layman accepts the messages at their superficial value because he has been naturally so inclined to do, not knowing anything about the subconscious, or being thoroughly inoculated with the Cartesian limits of mind. In fact the layman usually supposes that we have only to be assured of the honesty of the psychic in order to accept all that is said as from the dead. He does not dream of a blameless influence of subliminal processes on the result. He interprets the messages as he would a letter from a living friend. But the honesty of the source is no help in the problem for the scientific man. If he knows how to experiment he can do so as well with dishonest mediums as with honest ones. He would not be able to influence the public with his results in such cases, but he might get as good returns, tho his difficulties are increased in getting them. What we are too inclined to do is to treat the phenomena as we do our ordinary reading and interpretation. This is not permissible, as I have shown. The honesty of the normal consciousness does nothing but eliminate the doubts about the motives of the source and increases the need of test conditions. It does not remove the real difficulties which are in the problems which I have discussed. But the average man reckons with nothing else but the honesty of the medium. It is mere intellectual indolence that it should be so, or ignorance of the real problem, whether it be in the scientific man or in the laity.

Again, the layman assumes that honesty on the part of the communicator is necessary. If he is disposed to accept the spiritistic hypothesis he assumes that we must be protected against impersonation in order to believe that any given person is communicating. This is true enough, but we have already shown that the scientific man cannot take this position and that impersonation is an easy problem for him. But the real difficulty here is not impersonation, but transmission in any form that will make the messages evidential and intelligible without analysis and reconstruction.

Then again it is supposed that, if the communicator establishes his veracity by establishing his identity, this veracity will make his statements acceptable when made about his

transcendental life. This, however, is only partly true. It simplifies the problem of experiment and acceptance, but it is not the real criterion of acceptability. This must be self-consistency and consistency with terrestrial knowledge, even when it transcends it. The veracity of a communicator may be accepted without accepting his statements as true, just as in normal life. His judgment or opinions may be at fault. Veracity is important, but it is not the only important condition of acceptability, and is not the primary one. As I have just remarked, the primary criterion of acceptability is the unity of the facts with each other and their unity with present human knowledge. That existence might actually contradict our present experience in some or all of its facts, but on that assumption we could not believe it, tho true. We believe by means of evidence and by evidence that is intelligible, in at least most of its incidents, with our normal experience, and the novel must be as little as possible, or reasonably articulable with the normal. Hence veracity is a comparatively unimportant criterion for the genuineness of statements about another life, and it makes no difference whether that veracity is of the living or of the dead. Reliance on it saves investigation and work, but it does not determine the truth, and the scientific man who plays with the subject on the assumptions of the layman must be treated as a layman.

Another thing we often suppose in passing judgment on messages. We assume that there is or would be perfect agreement with each other among communicators. That is, we expect communicators to give the same account of things. This assumption may be correct enough for the simplest and most common things. But there is no warrant that spirits shall not differ from each other in opinions about that life. It is quite possible that the same differences of opinion obtain there as here, especially when personal identity remains, and that life is not so greatly different from this one as we might suppose. Indeed, the evidence in the communications is that there is no better agreement on some things than among the living. In some very simple descriptions of plain things the living will not agree, to say nothing of

their theoretical and explanatory accounts of things. There is nothing to prevent the supposition that spirits, have limitations like our own, limitations also due to the retention of personal identity and the same limited knowledge with which they arrived in that world. Hence, in estimating communications about that world we shall have to reckon with many differences and contradictions. Some of these differences may be, and probably are, due to the different modifications which the subconscious produces on messages. But these do not remove the possibility that differences and contradictions may arise from such causes in the spiritual world as exist here to produce them. A world in which all agree about it may be very desirable,—and I think it is for certain social and political institutions,—but it is not probable from what we know of nature and the facts which establish the existence of a transcendental life.

I have given quite an array of considerations that have to be reckoned with in estimating the validity of any statement made about a spiritual world. Usually men do not think of this when making demands of the scientific inquiries into these problems. They want us all at once to announce a clear system of beliefs and dogmas about a supersensible world, as clear and scientifically proved as imaginary systems of the middle ages were clear and unfounded, at least as tested by scientific criteria, such as physical science uses. This expectation is unreasonable. We are not discovering new physical worlds from which we can report things similar to human experience in the old, but a new form of reality in which experiences must necessarily be different from ours in some respects, and possibly in those about which we might be the most curious. But we cannot report at the end of one voyage, any more than Columbus did or could report much about America from one vision of it. The new continent had to be explored for centuries before it was known, and all this with advantages that psychic researchers cannot boast of in their investigations. It may take as many centuries to determine the mere outlines of the supersensible life as it did men to map out America. We have many more difficulties to contend with and very different methods to employ.

We cannot observe that world for ourselves in a normal state, we have to infer what it is from the highly colored and modified revelations of subconscious media whose functions we cannot regulate. This has only to be stated for us to realize the complications in the way of any easy and ready-made conclusions. All that has been said on the subject in previous publications illustrates it and it need not be discussed here at any greater length. We require only to mention it in cataloguing the difficulties in the way of securing clear ideas about a transcendental world without the pains of a critical study of the facts.

Let me summarize the subsidiary problems which have to be kept in mind when considering statements about a spiritual world. (1) We have the problem of verification. (2) We have the influences which abbreviate messages or make them fragmentary. (3) We have the modifying effect of the subconscious. (4) We have the inconsistencies of the communications through different mediums. (5) We have the obstacles to clear communication even when nothing but one's memories are concerned. (6) We have the difficulty of communicating about facts which must be novel to our sensory experience or inconceivable to it. (7) We have the altered symbolism in the method of communication. (8) We have the anomalous nature of the method and conditions of communication, the process of "mental pictures" for one, and direct control with its *quasi-aphasic* conditions for the other. (9) We have the necessity of looking for the meaning of messages below the surface and in comparing manifold records, rather than interpreting them superficially as in normal life. (10) There is the problem of time and multiplied experiments under all these difficulties, in addition to the usual precautions for determining the genuineness of the supernormal. (11) There is the problem of ascertaining the extent of the medium's knowledge affecting the subconscious contributions to the alleged transcendental communications. All these must be taken into account when examining any specific message alleging the nature of events in a spiritual world.

**EDITORIAL.****LATER DISCOVERIES IN THE RECORDS.**

Readers of Vol. VI of the Proceedings will probably have noticed the Addendum in which the corroboration of certain incidents was accidentally discovered while the volume was in page-proofs, and when the facts could not be inserted in the body of the work. Since its publication a few more incidents have been discovered to be relevant. They did not relate to me and there was nothing to suggest the person of whom inquiry could be made, excepting in one instance. In this one exception the person had been interrogated about the relevance of a certain name, without the full record, and he saw no relevance. But as soon as he saw the record with associated statements he found some very pertinent coincidences. In another case I had no clue to the person for whom the message was intended, but on reading the Proceedings he found that the name and description exactly fitted him. This person was an intimate friend of Dr. Hodgson to whom I would expect Dr. Hodgson to send a message when he could. There may be other incidents of the same kind.

The thing to which I wish to call attention, however, is not the corroboration of incidents not previously understood, but the significance of it when it occurs. What we have always to keep in mind in the study of such records is the possibility of chance coincidence and guessing on the part of the medium. I do not concede as a fact that the psychic does do anything of the kind, and as she is in a trance the normal self could not be held responsible for guessing, if it occurred. Of course, the subconscious *may* do it and we might not be able easily to prove it. But we have to estimate the evidence as if this actually occurred, and so with chance coincidence, where it is or is not guessing. Now, unconfirmed incidents have no other measure of their nature or value and we have to disregard them on the assumption that they may be this, even tho the view may not be correct;

but when we find that further investigation often reveals a pertinence that does not look like either chance coincidence or guessing, and certainly is not due to previous knowledge on the part of the psychic, it indicates an unusual value for the facts. It greatly increases the probability that there is important meaning in all the incidents, if only we could ascertain whether they are what they claim to be. It especially weakens the hypothesis of chance coincidence and guessing anywhere, and to the same extent absolutely excludes telepathy because such incidents are beyond the knowledge of the sitter. In this way much depends on the discovery of true incidents where the first examination of the records revealed nothing of evidence. It represents the records as an organic whole which they would not be on the ordinary hypotheses.

*Current Opinion* for August has an article entitled "*Timidity of Modern Science in the Presence of the New Ghost.*" A propos of the experiments and report of Baron von Schrenck-Notzing, which we discussed in the *July Journal*, *Current Opinion* quotes from the *London Chronicle*.

"We know from Sir Oliver Lodge's address in Birmingham that, in the inner circle of scientific research, the occurrence of certain psychic phenomena is so thoroughly admitted that the interpretation of these phenomena has already begun and that that interpretation is in favor of the conclusion that the dead are communicating with us. A steadily increasing number of books and a daily increasing interest in all forms of occult research show conclusively which way the wind is blowing and what may be expected in the immediate future. Modern thought is increasingly occupying itself with the 'reconstruction of Christian belief' and is steadily reverting to pagan necromantic practices."

On this *Current Opinion* comments as follows, and then quotes again from the *Chronicle* to explain its own meaning.

"It may not, therefore, be out of place to draw attention to a fact in connection with psychical research which is seldom brought to the knowledge of the public and which has consequently never received any serious attention. This fact, as

stated by the British investigator, is the circumstance that science is not telling the whole truth about the matter. It is maintaining silence in regard to one element attending these manifestations which is possible the most significant of them all and which will play an important part in their correct interpretation."

Then comes the passage from the *Chronicle* again:

"We hear a great deal about the wonderful phenomena of 'cross-correspondences', by which, it is maintained, evidence is being furnished of one mind, independent of and external to the experimenters and the medium. We hear of wonderful occurrences, mostly of a spontaneous character and therefore really phenomena of an entirely different order. We hear of remarkable spiritistic disclosures claiming to show the continuity of mind and memory. We hear nothing at all about the effects, moral and physical, which attend the evocation of these phenomena, and of the permanent undermining of health and character and well-being which result from them, and of the terrible disorder which the disclosures emanating from this source are apt to produce in the social and family life."

The paper then quotes Sir William Barrett and Sir William Crookes to the effect that regular sitting by mediums results in a steadily downward course of health and character.

Now it is this view of the subject which I wish here to combat and to explain. It is true that scientific men have shown great timidity about the modern ghost, but its timidity was directed to admitting its real existence, not to concealing views about the moral and physical effects of mediumship, which, as asserted here, is not true in any sense implied by the writer of the paper. The implication of the article in the *Chronicle* is that mediumship is so dangerous to physical and moral health that it ought to be let alone. Now it is to be admitted frankly that there are some cases of mediumship, or supposed mediumship, that manifest very unpleasant appearances and which many people would interpret as injurious to health, physical and moral. But the physician and psychiatrist knows perfectly well that, whatever disintegration of health and character is present occurred before these manifestations and not because of them. Besides it is not true that any such phenomena as were manifested by the case of Baron von Schrenck-Notzing are general.

They are very rare in mediumship. They are constant enough in hysteria and it was the duty of the Baron to have investigated the case from that point of view and not to have run after physical miracles which were less important, even if they occurred, than a study of the mental conditions of the medium concerned. It is the fault of the psychic researchers themselves if their cases show disintegration of any kind. They are seeking marvels all the time instead of perfectly normal phenomena and consequently they concentrate attention on abnormal cases which are rare instead of the frequent cases which are as normal as most people. The remarks of the *Chronicle* and of the editor of *Current Opinion* do not apply to any such cases as Mrs. Verrall, Mrs. Holland, Mrs. Piper, Mrs. Smead, Mrs. Chenoweth and one might say, a thousand others to which this sensational public pays no attention and unfortunately also to which our scientific psychologists pay no attention.

It is true that scientific men are not noticing certain phenomena in this field which are the key to much that goes on, but it is not because they are purposely concealing anything. It is because they will not frankly see and admit the spiritistic hypothesis and then ascertain how far it applies. They are inventing learned and obscure words and phrases instead of explaining or studying the facts. Baron von Schrenck-Notzing talks about "telepathy" and "ideoplasty", both of which have no explanatory meaning whatever and are not even good descriptive terms. Indeed an intelligent man might push the Baron's word "ideoplasty" into identity with materialization which he denies! I do not believe any sane man could tell the difference. But if men actually admitted the spiritistic theory to be true, not that it explained every fact that comes along, but that it actually explains a certain group of them, they would be prepared to study certain aspects of their rare and hysterical cases with better intelligence.

Now it is to be emphatically asserted that mediumship is not so dangerous physically and morally as eating candy, too much ice cream, drinking too much beer and whiskey. But we do not cry out against these in the same way that we do about mediumship. We get alarmed about mediumship because we are ignorant and then go on to advise letting it alone instead of investi-

gating it. The cases which give rise to unpleasant appearances are usually those in which the whole fault of the matter is with the unwillingness of the public to see that they are not scientifically treated. The doctors get hold of them and exploit them for fees and are unable to help them. They do not try to investigate their cases rightly. The trouble began not with their holding sittings, but long before in hysterical conditions which can be remedied by psychic researchers who know their business and who are not running after miracles, or who know something about abnormal psychology. Nearly all our psychic researchers have been laymen or retired business men who know nothing whatever about the problem. What is needed is men who know psychology and also are ready to admit the possibility of spiritistic influence to cause symptoms that simulate all sorts of mental and physical disturbances, but which cannot be cured by the usual methods.

This does not imply that mediumship generally is of this character. I have not found good mediumship associated with abnormal mental and physical conditions. It is rather the other way and to such an extent that I should expect very rarely to find any evidence of the supernormal in cases of insanity or specially abnormal people. It might occasionally be found there, but the whole of my experience is that it is more frequently associated with normal people; that is, normal so far as health and ordinary action are concerned. Mediumship may be overdone by some cases, but so can dishwashing, eating apples, social life. It is not a question of condemning mediumship as a whole, but of teaching people how to use it. If you will just frankly admit that the existence of spirits has been proved and then seek to understand the form of their influence or the type of cases which they may affect, we can easily handle all the cases that would come to us. Both Madame Palladino and Eva C., Baron von Schrenck-Notzing's case manifested very unpleasant features, extreme and perhaps exhausting phenomena in hysteria, but instead of studying the cases with this in view they worked them for miracles! This whole problem must be taken out of the hands of the layman and especially the conjurer, and confined to the expert psychologist. We shall have only illusions about it until this is done.

## 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 by his own request.

### COINCIDENTAL RAPS.

[The letter forwarding the present account was dated April 1st, 1909. It was expressly desired that the writer's name be withheld.—Editor.]

I will preface my article by saying—I am not a spiritualist, nor have I ever sat in circles, and what I write came to me without seeking mediumistic influence in any way.

I had a young girl friend about 20 years of age, who was very fond of coming to talk with me at the twilight hour, and being a busy woman and not always able to give that time, we arranged to be together every other Sunday evening for our "twilight chat", and so for a long time we thus met. The last time we were talking, our conversation turned to spiritualism, and we parted with the promise to each other, that whoever died first would immediately appear to the other, if such a thing were possible.

It happened that I was away from the city the following Sunday on which she was to spend the twilight hour with me, and I did not see or hear from her for a lapse of almost three weeks, but on the next Saturday evening (the day before which she was to come) on sitting in my room alone, I was disturbed several times with distinct raps on the door of the wardrobe in the room. Finally thinking someone must be playing me a trick, I got up, looked in the press, under the bed, and around everywhere—but nothing did I find that could in any way make the noise. About ten o'clock I prepared for bed, and still hearing the raps, I did what was unusual for me to do—locked my door. I had no sooner turned the light out and lain down in bed, than a hand was gently placed on mine, and, looking up, there stood my young friend by my side. She was so distinctly visible, that I exclaimed, "Why Lillie, what are you doing here this time of night and how did you get in?" She stood for a few moments longer and then disappeared. Notwithstanding the room was very dark at the time, she so illuminated it that she was as distinct to me as in a bright light. Having parted with her less than three

weeks before, in perfect health, it did not occur to me, even then, that this could be a visit from the "Spirit land." My astonishment can be understood the next day when I took up the morning paper to see the notice of her death on Saturday afternoon, just two hours before the first raps came to me.

Somewhat of a mystery surrounded her death—which is not necessary for me to detail here. But not being able to find out anything about it I concluded to go, the day following her funeral, to see a medium, to see if I could by any chance hear anything through that source about it. As soon as I took my seat he went into a trance and right off began telling me that the presence of a young girl who had lately passed over, was there, and calling her by name, said that she wished to say to me that I "did see her on Saturday night and that she rapped to call my attention to her being with me, that she came immediately, to keep a promise we had made to each other."

He then went on to tell me all about her illness and death, a most distressing one, which I afterwards verified to be true in every detail.

This is one of many similar experiences I have had. Having had no witnesses to the above I herewith attach my affidavit that every word is true and a *personal experience*. If necessary will give the names of several persons who will vouch for my word.

(Mrs.) ALICE L. B——.

Subscribed and sworn to before  
me this 6th day of June, 1908.

Burdette F. Burns,  
Notary Public,  
D. C.

Washington, D. C., April 30, 1909.

Prof. James H. Hyslop,  
New York, N. Y.

Sir:—In answer to your letter of April 2d, asking for more information for the article I sent you, I will endeavor to answer the questions as well as I can. Having at that time kept a daily memorandum of events that interested me most, I am able to refer to it, so can give the information correctly as taken down at that time.

My friend died March 12, 1898.

When I heard the raps they were so distinct, that altho I was sitting with the door open and the sound did not come from that side, I got up and looked out in the hall. There being no one around, I sat down again, then they continued. I looked out the window to see if the wind had risen, not a twig was moving. I next looked in a clothes press, where the direction of the sound

came from, but I was then convinced that there was nothing around to create the raps. I then prepared for bed, it being about ten P. M.

The notice was probably in the Washington Post, as that was the only City morning paper at that time.

The medium was Homer Altemus, who is now dead. I suppose you would call him a Professional, as that was his work. I had consulted him several times, and others also.

She (Lillie) lived and died in Washington, D. C. I was living in Washington at the time and ever since.

She was not familiar with mediums, had never consulted one.

When I went to see the medium I walked into the room, asked no questions, made no remarks, took my seat, and he immediately went into a trance, said right off, "I am in a room where everything is covered with lillies." (Her name was Lillie and she was laid out in a bed of lillies, the casket being covered with them.) "There is a young girl who has just passed over, she is here and says that you have come to keep a promise you made to each other, and that you did see her on Saturday night, she came to you as soon as she was able to and rapped to attract your attention." He then continued without my asking any questions, entering into detail of her sickness and death. It would be impossible for me to enter into the family secrets. Suffice it to say that they were Roman Catholics, she had voluntarily left the church with very much opposition and had to suffer, mentally and physically. Being a most healthful, pure young girl, with a brilliant mind, and highly sensitive in every way, she succumbed under the burden.

After my interview, in which she, through the medium, told me the name of a person to go and see who could verify what she had told me, I [went and] found that she was a nurse who had helped to nurse her those last days, and through others also, I learned all that I heard through the medium, to be true.

I am sure I did not mention to anyone the next day, my experience of the night before of the raps and vision, because I had lately moved into a boarding house, and did not know anyone there well enough to confide in what to me was mystical and sacred. My sister, the only one I would probably have mentioned the subject to, was away at the time, and I may have written my interview to her or have waited several months to tell, I don't remember that.

It will be impossible now for me to write another article on that line, I am a busy woman and my time is very much occupied.

Very respectfully,

(Mrs.) A. L. B-----

**COINCIDENTAL DREAM.**

The following incidents were reported to Dr. Richard Hodgson before his death, a part of the material being sent to him by me in response to a request for the examination of the newspaper records. I afterwards accidentally met the man who had the dream and had a personal conversation with him. He was a very intelligent man and was fully appreciative of evidential considerations in such phenomena and simply confirmed the story which he had told in writing. It is reported at unusual length simply to avoid making the result a matter of the editor's judgment. Each reader may estimate the value of the incidents as he pleases. The data are there for the exercise of his own judgment for any theory he may choose to hold. There are coincidences in the narrative that make it unusually interesting, and not the least interesting is the noticeable fact that the mental state of the dream is precisely like that of many mediums in the pictographic or mental picture phenomena which they report. There is no trace in the experience of what the stimulus is, and the mental states seem only to be those of the dreamer. In mediums, especially during the subliminal recovery of normal consciousness, there is no hint of the source of the impression.—Editor.

May 20, 1905.

Dear Mr. Hodgson:

A neighbor, a gentleman of character and respectability, recently told me of a peculiar experience which at my request he put into written form, with the understanding that I might forward it to you.

As it appears that his story can be corroborated in its most important features by the gentleman whose name he gives, it has a rather special value. You are at liberty to address his friend Mr. K— or otherwise proceed to get his statement.

Yours truly,

L. T. GAGE.

Enclosed find the statement.

Ballston Spa, N. Y., May 16th, 1905.

My dear Mr. Gage:—As you requested, I am writing you an account of the story I told you a few days ago, in connection with a subject we were then discussing.

In the early summer of 1880, I was a student in Williams College at Williamstown, Mass., and shortly before the annual "commencement," in June, was beginning to convalesce from a very severe illness, much to the surprise of my physician. Confined to the bed and unable to help myself, some of the students of my fraternity kindly did what they could to assist in making me comfortable; sitting by turns in my room or within easy call to administer medicine or help me change my position. H— K—, who was with me that afternoon, went out to a recitation and I fell into a doze. While in this dozing condition I had a most singular and vivid dream, which was apparently interrupted by my recognition of the fact that he had returned to the room. He said that he had just come from evening chapel and had dropped in on his way up to supper to see if I needed anything. The sun had not yet set and the hour was somewhere between 5.30 and 6.30 P. M. I told him that I had been having a most singular dream and proceeded to relate it. And he, at the risk of losing his supper, was interested enough to hear it to the end. It was as follows. \* \* \* \* \*

I found myself on the forward deck of a tug in New York harbor; it was late in the afternoon, about this time I should think. I was only partially dressed and it occurred to me that I had been in swimming, for I wondered at my half-clad condition, at the time, and could account for it in no other way although I had no recollection of having been in the water. The tug was forging slowly ahead, just under steerageway. As I continued dressing, my attention was attracted by the approach of a vessel from the rear. I did not see her until she got abreast of us but there seemed to be a great commotion on board of her.

As she passed I looked out and saw a good sized vessel passing us very rapidly. She was a side-wheel steamer of the type used in river and harbor service and she was afire amidships. The people were running about under great excitement and shouting, and were crowding on the after decks which were free from fire. The vessel passed us on the "port" at about fifty yards' distance, exposing her "starboard" or right side to view.

The "starboard" wheelhouse was burning and the name was completely obliterated except the last three letters, which had not yet been scorched off. These letters stood out prominently in dark type against the light background of the wheelhouse, and were "AKA."

We put on steam and followed, keeping within easy range of the vessel now nearer, now falling a little more behind, but always within from one to two hundred yards (100-200 yards). Everything stood out vividly on the burning vessel; the panic-stricken crowd, some rushing about the decks and some huddling together

in groups. Then too, the panorama of the shore, passing on the left, was singularly distinct although entirely strange to me. After a short time consciousness of the presence of the tug boat, on which I had been standing, faded away and I seemed to follow on alone; always within easy range of the vessel, always behind her, now a little to one side, now a little to the other, but always at the rear. We had now gotten beyond the buildings of the city and the shore assumed a low flat appearance covered with green vegetation, which might have been grass or rushes, above which rose a few scattered trees. From this shore a long low point ran out; and toward this the vessel turned. My impression is that the breeze had been mostly from the rear sweeping the fire and smoke forward and rather to the starboard side. After changing her course, the vessel had but a little way to go before striking the point of land; which she did, running aground. After the vessel changed her course people began to jump overboard, in considerable and increasing numbers as she neared the land. After she struck they came off in swarms; leaping into the water with life-preservers, doors, mattresses, or anything that would float, and some without anything. They swarmed off the stern, jumping often onto those who were already in the water; and many were drowned. Some I saw crawl ashore. When I awoke from the dream the boat was burning furiously over the greater part of her length. \* \* \* \* \*

This is the dream as I remember telling it to K—. He was considerably interested and asked what I thought could have started such a train of ideas. I told him that I couldn't guess.

He asked if I had ever seen anything that could suggest it. I then remembered that I had, as a child, once possessed a small toy steamer, that I had made myself and fitted with a toy engine that had been a Christmas present, and that this little boat had been scorched some by the overflow of the alcohol lamp. I told him this, but said that it was a crude affair, about three feet long, painted red and black, of no particular model and bore no resemblance whatever to the steamer of the dream, which was a large white river boat.

The next day, or possibly the day after, K— came to my bedside and at once took up the question, beginning to ask me about my dream. At his request I repeated it all over to him. He then began to question me closely as to the leading points; and put me through a session of cross questioning, which I somewhat resented as I was weak and tired. He was studying law at the time and it appeared to me that he might be having a little fun with me; but it seemed a little tough to be put through a siege of cross questioning just then and especially over such a trivial thing. I think I told him so. But he kept on, saying

that he had his own good reasons for so doing. I then noticed that he had with him a newspaper, from which he read occasionally and then asked more questions. He seemed particularly persistent about the letters seen on the wheel house. Then wanted to know if I had ever seen or heard of such a word as "seawanhaka," if I had ever seen it in print, &c. &c. To all of which I replied in the negative. After he had finished questioning, he turned to me and made the following statement (the substance of which I here give, although the exact order and phraseology I cannot be sure of): "The steamer 'Seawanhaka' has burned—was burning at the time you had your dream.—What you told me then, and now, is as accurate a description as if you had seen it at the time. That is why I questioned you so closely. I was questioning you and reading from the newspaper account at the same time, for comparison; and your account tallies as closely with this as the accounts in any of the other papers.—Listen to this—" He then read the press account of the disaster.

The sequel to this seems equally strange to me. I had never in my life been in the "East River" until the occasion of which I now speak, and had no idea of what its shores looked like. It was more than a year after my dream, that a college friend and I were making a trip to Boston by the Fall River line. Our minds were on a shooting and fishing trip we were about to make, and we were sitting on the deck planning for it, when looking off at the shore on the left it impressed me as being strangely familiar, although I was sure I had never seen it before. This impression gained ground strongly as we proceeded. Shortly we approached a low-lying stretch of shore, from which a low point made out toward the channel. There it was the low, green, stretch of shore, the scattered trees, and the low green point all as I had seen it, and I found myself looking for the wreck, which I fully expected to see. As the point came into nearer view, I saw lying just above the water the tangled ironwork of that steamer. It was lying just where I had seen her run aground. The impression on seeing this was, I remember, disappointing for the moment, until I realized that when the dream faded it was a blazing steamer that I had last seen and not a wreck burned to the water's edge as I now found it. I was sure enough in my own mind, but for confirmation (having already pointed it out to my friend, who knew the story) I turned to a "quarter-master" standing near by, asking what the wreck was. He replied that was the wreck of the Seawanhaka.—

The friend of whom I have just spoken died about fifteen years ago. But H——— K——— is living and practising law in New York City. His offices are at —— William Street and his house

address is —— Street. He will, I am sure, be willing to tell anything that he remembers in connection with this matter.

Hoping-that this account will prove satisfactory, I will close by saying, that, although the affair occurred a good many years ago and some of the details have grown hazy, I have, at the risk of spoiling a story, endeavored to omit everything that is not clearly cut in my recollection.

Very sincerely,

S—— S——.

P. S.—You have mentioned the possibility that your friend Mr. Hodgson in Boston would be interested in this, and might desire to publish it at some time. In case he should desire to publish it at any time, he may do so; but I hope that he will omit the names of myself and K——, and use simply initials, or letter X, Y, Z, etc. Should he care to ask any further information, I shall be glad to answer his questions if I can.

Ballston Spa, N. Y., May 29th, 1905.

Mr. Richard Hodgson, LL. D.:

Dear Sir:—Your letter of May 26th came to hand yesterday, and I shall answer the questions you ask, in the order you have put them, and as briefly as may be consistent with accuracy.

1. I have never had any other experience of a similar character. I have been interested somewhat in hypnotism but was never able to find anything more than "concentrated attention."

2. So far as I know, no members of my immediate family have ever had any psychic experiences.

3. My age at the time of my one experience, June, 1880, was nineteen years and ten months. The illness of which you ask was apparently the result of a severe strain followed by an exposure to cold; it was an inflammation of the lower abdominal viscera (bowels and bladder) which in about three weeks reduced my weight from 130 to 92 pounds.

4. It has never occurred to me to ask whether or not there was any tug in the neighborhood of the burning Seawanhaka. But in a harbor like New York one cannot get very far from tugs. If you will refer again to my letter you will see that I did not describe the tug. I only remember noticing the forward part of the tug anyway, and could not differentiate between it and any other river tug.

5. I have never been able to discover that there was any person on the burning Seawanhaka of whom I had ever heard before, or ever met since.

6. I had, with my parents, been by sea from New York to New Orleans, and also up the Mississippi river. But that was before I was eight years old. The true answer to your question

is, I think, that I was always fond of mechanics and this evinced itself in the attempt to make small models now and then.

7. The annual "Commencement" at Williams College was taking place while I was confined to the bed, and I was sick three weeks. This I can state with absolute certainty. If I attempted to fix the date by looking it up now it would be useless as evidence. That date can be obtained from the librarian of the College, who will, I am sure, look it up and send it to you. The date of the Seawanhaka disaster, and the account thereof is among the files of all the New York papers. I am sure you will have no difficulty in getting all the information if you ask one of those papers for the date and an account of the burning of the Seawanhaka.

I shall be glad to give you any assistance that I can in this matter, but think that I had best confine myself to what I can recollect without looking it up, as that would tend to weaken rather than strengthen the case.

Yours sincerely,  
S—— S——.

New York, June 2d, 1905.

Richard Hodgson, LL. D., Sec'y and Treasurer,  
No. 5 Boylston Place,  
Boston, Mass.

Dear Sir:—I recently received from you a letter dated Boston, Mass., May 26th, 1905, in which you state:

"Through the kindness of Mr. Lyman J. Gage, I have received from Mr. S—— S—— an account of an experience which he had many years ago when he was a student at Williams College in connection with the burning of a steamer. We should like very much to have your independent account of this. I understand from his record that you were with him at the time, and that he related the experience to you before anything was known by you of the actual occurrence.

"We shall be glad if you will give the dates as closely as possible.

"Did you make any contemporary memoranda of the incident?

"Do you still possess the newspaper record, or can you refer me to it?

"Is there any way by which you can fix the exact date of Mr. S——'s experience, independently of the newspaper account?

"We shall gratefully welcome the most detailed account of the circumstances that you can give us.

"Your name will be kept private should you so desire.

"We shall be glad also if you can make any statement concerning the character of Mr. S——'s illness at the time, and other collateral circumstances."

Mr. S—— and I were, at the time of the experience referred to in the above, students at Williams College, and members of the Delta Psi Fraternity. Mr. S—— was ill from over-work and worry relative to his examinations, and this occasioned somewhat of a temperature and slight inflammation of the bladder. Mr. S—— was a member of the class of 1883, and I was then taking my senior year with the class of 1880.

He was attended by Dr. Mather of Williamstown, and was confined to his bed for several days. During said illness I frequently called on him once or twice a day, and remained sometimes a quarter of an hour, sometimes an hour.

Dr. Mather told me that he felt that the principal trouble with Mr. S—— was that he had over-studied and was worried by the needless fear of not passing his annual examinations. I thereupon called in person upon President Chadbourne and Prof. Fernald (both of whom are now dead) and laid his case before them, stating his condition, as I thought, if they would look up his record both as a student and as a regular attendant upon college exercises, they could readily give assurance to him that the passing of his examinations would be arranged for, which was done. Whereupon, Mr. S—— began to improve in health.

Near the end of his illness, upon calling upon him at about two o'clock in the afternoon, Mr. S—— stated to me that he had just had a singular sort of a vision, and stated that it did not seem like a dream to him exactly because it was more vivid, and he thought he had not been asleep. He then stated that he distinctly saw, in a part of the New York harbor described by him, a comparatively small steamer afire, that the passengers all rushed to one side of the boat, the land side, and that the pilot beached the steamer. That there did not seem to be much, if any, loss of life. He also told me what were the first three or four letters on the side of the boat. I told him whether he had been asleep or not, he had better stop talking and go to sleep.

The next day, about the same hour, I purchased a newspaper at the College book-store in Williamstown, and therein read of the burning of a small steamer in the New York harbor which had the same first three or four letters in its name as did the vessel described by Mr. S——, and the account of the occurrence in the paper corresponded almost exactly with Mr. S——'s description of it the day before, and, according to the newspaper account, the hour at which the steamer was partially burned corresponded with the hour at which Mr. S—— had the dream or vision.

I then went over to Mr. S——'s rooms and said "S——, give me an account again of the dream or vision, or whatever you call it, that you had yesterday." He repeated it, giving a similar

account thereof [to] that he gave the day before. I then read to him the report in the newspaper.

First, from the fact that Mr. S—— was worrying about the near approach of his freshman year annual examinations, the date of this experience must be about June 1800. [1880.]

Second, I did not make any contemporary memoranda of the incident.

Third, I do not possess the newspaper record, but I think it is probable that I read it in the Springfield "Republican" of that date, though it is possible that it may have been in a New York paper.

Fourth, I have fixed, as you will observe, very nearly, the exact date of Mr. S——'s experience independently of the newspaper account.

Fifth, there are two reasons why I cannot give you a very detailed account of the circumstances relating to this experience, first, because I am a lawyer and appreciate the danger of a witness drawing upon his imagination for recollection of very distant events; second, because the experience occurred twenty-five years ago.

I am greatly obliged to you for the circulars of your society, which you have kindly enclosed.

Yours sincerely,  
H—— K——.

New York, June 12th, 1905.

Richard Hodgson, LL. D.

Boston, Mass.

Dear Sir:—Your favor of the 9th inst. in reply to mine of the 2d inst. relating to a certain experience of Mr. S——, has been received.

You are correct in inferring that I do not recall the letters that Mr. S—— saw on the side of the boat in his vision. You state in your letter that I refer to them as "the first three or four letters", while Mr. S——, in describing his experience, refers to the "last three letters" and gives them as "aka."

You also state in this connection that you would be glad to know whether I now think that Mr. S——'s recollection of these letters is correct. I think that Mr. S——'s recollection of this particular experience is more reliable than mine for the reason that the vision, or whatever it should be called, impressed itself, at the time of its occurrence, upon his mind with tremendous force, and from what I know of Mr. S—— and his mental characteristics, I think his recollection of these letters and the position in the name at which they occurred is probably correct.

Yours sincerely,  
H—— K——.

No. 519 West 149th St., New York,  
June 19th, 1905.

My dear Dr. Hodgson:—I looked over the files today in the Astor Library of the New York Herald, and the New York Tribune for accounts of any disaster to a Sound Steamer relevant to the dream reported to you as having occurred in 1880. I found in both papers the account of the burning of the Seawanhaka on the evening of June 29th, 1880. It was bound for Glen Cove, Roslyn, and caught fire before it passed Ward's Island. The boat was run ashore near Randall's Island on what are called "Drowned Meadows" or "Sunken Meadows." There were about 300 passengers aboard. There were some 15 or 18 dead, 6 or more missing and nearly 120 injured. I found no mention of a tug in connection with it, but there was mention of various "passing craft" coming to the rescue. The description of the fire and rescue tallies fairly well with the dream account, as perhaps any such description would. The account was too long to copy but I can copy all of it if you so desire. I did not have time today, and I did not see any special reason for copying it, unless you have reason independently of what was apparent to my observation. I simply found nothing in the long account that would help to indicate material coincidence with the dream except in those details which are common to all such disasters. The main points are the name of the steamer, the absence of mention of a tug, and the time of the disaster.

Yours as ever,  
JAMES H. HYSLOP.

No. 519 West 149th St., New York,  
June 19th, 1905.

My dear Dr. Hodgson:—In my report on the Seawanhaka disaster I forgot to mention a circumstance which should be on record with it. In the New York Herald for June 13th, 1880, there is a long account of a Sound disaster involving a collision between the Stonington and Narragansett, both Stonington Line Steamers. The disaster was just such a one as the Seawanhaka. It took place off the Connecticut shore near Saybrook.

On June 16th there was also a collision between the S. S. Queen and the Anchoria in Lat. 40 deg. and 39 min. and Lon. 67 deg. and 42 min.

Full accounts of both are in the Herald and it will be a curious incident if the dream had been occasioned by knowledge of one of these and become confused with the later knowledge of the Seawanhaka, tho the confirmation of Mr. K—— makes this supposition a little strained.

Yours sincerely,  
JAMES H. HYSLOP.

June 20, 1905.

Dear Hyslop:—Thanks for your two memoranda of June 19th concerning the *Seawanhaka*. I did not suppose it would be necessary to copy out the records from the papers. What I wanted you to do was to compare the dream as described, and look through the reports in the newspapers, not merely perhaps the reports which should be found on one particular date but collateral circumstances that sometimes only get mentioned a day or two later. Your statement is too general.

Were not the actual times of the taking fire of the boat and its beaching given in any of the papers? You say that the description of the fire and rescue tallies fairly well with the dream account. For example, was the *Seawanhaka* a side-wheel steamer?

At what part of it was the fire dominant?

Where did it begin and how spread?

The dream account says she was afire amidships when the dreamer first saw the boat in his dream.

Did the people crowd on the after-decks? Were these free from fire?

Was the starboard wheel-house partly or completely burned?

Did the people jump overboard as described in the dream, etc., etc.?

Surely the contemporary newspaper accounts would enable you to specify with some particularity on at least some of these points, which for convenience might be numbered, the correct points being put together and the incorrect points also put together.

Again, were there any noteworthy incidents in the actual occurrence not referred to in any way in the dream account?

You don't even give the date of the papers; presumably they were June 30, 1880, as you speak of the burning of the *Seawanhaka* on the evening of June 29, 1880.

In one of your memoranda you refer to a previous account of June 13, 1880 in the *New York Herald* of a Sound disaster involving a collision between the *Stonington* and the *Narragansett*, and you say that the disaster was just such a one as the *Seawanhaka*. Do you mean that one of the ships was on fire and that it was beached and accompanied by scenes such as were mentioned in the dream account?

You refer also to a collision of the *Queen* and the *Anchoria*. Was this accompanied by fire?

I don't see why you didn't make a brief analytical summary of the points. It looks as if you didn't compare the dream account

in detail at all with the accounts in the newspapers. Can't you manage to make a proper memorandum on the case?

I return you the case so that you can do this if possible.

Yours sincerely,

RICHARD HODGSON.

No. 519 West 149th St., New York,  
June 22d, 1905.

No. 519 West 149th St.,

My dear Hodgson:—Shall look up details of Seawanhaka, but I may not be able to finish it before I leave for mountains. I shall copy newspaper accounts. I did not have time to study record sent me and assumed that the points I mentioned involved all you wanted. If you will look at what I said, however, I think you will find that I mentioned the hour of disaster. I intended to do so and took it down in my notes. There was a discrepancy of half-an-hour in the two accounts. The ocean disaster I think involved no fire, so far as I recall. The first Sound steamer (Stonington versus Narragansett) I am also certain about now, but I think fire was involved as an incident of the collision. But the Seawanhaka was primarily fire. It was a sidewheeler. I did not think of mentioning that fact because all the Sound Steamers are that, that is, boats of the excursion or passenger type.

Yours as ever,

J. H. HYSLOP.

P. S. I indicated dates of accounts.

Hurricane, Essex Co., N. Y.,  
July 1st, 1905.

My dear Hodgson:—The inclosed copies of newspaper accounts in connection with that dream account explain themselves. I had no time to copy before leaving the city. I selected those portions of the long accounts that would throw light on the coincidence. I left out nothing of importance.

Yours as ever,

J. H. HYSLOP. —

Hurricane, Essex Co., N. Y.,  
July 1st, 1905.

My dear Dr. Hodgson:—I copied the following material from the papers named with reference to the disaster that happened to the Seawanhaka, the Sound Steamer that was the subject apparently of the dream narrated by Mr. S——. I give a part of the headlines in the New York Herald, June 29th, 1880.

## ANOTHER HOLOCAUST.

### Destruction of the Steamer *Seawanhaka* by Fire.

The list of steamboat disasters which have been crowding hard and fast upon one another of late was added to yesterday by still another, in which the twin horrors of fire and water played their part. Again it was a hapless Sound Steamer that suffered, and the charred mass of ashes and timbers lying upon the drowned marsh at Randall's Island this morning is as sinister a monument to the perils of our waters as the submerged decks of the sunken *Narragansett*.

"At half past five o'clock yesterday, within sight of the city's docks and steeples, the steamer *Seawanhaka* was burned to the water's edge and run ashore in time to save the bulk of her passengers, but leaving many victims to fire and flood. She had left her pier at Peck slip as usual yesterday afternoon, bound for Glen Island Cove, [Glen Cove] Roslyn and her other stopping places on the Sound. From the commonest estimates fully three hundred people were aboard. At the opening of the summer season the hotels of the Long Island shore had taken in their normal quota of guests and the boat was crowded with business men hurrying to their families in their sojourning places and with connections of the regular residents of the Sound villages plying between them and the city. All had ensconced themselves in their favorite places, and the vessel, after stopping at her Thirty-third street dock, swung out into the river and steamed up the Sound.

### "Lulled into Security.

"Of all places the East River is little suggestive of danger about Blackwell's Island, with the villas and low-lying country on the Long Island side stretching out on the one hand, and the panorama of the metropolis outspread almost within reach on the other. But at that very point yesterday one of those inexplicable accidents to which so much loss of life and property is traced occurred, and from the fire-choked engine room the smoke quickly carried to the sight of the vessel's living freight a signal of the doom that was hanging over them.

"Officers and crew, of course, knew of the peril first of all, but sensible, too, that the sudden discovery of it would inaugurate a scene of excitement and frenzy which would multiply the dangers, they calmly stood at their posts and prepared themselves to meet the anticipated panic, which the quick sweep of the flames was bringing nearer every moment. As the vessel passed Astoria and neared Halleck's Point not a soul had been startled, not a word of alarm had been uttered, and up above on the

hurricane deck Captain Smith was calmly standing at the wheel, ready to head for a place of safety, and seemingly all unmindful of the abyss of fire beneath him.

#### "The First Alarm.

"As the steamer passed the dredging machines anchored off shore at this point the smoke came rolling out black and heavy, but she had reached Flood Rock before the flames began to show, and it was then for the first time that the dreadful knowledge reached the passengers that the vessel was burning. Hardly had the shrill call for help been sent out when the clamor began. Men, women and children stood up, for the moment dazed and paralyzed, but ready the next to turn anywhere a chance of succor offered.

"Some made for the life preservers, some kept bundled chairs together with a view to improvising life rafts, and many rushed wildly to the vessel's side and stood staring out there with imbecile faces at the land lying almost underneath.

#### "A Scene of Terror.

"By far the greater number took to the decks and there repeated their wild efforts to provide against the coming danger. Officers and crew acted manfully. The encouraging hail of "Keep cool, there is no danger," was heard more frequently than the cry of affright, and the captain himself, calm and collected at his post in the pilot house, with his hand on the wheel even while the smoke curled about his head and the flames licked the timbers at his feet, was a cheerful figure in the scene of dismay. Once or twice he bent over to repeat that warning of the need of composure of which he set so powerful an example and then finding that Bounty's Cove on the Astoria side to which the steamer was first headed was inaccessible, he made for Ward's Island. Just beyond, the institutions of Randall's Island rose darkly against the foreground of low sedgy land stretching down to the river's side, which is known as the 'sunken meadows', and to this, as the most likely point of all, the Captain sent the flaming steamer till he ran her fairly into a reedy trough, which they call the 'drowned marsh.'

#### "Leaping into the Water.

"She was all ablaze, though, before she passed Ward's Island, and many here, preferring to take their chances of ducking or drowning, sprang off into the water. Some went under and rose no more: many struck out for the shore or held by some saving bit of timber, but the steamer plunged right ahead, with the

captain in the blaze of the pilot house, and his hand still on the wheel. As the little inlet between Ward's and Randall's Islands was passed the crowning trouble came. A pyramid of flame shot up into the air and for a while the deck, crowded with clinging, shrinking, shrieking human beings was all aglow. That seemed to frighten the wits out of many who had staunchly held on and remained calm through all. Plunge after plunge sounded in the water and from the paddle boxes and railings, which had been blackened by clusters of human beings, they now began to drop.

#### "Heartrending Scenes.

"It was a terrible moment. Land almost within reach, yet the water, with its spluttering, shrieking notes all around, and the flames rushing as if bent to sweep the foremost of the deck's timbers before the vessel grated ashore. In the last brief moments of that rush for safety many a tragic sight was witnessed, many a heart-rending scene enacted. A mother with her child clasped tightly to her bosom, shrunk away in a corner almost within reach of the flames, and in her affright could not be made to stir by their near approach. An old man dotingly clung to an upright for safety, with his daughter beside him, vainly urging him to trust himself to the more merciful element. A man with a life preserver in hand, wrenched himself loose from a pleading woman's grasp and plunged overboard alone. One mother let her child fall overboard in her attempt to lower it to some one in the water and remained on the deck with the fire at her elbow, crying out for someone to save the little one. And all this time there shone behind, like two bright eyes, the lights of the Granite State, which had just come up, and here and there small boats began to appear, pressing on the scene.

#### "The Brave Captain.

"Just when the uproar and excitement were at their wildest the keel of the steamer grated against sand, rushed on and rushed up till her bow rose high up over the reeds and soggy earth of the Drowned Meadows. Then for the first time the captain's hand was loosened on the wheel, and as he stepped out of the pilot house its blazing framework crumbled and fell behind him. Like Jim Bludso, in the poem, Captain Smith had done his devoirs to his craft right manfully, and the Seawanhaka's 'nozzle' was fairly 'agie the bank' before he relinquished control of her.

"As the poor creatures crouching on the forward decks and railings saw the land lying before them they let go their hold

and tumbled down, some to get their ready footing, some to reach the water and either sink from sight or struggle up to cry for help. But by this time assistance was at hand." \* \* \* \*

[Description of work of rescue and list of lost and injured omitted.]

#### "The Captain's Story.

"We left our pier with about two hundred and forty passengers on board. We proceeded safely up the East River and reached Hell Gate about 4.40 P. M. When but a short distance from the lower end of Ward's Island while in the pilot house, I was startled by a low, heavy, dull report, which sounded like an explosion. Quick as thought I looked around and saw that the ship was afire amidships. The steamer Granite State was a little ahead of my boat on the starboard side and a tow was on our port side. I signalled the engineer, but found that the apparatus did not work, as the wires had probably been melted by the heat. The Sunken Meadows were directly ahead, and desiring to save the lives of the passengers I made directly for them, and succeeded in running the boat fully forty feet on the beach.

#### "One of the Seawanhaka's Crew.

"I was walking about on the bow of the steamer when the fire broke out, and first noticed flames and smoke coming through the doors of the forward cabin. An instant later I heard a fearful shriek and all the passengers began to rush forward. \* \* \* \* [Portions omitted.]

"A few men deliberately stripped themselves of all clothing and, plunging into the river, swam for Randall's Island shore. As soon as the rest saw this they began to jump overboard notwithstanding the efforts of the crew to keep them from doing so. \* \* \* \* [Omitted portions.] One after another the frightened people leaped into the water, some without life preservers, while others stood among the flames as motionless as statues.

#### "Fireman's Account.

"It was my duty to oil the machinery, and after getting through with my work I left the furnace and went on deck. Before doing so I picked up a small 'petticoat lamp' from the floor and placed it on the keelson for safety. It was the only lamp in the place and I am always careful to put it out of harm's way. Then I went above and sat in the gangway amidships with one of the deck hands. We were only a few feet from the engine

room at the time. I had not been sitting there more than four minutes when I heard a queer noise. Looking to one side I saw smoke issuing in a dense volume from the engine room and a moment later a long tongue of flame leaped out. I then saw the engineer, Edward Weeks, step out of the engine room and speak to one of the other firemen, after which he went back again. I ran forward, but some of the deckhands went aft. I hurried into the forward cabin and called out to the passengers, 'All on deck, the boat's afire!' \* \* \* \* \* [Omitted portions.]"

"Statements of Captain Stephen C. Huestis, Hell Gate Pilot.

"I was sitting on the main deck, on the port side, when a sudden rush of passengers coming from the starboard appraised me that something was wrong. I was right aft and so saw nothing of the flames that were already rushing up out of the engine room. Then I heard the cry of 'Fire!' but I did not feel much alarmed, as I know a whiff of smoke will create a scare among passengers. I called out to the people to keep still, as there was no danger, and I started forward. Then I saw that the boat was ablaze amidships, and instantly realized the danger we were all in. I imagined Captain Weeks, who was at the wheel, steered to run her on Ward's Island, but he first missed his mark. Yet we passed so close that many of the passengers who crowded on the railings made their leap then and got safe ashore. Probably fifty got off this way.

"Statement by a passenger, Mr. Addison G. White.

"I had taken my seat and was enjoying the breeze on the upper deck when I heard a report that sounded to me like a crash and for the moment I thought that we had struck on a sunken rock. I started aft, intending to descend the companion way to the main deck, but at the top of the steps was met by clouds of smoke and sheets of flame and had to turn back. I instantly returned forward and jumped down on to the main deck. There I saw a terrible sight. From the hatchway of the engine room were surging up forks of flame and clouds of thick black smoke which, wafted forward by the breeze, drove the panic stricken people right up in a mass, like a flock of terrified sheep, right up into the bows of the boat."

**Account in the New York Evening Post.**

June 29th, 1880.

"The steamboat Seawanbaka, running during the summer months from Peck Slip, in this city, to Glen Cove, L. I., was steaming up the East River at 4.30 P. M. yesterday, when the

persons on board were startled by an explosion under the lower deck near the engine room. The explosion was followed immediately by a fire. The flames broke out beneath the pilot house and spread with great rapidity through the staterooms in the middle part of the boat. Persons who were in the forward part of the boat at the time of the explosion crowded toward the bow to escape the heat of the flames, and those in the backward part fled to the stern. The panic was so great that women and children were knocked down and trampled on the decks, or were pushed over the railings into the water. Many of the men jumped overboard. Some of them were drowned; others swam ashore, or were picked up by boats on the river. The *Seawanhaka* was under full headway at the time of the accident, and the fire did not decrease her speed at once. The engineer, Edward Weeks, fled from the engine room after the explosion, with his garments on fire, but on seeing the condition of the vessel he returned to his post for a time and endeavored to keep the paddle wheels in motion. The flames gained the upper decks of the steamboat in so short a time that it was impossible to lower any of the life boats. The life preservers were also stored in the central part of the boat, and most of them were soon beyond reach."

Captain Smith then gives in the *Evening Post* substantially the same general account as I have quoted from the *Herald*. He adds that he directed the boat so that the wind would "blow across her" so the passengers could jump off the side.

I tried to get the *Tribune* for the same date, as I had referred in my first summarized report to that paper, but it could not be found. The clerk said that it had probably been taken to the binder's. Its account was substantially the same as that of the *Herald*. The *Tribune* put the time of the fire at 5 P. M. of the previous day, the *Herald's* time for the same date being, as above, 5.30 P. M. I have given the account of the *Evening Post* because, being published in the afternoon of the 29th, it had time to get the facts a little more accurately. Its account, however, differs little from the others.

I have selected those parts of the long newspaper stories which refer most distinctly to the point raised by the dream incidents. They can be observed by the reader for himself.

I subjoin reference to three other accidents to steamers near the time of the fire on the *Seawanhaka*. They will serve as a measure of the coincidence between the details of the dream by Mr. S—— and the burning of the *Seawanhaka*, and perhaps also supply the sceptic with material for an accusation of illusions of memory based upon previous newspaper accounts and the pres-

ent one read afterward, tho the testimony of Mr. S——'s friend is against such an hypothesis.

On June 13th, 1880, the *New York Herald* gives a long account of the collision between the *Stonington* and *Narragansett*, *Stonington Line* steamers, which was followed by a fire. Apparently there was no loss of life.

On June 20th of the same year, the same paper mentions the collision of the *Adelaide* and the *Grand Republic* at Pier 49, *Leroy St.* The *Adelaide* was sunk, but there was neither a fire nor any loss of life.

On June 16th of the same year, the *Herald* mentions a collision between the *S. S. Queen* and *Anchoria* at sea. There was no fire and no loss of life.

Very sincerely,

JAMES H. HYSLOP.

Miss Lucy Edmunds, Secretary of Dr. Hodgson, wrote to the Librarian of Williams College to ascertain the date of the Commencement in 1880, and he replied that Commencement was on July 7th of that year, 1880.

## BOOK REVIEW.

*Letters From a Living Dead Man.* By Elsa Barker, Mitchell Kennerly. New York. 1914.

When the reviewer first saw this book and the name of the author he took it to be that of a correspondent of some years previous, who had very vigorously attacked the spiritistic theory on the ground of a most wonderful and fiendish telepathy. But the introduction by the present author soon disillusioned me. The book is by another person and expresses a belief in the spiritistic theory. It is in many respects a remarkably interesting work and is perhaps only one of many such books that will probably see the light in the near future.

The contents of the book purport to be communications about the spiritual world from a deceased acquaintance of the writer of it, the material having come by automatic writing through her own hand. The history of the material is stated as follows in the Introduction.

"One night last year in Paris I was strongly impelled to take up a pencil and write, tho what I was to write about I had no idea. Yielding to the impulse, my hand was seized as if from the outside, and a remarkable message of a personal nature came, followed by the signature 'X'.

"The purport of the message was clear, but the signature puzzled me. The following day I showed this writing to a friend, asking her if she had any idea who 'X' was.

"'Why,' she replied, 'don't you know that that is what we always called M——?'

"I did not know. Now Mr. —— was six thousand miles from Paris, and as we supposed, in the land of the living. But a day or two later a letter came to me from America, stating that Mr. —— had died in the western part of the United States, a few days before I received in Paris the automatic message signed 'X'."

The remainder of the Introduction is taken up in explaining how the contents came to be written and what the author thinks of them. "X" began soon after this first occasion to do systematic writing and to give detailed accounts of his experiences in the spiritual world, or what purported so to be. The author states

that she "had not read the ordinary standard works on the subject" of spiritualism and the whole thing was perfectly new to her. She published the whole record with few alterations, saying that, where his literary style was clumsy she "reconstructed a sentence or cut out a repetition." Consequently we have the work in good form for the psychologist to study as a psychological product of some interest, whether he chooses to go beyond viewing it as a subconscious product or not. The author, asking herself the question what she thought of it, frankly says she believes the communications came from the person who claimed to give them. It is not for us as scientific investigators to criticize this view. The chief interest is that the author declares that the work is a genuine product of automatic writing and that it is published with sufficient fullness to make it important for psychological study. During most of the time that the book was written the author's mind and pen were occupied with other matters. This does not mean while actually doing the automatic writing, but that her mind and work were employed in other affairs during the period of writing this book. Her mind seems not to have been interested consciously in its production.

Inquiry of the author yields the facts that she has herself read a great deal in theosophy and believes thoroughly in reincarnation. She also knows much of the philosophic beliefs of Mr. X., and personal inquiry by herself brought the information that Mr. X. had read somewhat in theosophy. He too would thus come in contact with the idea of reincarnation. The author's opinions on the subject suffice to make it less appreciable that the reincarnation ideas came from Mr. X. If she had been opposed to the doctrine of reincarnation and if he had favored it before his death it would have been an item in support of personal identity to find the doctrine presented as it is, tho it would not serve as evidence that the doctrine was true, especially in the face of denials of it from other sources.

The chief points of interest in the "revelation", if we may describe the book in that term, tho the author says nothing about it in this respect, is that the doctrine of reincarnation is defended throughout, and the doctrine also that thoughts in the spiritual world appear like realities. This view coincides with what is often hinted at in this sort of literature and we can express it only by

saying that the reality of the spiritual world is mental and may be described as veridical hallucinations. The communicator represents that he was some time finding this out, but, once discovered, it is clearly stated. The rest of the volume has many novel statements, but none more interesting and novel than the two just indicated.

There is of course no evidence of the claims made in the book. Every psychiatrist, of course, would say that the work was pure fabrication and would in many instances assert that it was conscious fiction, but we are too familiar with subconscious productions to make so bald a theory necessary in the face of what is apparently an honest statement of facts. The hypothesis of subconscious fabrication cannot be as easily disposed of. As there is no evidence of identity in the record and as we have not yet determined the limits of subconscious action, we shall have to tolerate the view of subliminal fabrication until we have evidence that such productions are not such. But there is one approach to the interpretation that may be mentioned without being advocated. Taking the communicator's own view of what the spiritual world is like, we might assume that the communications were genuinely spiritistic, but that they represented the hallucinations of the spirit itself. We should not have to interpret them as representing actual reality in the spiritual world, other than the individual mental state of the communicator. This view would reconcile all the contradictions that we find in spiritualistic literature regarding the nature of a transcendental world. It would be merely a question of individual opinion or experience; not of common or uniform perceptions. The communicator actually claimed to test his experiences in the same way that we test the sense of vision, to see if his experiences were real. But in such a world he would still be more liable to illusion than we are normally, where we are always imperatively recalled to our situation by sense perception and the imaginative or fabricative faculty is rare, and the function of hallucination found only in the abnormal. The man might be mistaken in what he reports as real because the ideas may be more dominant than those he corrects. Consequently we could well accept his story as representing his own mental world, his own individual experience, without supposing it an objective reality for him.

This view is at least quite as possible as subconscious dreaming

or fabrication, tho we have not the evidence for it to make us believe it a fact. The natural revolt of many people against the ideas expressed will come from various motives. People will reject what they do not like or what seems contradictory to their view of the world. But, for us, all theories of the world are dependent on the facts, and the reviewer would not hesitate to alter any view he held of nature in normal experience, if supernormal facts, that could be adequately verified, demanded the alteration. But there must be clear evidence for those facts and it would be right to measure the real or apparent preposterousness of such ideas as are revealed in the book against the views which we must form from normal experience, not in order to discredit the nature of a transcendental world, but as a means of suspending judgment until the unity of the two worlds was proved. What we know, or at least suspect, of the subconscious is sufficient to make us pause at a spiritistic interpretation, and even if we were convinced that spirits were involved, we should have to assume that subconscious coloring was present, and we have no criterion in such products to distinguish between the foreign and the domestic content. The reviewer's experience with mediumistic work has been such as to prove that even the writing, the mechanical result of foreign stimulus, may be a composite of several influences besides that of the medium and at the same time retain all the fundamental characteristics of the medium's own writing. The psychological content is also a similar composite. Hence we are in no position as yet to discriminate between the spiritistic and the subconscious content, except when the incidents proving personal identity can be shown to transcend the prior and normal knowledge of the psychic. We may believe all we please about spiritistic stimulus, we have no means of proving just what material contents are transmitted. It will be certain that they are not pure from subliminal influences in any case whatever, and the lack of decisive evidence as to discriminate between the subjective and objective influences must make us suspend judgment on such cases. This, however, does not diminish the scientific interest in such phenomena. It rather increases it and the importance of understanding them: for the natural disposition of most people is to place more confidence in the literalness of such "revelations" than they really deserve. There will be more of them until the scientific man takes them up more seriously.

# JOURNAL

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## American Society for Psychical Research

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### SOME LARGER PROBLEMS OF PSYCHICAL RESEARCH.

By James H. Hyslop.

II.

#### Errors and Confusions.

I do not mean here to discuss the mistakes and confusions that are due to various causes, physiological and psychological, in the medium, or intercosmic difficulties connected with communications, but the errors and confusion caused by alleged transcendental influences. I want, mainly at least, to consider those statements alleging reasons for error that we cannot verify in the usual way; namely, by asking for the testimony of some living person supposed to know the facts. Whatever verification we obtain at all must depend upon the consistency of the statements with more or less provable facts. The discussion may bring us into contact with other and known causes, but these will not be the primary object of our present investigation. Besides we shall have a whole group of closely associated questions that will have to be taken in their order, and may, in some cases, have to be discussed in connection with each other, while making them apparently separate topics. I shall not confine the discussion to published records, but shall occasionally quote unpublished material, when it is important enough to enforce a point, tho the larger part of the material to be used will be drawn from published matter.

The type of "error" of which I shall speak will not be convertible with the false. We cannot of course, determine whether a statement made about a transcendental world is false or not, at least absolutely, so to speak. If a statement cannot be proved it cannot be disproved. But I refer here to the type of error that amounts to a form of confusion. The incidents may actually be true, but not relevant to the person present at the experiment, or some part of an incident mainly true may be false. Where the error or mistake may be conjecturable by knowing what the facts are and by its proximity to the facts, we shall have incidents as important as if they were true. This is the kind of error which will be discussed here.

The first passage to be quoted is taken from Dr. Hodgson's communications. It has already been quoted and discussed in the *Proceedings* with reference to the "mental picture" method of communicating. But I made no comments there regarding the point to be considered here.

"Sometimes in the early work at the Piper light I could not understand the movements and changes and apparent desire for change without power to express what the change ought to be and I learned much as one would learn the desires of a child before it can talk.

"(Good.)

"Now for a long time I have wished to say that many of the lessons I learned there have been of great use to me in communicating. I knew too much to be a good communicator at first. That is literally true.

"(Good.)

"I knew the complications and conditions and I could not forget them when I made my first efforts and the consciousness of them, together with the consciousness of my friends, hampered and hindered me. You know how that might occur."

He then went on to explain what I discussed in the "mental picture" method of communication, to indicate how the messages might be fragmentary and confused. [Cf. *Proceedings* Am. S. P. R., Vol. VI, p. 49-93.]\* The important

\* Since writing that discussion I have happened to light upon a confirmation of the view there presented, in a message purporting to come from Dr. Hodgson through Mrs. Piper. The reader must remember that Dr. Hodgson,

point for remark here is the view that the communicator's power to communicate at first was affected by what he knew of the process before his death. Now we can either accept this statement without question, as many are accustomed to do after admitting that spirits exist and can communicate; or, we can subject the statement to a critical examination and comparison with what would seem probable in our own experience. The latter is the only course for the scientific man, and that it is obligatory is apparent from the fact that in ordinary and normal experience, the more we know about a subject the more we can do in connection with it. Besides it also happens that, in this normal experience, we do not find any evidence that our knowledge of the complications of the problem affects communication with the dead, tho, if we examined the difficulties of discussing a subject clearly, we might find analogies with what is here asserted as affecting communications from the dead. Of this again. At least

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at the suggestion of a message from G. P., adopted the theory, and I followed in this, that the communicator is in a dream or sort of trance state when he is communicating. This accounted for much triviality and confusion, and many mistakes. It is not wholly set aside by the new view, even by Professor James who first denied it emphatically after death. There may be cases in which it holds true, but perhaps not as a necessity for communication. At any rate the passage to which I wish to call attention here as denying the trance or dream theory, outside of the work of Mrs. Chenoweth, came from Dr. Hodgson, and I did not feel the force of it, tho I saw at the time what it superficially meant, but ignored it.

In my sitting with Mrs. Piper on October 10th, 1906, after Dr. Hodgson's death, he gave the following message. [Cf. *Proceedings Am. S. P. R.*, Vol. IV, pp. 317 and 705.]

"Do not think I am asleep, Hyslop, not much. I may not U D [understand] all that goes on, but I hear more than I can explain here.

"(Yes, I understand.)

"Therefore you must get what I can give here and try to U D why it seems so fragmentary. I do not feel your lack of interest, but I do feel great difficulty in expressing through lights."

Had this been accompanied by a positive statement of the real cause of fragmentary messages I might have paused at the utterance, but, while seeing its apparent meaning, I did not realize its force then and only accidentally discovered it long after I had discussed the efforts through Mrs. Chenoweth to correct the theory we had adopted. This message through Mrs. Piper makes the one through Mrs. Chenoweth a cross reference, as she never saw that report.

There is a passage in the communications of Professor James that bears on this question and that I did not observe when discussing the problem in the report. It is the following:

"It opens my eyes to some of the real difficulties in the way of actual communication to try experiment myself.

superficially the claim seems novel, and we should not expect this knowledge to affect communications. In fact, men usually assume and make a point of it that persons like Dr. Hodgson, who know so much about the subject, ought to be good communicators. I have always held the contrary, but it is the general assumption of the public and, of course, is based upon the idea that facility depends on knowledge. Hence the statement coming here as it does will appear paradoxical, enough so to appear as more or less opposed to an explanation by the subconscious. Indeed, I happen to know that it was the opinion of Mrs. Chenoweth, through whom this message came, that Dr. Hodgson ought to make a good communicator just on account of that knowledge. Here the point of view of the subliminal is denied.

Now, we cannot procure direct evidence that Dr. Hodgson's statement is true. It is an assertion of a transcendental fact, either not as naturally expected by the layman, or not as superficially expected by any one. The consequence is

"(Yes, do you find Hodgson and I were right about the difficulties?)

"I think so, but it is too early for me to have positive conclusions.

"(All right. Take your own course.)

"I am of the opinion that some messages are produced without volition and that they are caught by contact: hence the broken and imperfect utterance on paper. Actual and complete contact would make the circuit and running capacity for trains of thought. Do you understand my expression?"

"(Yes, satisfactorily.)

"I desire to have the work complete, less jerky and disjointed than Richard gave us.

"(I understand. That's good.)

"It may take more time, but it will be better in the final efforts."

The first clear statement in this passage indicates that some messages are involuntary: that is, come through without the intention of the communicator, which would be the case in the "mental picture" method, as marginal associations would as likely be transmitted as others, provided they were vivid enough and occupied attention for a moment. But what follows is not clear, inasmuch as the term "contact" does not express all that we wish to know in the process. But as the whole process of control represents the spirit as coming into contact with the organism, perhaps the aura, of the medium, what the communicator wanted to say was that, while in contact, some stray thoughts slipped through and gave the effect of disjointed messages in the record, because they were not connected with the intended message. In saying that more time would improve results he had in mind the effect of experience and practice in getting control, when the intended "train of thought" would come without the intrusion of marginal thoughts. It will be thus apparent that he answered my question and was endeavoring to set aside the dream or trance theory, tho I did not perceive the object at the time, owing to the obscurity of the term "contact," as it does not convey to us the full process intended to be described.

that, when seeking evidence for the supernormal, we should have to pass this by as non-evidential. but this criterion of the evidential disregards, with good purpose in the first stages of the work, the standard of consistency with other positions, at least as novel and not suggested by it or a natural part of the phenomenon. Here is an important criterion of the truth everywhere. In normal experience it is often the only ultimate criterion we have, and when we have satisfied the more rigid standards of the supernormal we may well resort to this criterion of consistency for matter that otherwise would be called non-evidential.

Now the clue to the significance of Dr. Hodgson's statement about his own knowledge of the conditions and its hindrance to clear communications is found in what followed the quotation, which was designed to explain the general cause of confusion. He himself had held when living that the communicator was in a dream state when communicating and I held and defended this theory with him. But he had evidently tried on more than one occasion to correct this view and did it on one occasion that started much curiosity in me. He stated that he had changed his view on this matter since his passing. [Cf. *Proceedings Am. S. P. R.*, Vol. IV, p. 777; Vol. VI, p. 49.] Here in the passage quoted and following it he came back to the subject and stated some of the difficulties more fully, and the matter finally issued in G. P.'s making it clear. It was that the whole mass of consciousness in the communicator, whether the thoughts are the main ones or only secondary, is transmitted to the control in pictures. That is, the control gets telepathic hallucinations from the influence of the communicator's thoughts and the whole panorama of the communicator's mind appears before him in all its details, the marginal thoughts coming as well as the central ones. The process of selecting must be done by the control or by the subconscious of the psychic. All that I can say of this new view is that it explains a great many things that the dream theory does not explain, tho it does not exclude the direct analogies with the dream life. I have discussed this already (*loc. cit.* pp. 48-93). I shall simply assume it here.

Now how does Dr. Hodgson's statement consist with this? I think it can be shown to be not only consistent with it, but also to be especially suggestive of it. Dr. Hodgson was deeply absorbed in working out the theory of the difficulties of communicating. He had them at his finger ends at the time of his death. When he came to communicate, the point of intense interest would be just the conditions for communicating. The momentum of the past, as in all communicators, would be along the line of mental interest or intensity of impression. The ideas affecting the conditions of communicating would occupy a place in the stream of recollections, at least in the marginal field, and perhaps often in the center, tending to reduce the proper incidents to mere flashes of apparently incoherent stuff. The control would have to inhibit the transmission of the reflections on the process and take what he could get of the associated but incoherent incidents. Dr. Hodgson had always claimed that it was the chief function of Rector, the control in the work of Mrs. Piper, to inhibit irrelevant material; and with Dr. Hodgson the impetuous enthusiasm which he always had and the tenacity and strength of his ideas when once formed and adopted would give momentum and impetus in communicating them. They would have to be thrust aside by Rector, and the incidents chosen that would prove identity. That would be no easy task. Hence we may well understand how Dr. Hodgson's knowledge of the conditions would hinder him at first, as stated. The fact conforms in a special manner to the main theory which he is explaining, a connection which Mrs. Chenoweth could not possibly make from her point of view, as it was opposed to the presuppositions which she held, and she had no such theory, normally, of the process of communicating.

Suppose him also conscious of the desires of his friends, as stated, and we should find the control's inhibitions would be all the more difficult. Dr. Hodgson had always contended that telepathy might account for some of the facts and that it did, in fact, occur at times, and that it was the function of Rector to prevent it. Hence it is apparently

significant for Dr. Hodgson to refer to this impediment to his communicating, in the consciousness and desires of the sitters.

This explanation, however, does not exhaust the source of confusion in messages. There are other types of it and other causes, these depending on the type of phenomenon produced. The following is another illustration of a new incident in the study of confusion, or rather of the fusion of ideas in messages. This time the statement was made by G. P. He had referred to another communicator whose name I had not gotten clearly and, when I stated that I had not gotten the name clearly before, he went on to say:—

“It makes the greatest difference who the communicator is. Sometimes one will be so strong and psychic that the work is easy as can be and again the power will be lacking and we all have to supply from our own and then you sometimes get a fusion of ideas. You know what I mean by that.

“ (Yes I do.)

“It is something in the manner of taking hands at a circle. Each one contributes but does so unconsciously, but we know when and what we give.”

Now there is nothing in our normal experience that can verify this. We cannot quote experimental circles, as the communicator does, since we have no positive knowledge that holding hands is necessary. Indeed, the sceptic assumes and believes that holding hands is for the purpose of concealing fraud, and in some cases this is undoubtedly the fact. But this sceptic blusters around so about fraud that respectable people will not let him investigate them. Hence he never learns that there are cases where holding the hands in a circle is done for other purposes than fraud. It certainly seems foolish enough to the scientific man accustomed to get his results without follies of this kind. But those who have investigated much in this subject soon find that it is sometimes best to conform to this demand, no matter what we may think of it. At any rate, what we know of radioactive energies renders it possible that some force may be supplied in this way which normal experience does not indicate. But we have no physical proof of this as yet. We

might get it, had we the equipment to experiment. But this question is neither here nor there. We are concerned with the point whether any verification can be had of the statement that energy is supplied in special cases by other discarnate spirits much after the manner of experimental circles. We cannot get this confirmation directly. But a similar condition of things is implied in the involuntary messages recorded in this same Report. I shall quote a few of them.

In the subliminal on one occasion [*loc. cit.* p. 270], reference was made to Florence, Italy, and when the automatic writing came Mr. Myers purported to communicate and quite spontaneously, without suggestion from me, said with reference to the very allusion to Italy [p. 271]:—

"It is strange that some of the associations of the past cling to our spirits, like old garments, and are seen by the onlooker, even when we are unconscious of the presence. I was not thinking of Italy, but the past associations hung about me I suppose, and that was what the light saw."

The subliminal did not give anything to identify any one in the reference to Italy, so that I had no clue to its meaning. Now it should be noted again that I have no testimony from the living to verify the statement of Mr. Myers explaining the reference. It is a transcendental statement pure and simple. But we should again remark the entire consonance of the incident with the mental picture method of communicating, and especially with its liabilities of transmitting marginal thoughts and associations, even subliminal ones, and there is no reason to exclude the subliminal from a spiritual world. Indeed in one set of communications through Mrs. Piper, Dr. Hodgson got the definite statement from the communicator, a lady whom I knew personally and who knew the nature of the subconscious from her relation to psychic research before her death, that secondary personality was as much a feature of their lives as of ours. Of course I have no proof of this, but the communication coincides in meaning with the implication of Mr. Myers' statement here. All that we suppose is that, as the medium was "going out,"—that is,

going into the trance,—her mind caught some wandering memory of Mr. Myers' life in Italy and took it for a message, or at least had such a picture as would be given by a message. In this case there is no fusion of one's thoughts with others, as implied and stated in the passage quoted from Dr. Hodgson, but there is the transmission of a marginal thought, just as the thoughts of others than the communicator are marginal to the intended process. A better illustration came from Professor James. It was exactly like the one quoted from Mr. Myers, save that the chief incident was not a part of the communications with which the regular communicator began. In her normal state, Mrs. Chenoweth referred to the name Putnam and thought it had associations with Professor James. She seemed to be wholly ignorant of the man and of his connection with Professor James. Later in the sitting, when controlling the automatic writing, Professor James said:

"I find a strange thing happening at times. My thought will perhaps rest for a moment on some friend or event and it seems to fall through layers of consciousness till it reaches the brain of the light, and then it is repeated vociferously, much like the reverberations of sound between hills or buildings.

"(I understand. What do.....?) [Question not finished.]

"Putnam was a case in mind."

Here the name Putnam had been caught from his mind, according to the conception, as the psychic began to go into the trance, when he had no intention of sending it. Another communicator was preparing to do the automatic writing. Now, if transmission may take place unconsciously in this manner when others are present, there is nothing to hinder its taking place consciously, as claimed by Dr. Hodgson.

It is very probable that the feeling of rain in her face when Mr. Podmore tried the first time to communicate [p. 145 Note] was an involuntary message, tho not necessarily from other minds present, and it is not quoted to support the main contention of Dr. Hodgson. It merely sustains the fact involved in what Dr. Hodgson does state and that is that marginal thoughts can be transmitted as well as the main ones; and if all parties can

have the same thought they may reinforce the weaker power of a given communicator. But there is better collateral evidence of Dr. Hodgson's claim. I must refer to it. On one occasion I got the following. [*loc. cit.* pp. 526-527.]

"R U ready. Do U know where the writing was like that.

"(Yes.)

"I thought so and we have been trying to do that at the other light, but not yet are we able to do all that we plan. Still we think that the cross reference will be established with more than occasional allusions. It is only a matter of practice and continuous effort. This is a combination of influences now but it is a trial to see what a combined force will do. The writing may be smooth and easy but the evidence may suffer. We do not know but the power is great and perhaps like the momentum of an engine when once established, the other may drop out and one be left to do the work with added celerity.

"It is now so hard to get started that we are weary before we get to the evidential message. Now all the work that is being done in the world today is a more or less personal matter and the mighty questions which confront the thinkers are left untouched in the haste to get the personal equation.

"I wish we could once get the truth of the possibility of things we know so firmly established that we might be free to express all that we need to for the upliftment of the human race. It is not the purpose of any group or intelligent people on this side of life to spend energy and time in recalling small matters of identity unless through that method the attention of the student body of the world be drawn to the truth of God's love made manifest among men. The whole purpose of the work is to save the world from its woe by letting the light of truth shine on its face. It is no dreadful and uncertain state in which men dwell, as if they built their cottages on the slopes of Vesuvius and saw death in every cloud of smoke. We desire to have them build intelligently and live where no cloud of death cuts away the clear view of heaven.

"It is absurd that men in the universities and pulpits do not see what the trivial twaddle, as they call it, is the sign of. It does not hurt or hinder us, but it shows the temper of the age and so we are forced to use the selfishness of desire as a ladder to the sky. Do you understand.

"(Yes I do, perfectly. I am glad to have that said.)

"Once in a while it is good to send a message of our own to one who will understand. It may help you sometimes when the burden is heavy to know that we are working in the same

fashion and manner that you are, except that we have added to our group men who ally themselves to the cause of truth without a thought of recognition.

"The materialistic temper of the world and the atmosphere make demands on the best of you. Even Christ could not walk through Boston in January snowstorms without shoes or coat. The air of Jerusalem made some things possible and the air of Spiritland relieves of responsibilities which some of our earthly brothers must bear.

"We strive to be patient and wait the day when the soul thirsts for knowledge as the stomach craves for food.

"('Or the hart for the water brooks.') [Quoted to see the reaction, and thinking that one of the more advanced personalities was communicating.]

"Exactly. It is all the desire. Desire is the open door always. Create desires for the noble, the good, the true, and the world is saved. That is all of our lesson now, but so often we look at your working and striving to open the eyes and hearts of men we feel such a unity of purpose that we desired to make you acquainted with our appreciation of the situation and of you."

I have quoted the whole of the passage to exhibit its intellectual and ethical character, while designing to use it for another purpose at the same time. As this was being written I supposed that an unusual communicator had come for the first time. I knew it was not Imperator by the style, and I knew for the same reason that it was not Madam or Teacher, both personalities connected with the work of Mrs. Chenoweth. I thought it possible that Rector was at the bottom of it, tho I had no indications of that either in the form of expression or in the usual thought by which the group may be identified. I did not note at the time that the combination of personalities was directly affirmed in it, and it was not signed at the end. Hence the next day I asked G. P. who it was that came first. His answer was:

"One person held the pencil and we all sat in a circle and directed our energy toward the pencil with a desire to have a strong and beautiful communication given to you. At last there seemed less of the group and more of the individual in the contents of the message. There were several."

Now again this is a statement that cannot be verified in the ordinary way, but it coincides with what was indicated in the

message; namely, that there was a combination of forces, when there was no reason why the subconscious should diverge from its usual and supposed policy of fabricating personalities and naming them. It had me at its mercy, in so far as proof was concerned, and might have named any one. But instead we have it stated that there was a fusion of several personalities, just what Dr. Hodgson had affirmed in his message quoted above. Apparently there was the one who controlled the automatic writing and one aiding, as the passage indicates, with the "circle" about them. If so, we have an intimation of the double control which was adopted later in the employment of the "mental picture" method for communications, only here it was for direct writing. But that aside as not pertinent, the main incident is the unconscious corroboration of the earlier statement by Dr. Hodgson. The same psychological position is involved with altered circumstances, so that this unity of the process and statements is so much evidence for the veridicity of the phenomena.

While this process does not illustrate, in this passage, the existence of errors and confusion, it does illustrate the conditions under which, but for inhibitions by those who know how, error and confusion are likely to occur. That is all that I wish at present to indicate, and the passage is especially pertinent for the reason that it does not come with any purpose of proving or illustrating the source of error. It is an unconscious contribution to this point of view.

The liabilities in the direction of fusion are well illustrated in an incident occurring when my cousin was communicating. I had asked where they got their drinking water and the answer was correct, with a little confusion about the size of the supply, the "mental picture" making it a "lake" until spontaneously corrected to "spring." Very soon I was asked if I knew anything about pollywogs. I replied in the affirmative and I was then told of a little place beside the road somewhere at the back of the house. Now, there was no road back of this cousin's house and no place for pollywogs near the road which was in front of the house. Seeing the apparent error, I simply intimated to the communicator that I wanted to know if he had in mind the same house he had been talking about, and I was at once told this was at my own home, my cousin's place having been the subject

of the previous incidents. The communications then went on with a complex set of incidents which could be known only by my father and not by my cousin, and the sitting ended with evidence of his presence. Of course, it may have been he all along communicating for my cousin, as he knew most of the facts, at least, in connection with my cousin's home. But, with my assumption that it was the cousin communicating directly, I would have had to interpret the reference to the road back of the house as false. I simply saw my chance to have it clear and soon the apparent error was corrected. But for this correction I should have had a fusion of ideas, all correct in the right relation but false in the wrong relation.

This illustration of the liability to fusion is taken from verifiable incidents. I have one which cannot be verified—G. P., in the same passage in which he explained the combination control of the day before, interrupted a communication about another medium by the following:

“Right here let me say that we are more dependent on the Lights than we are supposed to be. It is their capacity and conditions which make limitations for us, in most instances, and it is not always the limitations of environment or education, but sometimes—which I cannot now explain—a sort of spiritual quality which harmonizes with the quality of the communicator, a blending, and when that blend does not exist, we, the workers, and active participators have to lend or borrow, give or take, as we are able to make the mixture right. It is a mixture. Have I made it plain to you?”

Now we cannot verify the statements here as we did that about the road behind the house in connection with the pollywogs. But we have again a reference to combining forces and a “mixture” for result. But the important thing for study is the statement about the limitations of the medium. We can easily understand how environment and education should determine them, as this but repeats what we know of living people and their converse or intercourse. I have dwelt on this elsewhere. But what is this “sort of spiritual quality which harmonizes with the quality of the communicator?” I do not know any analogy that will make this clear. If the process of communication were one of conversation with the subconscious of the psychic I could conceive

what this "spiritual quality" might be. It would at least be congeniality, taste, degree of understanding, sympathy and any characteristic calculated to determine the drift of conversation and incident. But, while this may be the process in some cases, it certainly has no evidence for that form in the case of Mrs. Chenoweth, and the account they give of it, as taking the soul out of the physical organism and using some part of the neural system, does not comport with such a view.

Again, if the statement had concerned harmony between sitter and communicator we might get two analogies to support it. First, we know how much harmony, congeniality of temperament and thought, has to do with conversation and recall of incidents in natural human intercourse, and that would affect communication, no doubt. But this is not the conception of the situation represented by the message. It is harmony between communicator and medium. Second, if the control has to inhibit the thoughts of the sitter to be sure of those in the communicator, I quite understand how harmony of thought and temperament between sitter and communicator would be necessary to get clear messages and to avoid fusion, and such inhibition was held necessary by Dr. Hodgson in the Piper case, as at least one of the functions of Rector, the control. In the record we are quoting, as a communicator Dr. Hodgson affirmed the necessity of this harmony between sitter and communicator, [Cf. p. 256.] But this is not the situation with which we have to deal here. The relation of harmony affirmed, whatever the term means, is between communicator and psychic. This also is implied in the passage just referred to as coming from Dr. Hodgson. It may be quoted. He had made an allusion to a certain matter in a veiled way and I wanted it made clearer, so I began with a query:

"(Why did you discuss that after my allusion to those bad experiments?)

"Because so many of those experiments referred to conditions entirely out of harmony with us.

"(Good.)

"There were reasons for the expressions. They were so far fetched. Do you know what I mean?

"(No, not exactly.)

"You do not know that the reasons were Inharmony, my boy?"

"(Inharmony with what?)

"Inharmony with the conditions about the light and the experimenter and all the mind or mental attitude. Have I made it plain?" [*loc. cit.* p. 538.]

Here the mental attitude of the sitter is supposed to affect the capacity of giving messages, and the same idea was given through Mrs. Piper to Dr Hodgson when living. But again, this is not the situation in the passage under review. We are no nearer than before to the "spiritual quality" in the psychic that shall harmonize with the communicator.

I have never been able to determine just what the term "spiritual" shall mean in this work. There are two or three meanings of the term that are clear. (1) The existence of a supersensible world of reality, be it a soul or cosmic place or condition. (2) Intellectual or moral qualities as distinct from the cultivation of sensuous life. (3) The emotional and affectional life not expressible in physical analogies. Now I cannot give any of these meanings to the term in the Chenoweth case, unless it be the third. Accepting that import we may understand what is meant by the "spiritual quality" indicated, but we should not be able to understand why that had anything to do with communications, or what the harmony would be in the case.

There is only one resource left that is a possibility. I have maintained that the subconscious is the vehicle for all messages. The trance is supposed to eliminate the influence of the normal consciousness, but it leaves the subliminal as the medium or instrument for the work, and this may be either passive and reflect automatically what comes to it, or active and interpret it. We can understand on this view why some sort of harmony would be necessary to get messages through. If its organic habits were not such as to reflect accurately what came to it, there would be the same confusion that occurs in the telephone when unfamiliar sounds are transmitted. Again, if the subliminal's limitations of habit and intelligence prevented certain types of thought from being clearly understood, as an ignorant person

would not understand a philosophic discourse, the inharmony would be evident. It is possible that this conception of the case is what is meant, I cannot tell assuredly, but it is the only conception that will fit the statement of the communicator.

There is another passage by G. P. which has its interest for the liabilities of fusion and confusion in this problem. Speaking of his work as a control and comparing it with the efforts of others to communicate and the ease with which he seemed to be able to do it, he went on:

"I like to work for others. It is no hardship but a pleasure, and often when I hear the argument that we are kept from the finer pleasures by the effort to express in this fashion, I wonder what finer pleasure there is than to be able to connect the two states of consciousness. If some one might be able to connect the sleeping and waking consciousness, it would seem a wonderful and beautiful revelation, but this is even better. To one who was interested in psychological problems, the intensity of interest in these experiments is readily understood aside from any value to the world. It is a puzzle that calls out all the energy one possesses to work it out."\*

The first thing apparent in this is the function of the control to act as an intermediary for the communicator, and we shall find other instances of this implication, but the main point of interest is the idea of connecting two consciousnesses. This purports directly to be a transcendental process and is compared to connecting the sleeping and waking consciousness of the living. Now the paradoxical feature of it is the assumption that the medium is "conscious," when we know that there is a trance in which we suppose she is "unconscious." G. P. indicates

\*One can hardly fail to note the truly scientific spirit shown in the reference to connecting the sleeping and waking consciousness, and there is possibly some disguised sarcasm in it. Men will spend their lives trying to do this in curing cases of dissociation, but they only sneer at efforts to establish a connection between transcendental and terrene consciousness. The cleavage between the secondary and primary personality is often so definite that it resists all efforts at fusion, and yet the hope of removing it is the one that pursues the psychiatrist like a passion, when he once becomes interested. It should be as reputable to do the same in the field of psychic research; but social respectability and æsthetics are more influential than the truth.

that the process is connecting the consciousness of the communicator with the "consciousness" of the psychic, implying that she is not "unconscious."

Here we have the whole paradox that confronts the student of the subliminal. We have to describe it in terms of an eliminated consciousness and call it "unconscious." We have found, of course, in hypnosis and other forms of subliminal conditions that the mind acts just as it does in the normal state, minus sensibility and normal introspection or self-consciousness. When we come to scrutinize this condition carefully we find it impossible to describe it as otherwise than essentially like consciousness with insulation from the states that make us aware of the physical world and of ourselves in it. Hence it is perfectly appropriate to speak and think of the subconscious as a consciousness, provided we keep clear of the implications attaching to normal states. This is one of the reasons for calling it a "co-consciousness."

Accepting the medium's condition as one of "consciousness" despite the presence of a trance and what is relatively an unconsciousness, we have a clear conception of what the difficulties in communication must be and the liabilities of fusion and confusion. What we learn in abnormal psychology and the study of the subliminal confirms the possibility of what G. P. says of the process and conditions. The problem for the control is to connect the transcendental and the mediumistic, just as it might be with the living to connect the sleeping and waking consciousness of the living individual. In proportion as the consciousness of the psychic is actively employed on the messages delivered to it, the fusion and confusion will distort them. In proportion as it can hold them by memory and reflect them as in echolalia, they will be pure. Here we may find a situation throwing light on what was said about the "spiritual quality" producing harmony between communicator and psychic. Any drift of the medium's subconscious from articulation with the thought and message of the communicator would reduce the message to a nullity or to such confusion as to make it unrecognizable. In the process the control's ideas might slip through from the mere echolalia of the organism, or it might get mixed with the subconsciousness of the psychic when the communicator fails to impress it. In fact, we can conceive almost anything taking place in such a complex

situation, and all perfectly analogous with what we know in normal life and in the study of secondary personalities. Post-hypnotic suggestion is an illustration of the connection, and so indicates that the process is not without definite analogies.

This whole interpretation of the matter is corroborated by another long communication from G. P. in another instance, tho it does not involve unverifiable conditions in the transcendental world, except in minor details. I had been brought into contact with a lady whose mental condition had made her the subject of sanatorial treatment and she had had sittings with Mrs. Chenoweth, so that something said here must be discounted on that ground. But G. P. wished to discuss some conditions affecting the integrity of communications and he chose this case as an illustration. The passage also tends to explain many of the cases of alleged communication when we cannot understand the reason for the appearance of the personality there. I shall quote the whole passage.

"We are here and are trying a few experiments, but nothing which will hinder the free use of the pencil. I am G. P. and ready for work. It is not always easy to begin at once, but when we can do so we will. I have been called upon to give evidence here once before this week. You will remember the M— case.

"[This lady had a sitting a short time prior to this and G. P. purported to be present helping.]

"(Yes.)

"She was here and as the report was taken I felt I might say a few things. She is under the impression that J [James] comes to her and is being assisted by her power. This, of course, is ridiculous, but we let the matter rest because of her peculiar fancies. She has some remarkable power, but it is unsteady and unreliable, but we are eager to help her out of her difficulties and place her where she belongs. I tell you this that you may ask for the report and give some good advice after you read it.

"(What place does her own mind have in the appearance of James?)

"Immediately after his passing she was sure that he was in a very weak and enfeebled condition. She felt a desire to help him, as she has always desired to help the work, a very good and laudable desire, but he could not use half the help which was offered him in all good faith by numbers of psychics all over the world. She kept him in her mind quite unconsciously and at last a phantasm was projected by her own thought. You understand.

" (Perfectly.) [Cf. *Journal Am. S. P. R.*, Vol. I, pp. 564-589.]

" We were perfectly conscious of this and were powerless to prevent it and when she came here for her interview, we asked Starlight to pass that matter as lightly as she could, and we believe she did. Still, you had better get a copy of the report and see just what was done.

" (All right.)

" I have been with her on one or two occasions at the place where she imagines great strength and forces are combined for the help of such as us. Now, the place may be all right, but it is not the kind of power which James or Hodgson desires to use or needs. It is not always the physical power which helps. Sometimes a weak sensitive is better than a strong one, if the power is of the right quality. You know this. But the place is good physically for her.

" (I understand.)

" There is only one fault. She grows quite sure that she has the cream of the dairy and no skim milk, but no dairy is all cream.

" (That's right.)

" It is no use to advise her, but keep her checked, so that she does not lose her identity, as she was in danger of doing. She has phantasms of her own creating mixed with nearly all her manifestations. But it is an interesting case to study from our side. Do you understand?

" (Yes, and from my side, too.)

" Yes indeed and you keep her near for study with what we are able to do. She is not unruly, but egotistical and does not know it. One may be egotistical for truth and about truth. All prophets and great leaders had a large amount of egotistical matter in their brains. You know egotism is a horse which carries many good things to market and is all right, if driven by a good master. Have you anything you want to ask about her?

" (Nothing that I recall now. What I did ask was to understand how the process of impersonation arises and goes on.)

" I see. I think I know what you are after. A spirit identity may be present and yet be clothed by her imaginative power quite aside from any desire of her own. There is another phase in her case. She talks with a little spirit, a guide of some one who knows her desire to be connected with the mighty ones of this work, and that guide is unconsciously looked upon by the thought of the lady or by the spirit who wishes to please the lady and come in disguise to keep her in the work.

" (Good, then impersonation may actually take place without the presence of a person.)

" Yes in some instances, and in many instances an imperfect sight may produce the impression that the person wished for

was present. For instance, James lends himself to a very ordinary description. Suppose Mrs. M—— goes to a psychic and a description of an old man with gray beard and blue eyes and so forth is given. Mrs. M—— can see no other personality except James who is on her mind.

"(Good, an illusion.)"

"Yes, the man present may be her grandfather, as far as that is concerned, but she never thinks how impossible that James should come and how probable that her grandfather should, but thinks of her desire to help you and the work, and says I know who it is and then the trouble begins. It takes more than a description to be sure of a spirit. There must be a combination of evidence. You see, do you not?"

"(Yes, perfectly.)"

"Now, when she is alone and sees what she thinks is a certain spirit she may be wrong or right. It has to be proven. Her simple say so, that she saw James or Hodgson or me is worth nothing at all.

"(I understand.)"

"And yet she may be honest and kind and desirous of helping you. As a matter of fact we have been there a number of times and are eager to help her if it can be done." [*loc. cit.* pp. 340-343.]

Now Mrs. Chenoweth knows normally something about the case, but not much. She knows that the woman is psychic or thinks that the woman is so, and knows something about the apparent obsession there. But she has never expressed herself to me in any such way as the matter has been discussed here. Nevertheless, we have to assume large proportions of the subliminal in this deliverance, and we shall have to concede any amount that the critic prefers to assume. I have quoted the whole passage, not for its evidential character, but for the concession that runs through it that the "imagination," subconscious hallucination, I would say, distorts an actual stimulus and produces error in the real or imaginary communication. I tried a test experiment with Mrs. M—— and got evidence that there was obsession in the case, not adequate proof of this, but evidence pointing toward that hypothesis. There is, apart from this, indication that she is psychic, but just as described here: the subconscious is too active and superposes its own creations on the stimulus that comes from without. We are familiar enough with this in subjective hallucinations instigated by external stimuli and

also with that type that shows itself in dreams and deliria. There is no reason why the same should not occur in mediumship where the subconscious is the agency employed to receive and deliver messages. The cause, of course, is not transcendental here, but terrestrial, and helps to prove that passivity and echolalia are necessary for accurate reports of the transcendental. Without them the error and confusion will be proportioned to the activity of the receiving mind.

This influence of the "imagination" or the hallucinatory activity of the mind in mediumship—a fact well indicated in the "mental picture" method of communicating—offers an explanation of many reported messages from people who are honest and who yet are not afflicted with normal imagination in the phenomena. Such messages occur often immediately after the death of well-known persons. There is no reason to believe either that they are trying to deceive either themselves or others in their reports, or that the person reported as communicating was actually doing so. In this situation the most natural explanation is the one suggested here, and it indicates very clearly that there may be many cases of abortive mediumship which lack only care and development to become useful in the work. It is not enough to dismiss the cases with a sneer. They could be made the subject of valuable investigation by scientists.

## **EDITORIAL. ANNOUNCEMENT.**

We are very happy to announce that Mrs. Georgia Timken Fry, of New York City, has given the Institute the sum of three thousand dollars (\$3000) for the Endowment Fund. This sensibly adds to the endowment already in hand, and is mentioned here for the encouragement which it will give to members. It also offers an opportunity to make special mention of the two editorials which follow this note and which are designed further to strengthen the effort for increasing the endowment. Members will remark the assurance for permanence in them and for the assistance which has been so much needed.

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## **ENDOWMENT.**

Members will recall that we have from time to time indicated the need of an assistant in the work of the office and in supervising the publications, with the hope also that the work would be continued after the death of the Secretary. The endowment fund, not all of which is yet available, insures the opportunity to continue the work and the great need has been for proper assistance and the training of a successor. We are glad to announce that Miss Theodate Pope, who had been a friend of Dr. Hodgson in his work and who contributed \$5000 to the original fund for the organization of psychic research in this country, has provided the means to employ a young man to help in the work. He will help with the publications at present and endeavor to extend the interest of the work to the academic world whose co-operation is sought in unifying the work of psychic research.

He is Mr. Edwin W. Friend. He was a native of Indiana, and graduated from Harvard University in 1908, with the degree of Bachelor of Arts. In 1908-1909 he was a private assistant to Professor C. R. Lanman, Professor of Indic

Philology at Harvard University, and in 1910 received the degree of Master of Arts at Harvard. From 1910 to 1911 he was Rogers' Traveling Fellow in Classics and Indic Philology from Harvard at the University of Berlin. On returning from Germany he taught Classics for two years at Princeton University, 1911-1913. Then he resigned this position to pursue philosophic studies at Harvard. While studying there he was likewise Assistant in the Department of Philosophy. While at this work he was secured for assistance in the Society for Psychical Research and began his duties in October last.

The situation thus offers a favorable opportunity to put the work on a stable foundation in any event. It enables us to repeat and strengthen the plea for more endowment to make possible the important experimental work which should at once be undertaken. The perpetual experimenting on the problem of personal identity will not make progress. We have much larger and more difficult problems to face and they cannot even be touched without more endowment. The Society is now beyond accidents to its Secretary and the public should have no fears about its future.

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### **MEMBERS, PUBLICATIONS AND ENDOWMENT.**

Having secured assistance in the work of the Society, it is proper to take up the subject of permanent provision for the publications. The membership fees have never even paid for the printing and distribution of the publications, and hence the Society has always been threatened with the abandonment of its work as soon as the reserve fund was used up to pay the deficit of membership fees. Now that we have an endowment fund which insures the permanence of the Society, but not enough for pursuing its work rightly, we may properly urge on the members two plans for help as needed.

The first is that members endeavor to increase the membership of the Society. We have only about 600 paying members. There ought to be at least 20,000 of them in this

country. The primary trouble, of course, is that the publications have to be of a scientific character and cannot be allowed to assume the level of sensational or popular organs. They must appeal to the sceptic or critical mind and offer no point of attack except such as the subject itself has to meet. Members are expected to support the work as they would a missionary task, not as something that affords them merely personal satisfaction. Personal needs and satisfaction are not to be disregarded, but we have always hoped that members would look upon the work as one which was done for the help of the world much more than of the individual, and to effect this we have to appeal to the scientific mind. For this purpose records are more important than any immediate conquest of the public. Future students will value our publications for the purpose of comparison with the work of their own time. Hence we desire to urge upon members all the canvassing for additional members that may be possible. Present the case, not as something primarily to interest the individual's curiosity, but as a scientific work designed to help the conversion of intelligent people to the importance of it, and this can be done only by keeping up the publications, which ought to be self-supporting, while the endowment fund will take care of the investigations.

The second plan is to encourage Life Memberships. These will not only help the endowment fund, but will also guarantee the publications beyond the life of the donor. A large number of members resign each year, evidently tired of the publications, and in some instances probably disgusted with them. Some, of course, have met misfortune and cannot continue their fees, but it takes the year to make up the loss by new members. Life Memberships would compensate for such losses as they guarantee the work after the demise of the donor. Now that the work has secured a permanent footing it should not lag for want of adequate funds to do its work. We wish therefore to encourage Life Memberships as much as possible. They have been arranged so that people can take them according to their means. We state the several types of them.

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Life Associates.....	\$100
Life Members.....	200
Life Fellows.....	500
Patrons .....	1000
Founders .....	5000

Not every one, of course, is able to take out such Life Memberships, but many can do so and it would require only a little effort to induce others to give the same help. We hope to make an organized effort to secure Life Memberships on a considerable scale. The editor himself, at a time when there was no assurance that the work would be permanent, put all his savings into the endowment fund as a Patron, so that he would not be accusable of personal interest in making such appeals. A similar sacrifice on the part of others would guarantee the publications and much else besides. It is hoped that, since the permanence of the Society has been secured, members will seize the opportunity to make its work more effective.

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### **A MEDICAL COMPLAINT.**

Professor James Ewing, M. D., of the Cornell University Medical College, read an address before the New York Academy of Medicine on "The Public and the Medical Profession" in which he took the public severely to task for its neglect of the scientific work of medicine and then entered a plea of complaint that this public runs after "sensationalism, personalities, wonder-tales, absurdities and a general display of the haste and incompetence of the writer" of newspaper stories. He frankly admits in an earlier paragraph that Professor James has shown the many-sided character of functional disorders, and that some things cannot be treated by the ordinary practice of medicine. But he wishes to protest vigorously against the tendency of the public to run after miraculous phenomena and miraculous healing.

With this arraignment of the public we entirely agree, and also with the criticism of its superficial treatment of the sensational phenomena. He might even have used severe language about that public—and perhaps he felt it and only

restrained himself out of deference to the proprieties of the occasion. But I wish to call attention to some facts which the medical world may as well face in this problem; and the public, too, may as well be reminded vigorously of the same facts.

The physician wants the world to believe that he is engaged in a philanthropic work, and the public is "dying to be cured" of disease. The fact is that the profession is not engaged in philanthropic work at all, so far as it can help it. There is abundance of philanthropic work performed by individual physicians, and more of it might be done if the profession were organized on a salaried basis, tho one may doubt the tendency of that system to promote philanthropy. But in this materialistic age the medical profession, partly from the cost of fitting for the work and of the instruments and means of treatment, has become a "business" and patients are exploited as much as cured,—perhaps more exploited than cured. The profession needs to weed out its scoundrels. I know a physician who treated a gentleman leaving enough money at his death for his widow to live upon comfortably. The physician suggested to the widow that she leave him \$25,000, and he would care for her the rest of her life free. She simply remarked to him that that would be establishing a motive for him to get rid of her. Some time later she called him in for some little indisposition and he consigned her to bed and kept her there two months with alleged heart trouble. She became tired of this and dismissed him, calling in another who found that there was nothing the matter with her and told her that she could go about her ordinary life with perfect impunity. She did so and was perfectly well. The dismissed doctor sent in a bill for \$10,000!

In another case a well-known physician said that my daughter would have to undergo an operation for mastoiditis, and it was done. He sent in a bill for \$400. But he confessed after the operation that things were not so bad as he had thought. He did not know that I learned this, and no doubt he privately knew that it was not necessary at all. He would get larger fees for an operation than for common-

sense treatment. It was not long afterward that the trouble was back again in both mastoids, and it was as impossible for me to pay the bills for an operation again as it was dangerous to attempt it. I was at my wits' ends to know what to do. Spontaneously, and without any seeking of my own, two mediums with whom I was experimenting for other matters altogether, neither of them knowing anything about the difficulty they mentioned, spoke of my daughter, indicated that it was the younger of the two, and stated that the primary trouble was in the nose and not in the ears. They recommended the common douche for treatment. Neither of them were physicians and they knew nothing about prescription. One was in a trance when it was done. I went home and had an examination and found a bad case of nasal catarrh accompanying mastoid trouble. I could not pay for an operation and it was "up to me" to test the mediumistic suggestion. I did so, using only the douche and common salt. Soon the trouble with the ears disappeared, and then the catarrh, and there has been no more trouble. Is it any wonder that the public runs after healers who do not charge as much, and who often know more, than the boastful physician?

There are many such instances, and I do not draw conclusions from these two. They are only illustrations of a widely spread disease right in the medical profession, that needs curing quite as much as the sensation-mongering of the public. Medicine has developed a vast system of dogmatism about nerve cells and their functions, much of it being metaphysics as liable to error as discussions about angels on needle points, and it has systematically ignored the facts which show the effects of mental states on the organism, to say nothing of those facts which indubitably show the existence of supernormal influences in human life. The interest which the public shows in these is only the natural outcome of the physician's neglect and it will go on until the physician investigates the facts as fully as he has investigated nerve cells.

I am not here going to dispute the advantages which medical science has in determining the uniformities of rela-

tion between physical facts and disease. Nor shall I minimize the work that medicine has done. And more, I shall not magnify expectations about mental cures. I have no scientific evidence that mental healing will turn the world topsy turvy. If it be capable of doing this it has still to establish the claim scientifically. I am not sanguine about it. But there are facts which medical men systematically ridicule and neglect, which they will find the public running after as long as they neglect them and refuse to treat them patiently, sympathetically and scientifically. Let me quote another medical man on this side of the question. Speaking of patients who, like Addison, suffer from merely mental troubles, Dr. Weston D. Bayley, of Philadelphia, says:—

“Is our attitude toward these patients ordinarily a scientific one? Do they suffer any the less when we, with irritation, declare there is nothing the matter with them? We petulantly say they are cranks and frauds, that they are shamming; but are they? Can you imagine a normal person deliberately choosing to be sick and miserable? Can one be well and yet have months and years of incapacitating symptoms?

“Because their maladies do not conform with our established and empirical types, and are not based upon present knowledge of pathological change, have we any scientific right to ignore the possessors of them as cranks, or to neglect them as impostors?

“And what happens if we do? These people who have applied to us in good faith for help—help of some kind—drift away into the hands of the faith curist, Christian Scientist or practitioner of some other cult, and to our further irritation (for we have already declared their troubles to be imaginary) they may recover to lives of usefulness and activity. The invalid whom the physician failed to cure, is restored by the ‘healer’; and there goes on record another example of malady dissipated by the potency of faith, or something else, after regular medicine has been employed in vain.

“Strangely, the medical profession is blind and dumb to the frequency and to the significance of this occurrence.

With our eyes glued on our bottles and our noses beaked over the mortar and pestle, we are stupidly unaware of the growth and virility of systems of treatment entirely without the pale of established medical practice. We are amazingly myopic to the steady stream of clientèle turning away from our offices and seeking help heaven knows where, and from God knows what! And in the costly and magnificent temples which would alike amaze the simple peasant of Galilee and confound a Lord Kelvin, we would, if we attended, hear the acclaim and rejoicing of those freed from the bondage of chronic ailment and restored to health after the failure of the bottle and the knife!"

After a medical man's criticism of his profession in that manner we hardly need add anything. The fundamental trouble lies in the materialism of the medical profession as well as of their clients. Both are pursuing will-o'-the-wisps, tho one for happiness and the other for remuneration. The physician cannot be blamed for charges compensatory for the outlay which his profession demands, but there would be less demand for this if he recognized two things in his profession of which he makes no account. The one is the influence of the mind on human maladies, whether that mind be the patient's own or another's; and the other, the primary need of simple ethical life on the part of the patient. The trouble is that the physician will not act on the supposition of mental influence on the organism, and he feeds on the vices of his clients. Nearly the whole of his work is to save people from the consequences of their sins without endeavoring to correct their sins. In the naked struggle for existence they would be left to suffer the penalty of sin and a moral order would justify some indifference to suffering in such circumstances. Where the pain is due to accident it would be different, and where penitence and reform were apparent, the effort to save would find unqualified approval. Besides there may be another reason for the physician's not asking any questions about the relation of disease to morality. The interest in preserving the race may be so great that the question of the deserts of the patient cannot be asked. Besides he has to be given a chance to reform, and cure is the

only way to secure that chance. But a greater reason is that often the disease is not the moral fault of the patient. It is an accident of the social system which imposes more duties on him than on the class which does the least work in the world. This means that the sin may not be entirely the patient's. Society may be the sinner, or at least the principal sinner, and in lieu of impossible reforms there the individual must be helped as if he were not a sinner at all. But while this fact justifies more or less disregard of the individual's responsibility, it does not alter the fact that medicine is doing its work without recognizing that the most important part of it should be to recognize the place of ethics in the cure of disease, whether that ethics be individual or social. The physician's work should be connected with that of the preacher and it should never lose sight of this relation, but, like all other professions in this age, his has become subject to the economic conditions which make the standards of life, and this has brought about two apparently irrepressible evils. The first is that a man cannot get proper medical help unless he has money; and the second is a system of charity which it is almost impossible to regulate rightly. The rich man can pay large fees: the poor man can pay none, and it is the latter that does the world's work and suffers most of its pains, while the debauched rich man can pay for all the efforts to escape the consequences of his sins. The poor must suffer for both his own and the rich man's sins. Finally, the rich man finds that the doctor cannot protect him against the consequences of his vices and goes to Christian Science, where he gets a cure by reforming his mental and moral habits, and the physician wonders why he deserts medicine!

Medicine has relied too exclusively on the purely physical causation of disease and has neglected the influence of mental and moral causes. It has recognized functional diseases, and some men apply the methods that avail in such conditions, but there has been no wholesale admission of the fact that mental states are as much causes of disease as brain lesions, and that mental states effect cures as often as

drugs. What the medical world needs to recognize more honestly is the causal relation between mental and physical states, in one direction quite as fully as in the other. That is, medicine must learn that materialism is not the only interpretation of phenomena in the world. As long as it remains by the materialistic point of view it will have trouble with its work and fall into the commercial view of its profession. The sooner it recognizes the importance of the spiritual interpretation of human life, the sooner it will escape the bogs into which it has gotten. I fully admit that the multiplicity of the most accessible facts creates a presumption for materialistic explanations and that it is not easy to set aside that view, and in no case can we escape the importance of the material relation of the problem. Nor is it desirable that we should revert to a purely mental or idealistic interpretation of the facts. We are not to set up another one-sided theory instead of the one that has not worked. The probability is that the unity of explanation will be no greater than that of the facts to be explained. But nothing is clearer than the fact that nature will not allow the causal influence of mental and moral states to be neglected in any system of therapeutics, and the sooner the physician recognizes this fact and sets about investigating the residual phenomena of human experience, the better for his profession and his success. He often reminds us of the wonderful and miraculous processes revealed in the action of matter, but he has still to learn that they are either more wonderful than he has admitted or that he has not found the nature of the processes at the basis of things at all. Let him once turn to the proved but neglected fact of the causal influences of mind on matter and pursue the study of it as long and as thoroughly as he has that of material causation, and he may find a pharmacœia as potent and as marvelous as any that he has found in drugs.

## INCIDENTS.

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### DEATH COINCIDENCE.

Letter forwarding it dated October 27th.

[Received October 28, 1909. J. H. Hyslop.]

The following account was first sent to *Everybody's Magazine* for the contest prize which it offered for the best psychic experience. The answers to my inquiries regarding it follow the narrative and the corroboration.—Editor.

Mr. Shadow World Editor:

Although I cannot produce witnesses for the following experience, it is, nevertheless, a true one, and, I hope, worthy of entering your contest. Much to my regret I have never been in a seance, though I am a "sensitive", but have had experiences similar to the one related when *alone*.

My home is in Boston, where, as is known, time is one hour ahead of the time in Chicago. During the past winter I had a very sick sister in the Passavant hospital in the latter city, who suffered intensely, fighting to overcome the effects of a number of serious operations. My information from the hospital attendant was encouraging as to her recovery, and through correspondence, she and I had arranged that *the moment she was able to leave the hospital, she was to come to me*, to convalesce at our summer home at Lake Sunapee in New Hampshire. She looked forward with keen delight to the prospect of this visit, and wrote me, and also told others, that *the moment she was out of the hospital she was coming to me!*

At the time of this experience I was very confident of her recovery, as the information received from the nurse, Miss Shubich, led me to hope that she would soon be with us. Being of a hopeful temperament, coupled with the assurance of these favorable reports, I did not for one moment imagine my sister's death.

On Friday morning, February 14th, I had greatly enjoyed my first lesson in basketry, arriving home ten minutes of two o'clock. Picking up a light luncheon, I carried it into my sitting-

room, placed it upon a table in the center of the room, and sat in a comfortable chair with my back to the window, facing a clock on the mantel, at which I glanced from time to time, as one is apt to do. As I partook of the lunch, I was in a particularly passive and contented frame of mind, tho I was not conscious of the fact at the time. Not until afterward did I recall how far removed from any particular subject my thoughts were. I was perfectly content and passive without realizing it.

At precisely 2:20 P. M. Boston time, therefore 1:20 P. M. Chicago time, according to my clock, a sensation of exhilaration and delight, beyond my power of words to describe, took possession of me. As it continued, I seemed to be wafted upwards, away and beyond my surroundings, with the most exquisite freedom from all earthly joys, sorrows or worries. Subconsciously wondering if this delightful sensation was death, I felt no regret at leaving behind me my own very dear family. This sensation of floating away lasted but a short time, when a feeling of intense relief and joy took its place. I cannot find words to describe this sensation of extreme relief from pain and trouble, or the wonderful joy of it all. I wanted to laugh and to sing and to dance to express this joyful sensation, and so I left my chair and danced and sang my way into an adjoining room. I was simply bubbling over with an exuberance of happiness impossible to describe, and was very dimly conscious of some tall and smiling *person* dancing along beside me.

I have no idea how long these sensations lasted, but suddenly I was brought back to reality by asking myself aloud, "Why, what is the matter with me?" Feeling some little chagrin at the way I felt and acted, I gave it no further thought, and immediately forgot it in some work I had to do.

At three o'clock I received a telegram which had left the hospital in Chicago before noon, saying that my sister was unconscious and that another telegram would be sent later. This was a great shock, as I had been so very confident and hopeful for the best, and had not, as yet, learned the significance of the experience just related. I went to the telephone to hurry a message of inquiry to the hospital, when the telegraph operator in the Hotel Buckminster informed me that another telegram had arrived, which read:

"Chicago, Feb. 14, '08.

Mrs. Bruce died at one twenty o'clock. Burial Kenosha.

MISS SHUBICH."

Then like a flash the meaning of my experience came to me, and I knew that, indeed, my sister had kept her promise, and

that the moment she was out of the hospital she had come to me, and in her playful earthly way had tried to make me understand her presence and her joy at her release from the agony she had long endured.

OLIVE C. DALKE.

Boston, Mass., Nov. 14th, 1908.

Dr. James H. Hyslop,

My Dear Sir:—I have delayed replying to your letters and questions addressed to me October 28th, hoping to be able to send you copies of the two telegrams referred to in my "experience" submitted to the Society when I did reply. So far, I have not been able to get them, but will try to do so at the Western Union's main office, later.

I am very much disappointed that there is no branch of your Society here, and no working circles to whom you can refer me. I believe myself to be mediumistic, and would very much enjoy developing that side of me, provided I have not waited too late in life to do so. It has been my desire to connect myself with a circle of earnest investigators. But I am a comparative stranger in Boston, and there is so much sham in this work, and my belief in it is so beautiful, that I have not connected myself haphazard with any circle for fear of doing so with those would injure my belief.

I enjoyed the experiences published in "Everybody's". But none of these investigators seem to any more than have amused themselves, by proving that there is something beyond this life, and how to come in touch with it. It has been my dream and desire to be able myself, or for others to be able to so use these manifestations as to benefit humanity by them spiritually and materially. None of the recorded investigators have done this, at least to any valuable extent. And I have reason to believe it can be done. A Miss Leonard, medium, at that time, resident at 150 West Newton street, Boston, gave me a half-hour reading December 2nd, 1905. I have every reason—too long to enumerate—to believe ardently in the results obtained. During this reading, my father, who had passed out of life in July previous, came to me. I asked his aid in a matter he knew nothing of in life. He promised to help me, seizing and pressing my hand (through the medium) with great force, to show me his immense strength to aid me. This has been done, the seemingly impossible at the time. That is, the most difficult part has been accomplished, to my happiness, and I am now waiting for the finale. I also received spiritual comfort through him and other spirit friends at the reading. So I believe material aid can be rendered, as well as spiritual, and so have been eager

to join a circle of earnest investigators who would like to help bring about the results mentioned.

I will become a member of the Society as soon as I am financially able to do so.

Thanking you for your letters, I am

Very truly yours,

(Mrs.) OLIVE C. DALKE.

The facts given by Mrs. Dalke, my mother, were correct as sent to you in her statement. The statement she sent to Everybody's Magazine was typewritten by me from her notes, and I can vouch for its correctness.

W. FRED DALKE, JR.

[The letter to which the above is a reply was dated November 17, 1908. The reply was written on the same sheet and returned to me.—J. H. Hyslop.]

Chicago, Nov. 23, 1908.

James Hyslop,

American Institute for Scientific Research,  
New York City.

Dear Sir:—In reply to your interesting letter of November 17th in regard to a Mrs. Bruce, whom I nursed at Passavant Hospital, I will be glad to tell you all I know. I do remember, first, writing a letter to her sister, Mrs. Dalke, and then sending her two telegrams. The letter Mrs. Bruce left to my own discretion, and I merely told of her uncertain condition. The day of her death she was in a semiconscious state, apparently noticing nothing nor anybody, and it was the morning of the last day I telegraphed Mrs. Dalke for the first time, saying she was very much worse. When she died later on in the same day, I sent the second telegram. She spoke of no one and there was nothing peculiar about her last moments.

I hope that I have been able to give you some information, and also hope you can find time to write me of the "remarkable experience" you refer to in your letter, as I should be very much interested to hear about it.

Yours truly,

HANNAH SCHUBICK.

Kenosha, Wis., Nov. 29, 1908.

James H. Hyslop, New York.

Dear Sir:—Yours of the 16th at hand. Pardon delay in answering.

In regard to the experience of Mrs. Olive Dalke's in connection with the death of her sister, as related to me, is as follows, as near as I can remember. I saw Mrs. Dalke in February of this year, just after the visitation, and since her return home, soon after, not a word has passed between us regarding the affair.

Mrs. Dalke's sister was in a hospital, having had an operation, and as Mrs. D. was anxious regarding her welfare, was in telegraphic communication, receiving one and two messages a day. About 11 A. M. which would be earlier in Chicago, where Mrs. D.'s sister was, she received a message stating the sister was doing nicely, or some words rather encouraging, as were each and every message that she had gotten during the ten days. So she was quite hopeful, in *fact*, more than hopeful.

Some time about 12 in Boston, Mrs. D. started to eat her lonesome and scant lunch, consisting only of black coffee and butterless toast, so there was nothing about this lunch to cause her to act as she did almost at once.

She had taken a couple of mouthfuls, when suddenly she seemed to feel so happy, and happier, so light, airy, so happy, exquisitely happy that she could not eat. She seemed so full of happiness that eating was out of the question. She arose from the table, gathered up her cup and plate, and *danced* across the room to the kitchen, and acted and felt just as she had seen this sick sister act and feel, thousands of times. When one knows Mrs. D. they would know that was not an act of Mrs. D. In a very few moments came a message from Chicago, giving a poor account of her sister's condition. She called the telegraph office over 'phone, and while talking word came to hold wire, as there was another message, which when given announced her sister's death. In counting time, as we did while together, would bring the moment of her sister's death almost to the time of Mrs. D.'s peculiar actions while eating her lunch.

Hoping this may help you, I beg to remain

Yours truly,

MRS. BELLE C. KING.

[I further inquired whether the sister was of a happy disposition and might give expression to it in the manner described. The following is the reply.—Editor.]

December 6, 1908.

Dear Dr. Hyslop:

1st. Yes, decidedly so, being of a very cheerful, playful temperament, and as much a child of fifteen at her death at thirty-three, as any cheerful, playful child at that age. If she had

entered my home unexpectedly, surprising me, she would have danced and sang her way about my rooms, to show her delight at surprising and being with me.

As I have already written, I did not connect this delightful sensation (as described by MSS.) to her, as I had not the slightest suspicion of her dying. But when the telegrams arrived a little later, I *knew* it had been her spiritual presence which had so affected me. I seemed to feel and almost to see, a "tall and smiling *thing*" dancing along beside me, just as I described in the MSS.

Very truly yours,  
OLIVE C. DALKE.

### Answers to Questions.

1. Yes. To my two sons when they reached home in response to my 'phoning for them to come at once.

[Answer to query if the experience had been told before verified.]

2. I had no acquaintance with Miss Shubick other than that contained in letters and telegrams addressed me from the hospital. I understand she was the head nurse at that time. Any communication addressed to her there would undoubtedly reach her.

3. No, you certainly would be very welcome to them if I had. However I will try to get you copies of them and send you later.

[Answer to question about original letters.]

4. Just as I told you in the manuscript. I sat facing the clock, eating lunch from my library table, watching the time, as I had a lot of work to do which I had not time to do before going for the basketry lesson referred to. I had no maid. The telegrams coming almost immediately after this experience recalled *impressively* the time as I had casually noticed it. I believe I was impressed with the time by unseen forces, so as to make me *know* the value of this experience.

5. I will be glad to do so, if you think they would be of any value to the Society, for with no other experience can I give you so much proof as with this one. They all happened to me while alone, with one exception. This exception relates more to my mediumism than to any great experience. While living in Dayton, Ohio, I met a Mrs. Metzgar, mother of young men connected with my husband's business. I cannot give the exact dates, but in the years from 1897-1900. She was a very ardent Spiritualist. While she and I were alone at two different times, through her

presence or influence, I was put to sleep, or in a trance if you like, for a very short space of time, for she was afraid of the effect and would awaken me. The second time she said my appearance changed and some old person seemed to be in my place. If you really care for anything more, I will write them, but since they cannot be proven, and were of no great value to anyone but myself, I doubt if you care for them.

6. No. I never keep letters, and as stated, never dreaming she was near death, I did not keep them, a fact which I now regret. She talked of coming to me as soon as she could leave the hospital, to my brother, who made her visits while she was there, and I am told by him, to her nurses also. He said she talked about it all the time and looked forward most eagerly to that time.

OLIVE C. DALKE.

November 14, 1908.

P. S. As I am writing this letter a most fragrant odor of *roses* envelopes me. There isn't a flower of any sort in my apartment and no perfume to produce this odor. And I do *not* imagine it. How I would love to know from whence it comes.

OLIVE C. DALKE.

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## A HAUNTED HOUSE.

New York, February 2d, 1913.

I heard from a friend of some incidents that suggest a haunted house. He gave me the address last night of the janitor of the apartment house in which my friend lived, and I went to see him this morning. I found that the haunted house was at — Eighth Avenue. I first got his story and that of his brother, neither of whom was a believer in such things. In brief it is this.

They heard of raps and apparitions in the house and went to see what the truth was. The apartment in which the events occurred is empty and I was told had been empty for five years: one said four years. I went to see it and if possible to get raps. It was daylight, but nothing occurred. The men who told me the stories were Spaniards. They knew English, but not perfectly, and belonged to the unedu-

cated type, tho they could read well and were measurably intelligent and had looked at their experiences as critically as they could. The stories were told in a jerky and fragmentary way, owing to defective knowledge of English.

The first man I saw told me he had gone there not believing a word of the stories about the place, and so also his brother, but both came away convinced of their truth and also of the existence of a spirit thus haunting the house. The first of the two men was cautious about admitting any such explanation and took the position of a man ignorant of the cause and recognized that the objection to be brought against those who claimed to see the figure was that it was due to the imagination of the observers. The same with his wife and brother, until I showed a sympathetic attitude of mind, and then they gradually let out the confession that it was spirits.

The story told then was that loud raps occurred now in the empty apartment and now in the rooms of the janitor, the apartment being immediately above the janitor's rooms. Besides raps occurring on the door of the closet in the apartment, a figure was seen to come out of it clothed in white and move into the room and vanish, especially if you went too near it or tried to touch it. Groans preceded its appearance. The door was once thrown open as if with great force. These stories were confirmed by the two men who went with me. They had gone to see the phenomena, not believing in them, and witnessed the groans, raps and the figure as described. This was repeated the night prior to my going to see the place. Once the figure came out and the two men backed away from it and it followed them to a door forty feet away and vanished there. I stepped off the distance to measure it.

They are endeavoring to keep the facts from the public as they fear the effect on the people who live in the house. I only happened to learn of it accidentally through a friend who lives in the house of the man who took me to the place. He was at first doubtful whether I could be allowed to see the place at all, but I soon convinced him that I would keep the matter quiet.

The wife of first man said she heard the raps when she was in another room, but did not see the figure, which came out in another room. She remarked that the raps did not coincide with the appearance of the figure as reported to her. I saw the two rooms and the connection between them was a little closet and two doors, with a sink between the doors. The brother reported that he lit a match and the figure blew it out. The hissing sound connected with the blowing was associated with it. He also took some bone ashes and put them in a bit of paper and then in his pocket, but when he got home the ashes had disappeared. When asked how he knew it was bone ashes he replied that they were large pieces that melted down into fine dust. This was his only reason and he did not say where he got them. Another brother threw a glass at the ghost and the glass went through the figure and it vanished. Scratching on the door was also heard. It was like a wild animal.

JAMES H. HYSLOP.

Feb. 6th, 1913.

I went to-night with the two Spaniards to see the "ghost" and hear the noises. The wife of the janitor where the phenomena were said to occur was taken out by the wife of the man who took me, as this woman was said to resent investigation. But there were two strangers present who were curious to see a ghost. We waited more than half an hour and nothing occurred. I then went with the two strangers into the parlor of the janitor, which was the second room off, and left the janitor and the two Spaniards to see if they could get raps. Finally they reported them and we went in and whenever one of them knocked on the door of the room in which we had expected the phenomena raps followed. They were not loud and yet not especially light. They might be heard a hundred feet away, by listening. They seemed not to occur except after knocks had been made on the door. I tried it several times and got them as did the others. But they soon ceased and the two strangers and myself went back to the parlor to wait again. We were again called in to hear them, but while a few came.

again they soon ceased. We could get no more of them and I left at ten o'clock.

The janitor's apartment is in the basement or cellar of the large apartment house. It is next to the boiler-room and all the walls are heavy, solid stone. The room in which the phenomena were said to occur was next to the boiler-room and was a bed-room. In it was the wooden closet where the noises and the ghost were said to appear. It was at this closet that we first waited to get raps as an indication of the coming of the ghost. It was darkened by closing the single door that admitted of entrance. The window had a white curtain on it and allowed sufficient light to pass so that I could see the others standing at a distance from it. But one of them was near enough to reach and knock on the end of the wooden closet. This he did at times, but said he was doing it. I had examined the closet and there was no one in it and no one could get into it and remain there without easy discovery. There were no cats in it or other detectable means for causing raps. But nothing occurred except the moans which had been said to have occurred before and which preceded the raps and appearance of the ghost. I heard these moans before others mentioned them, but, suspecting that they were caused by the whirr of the dynamo and wheels of the street-cars on the street, I said nothing until I could study them. After their frequent occurrence and chances to study their associated noises I came to the assured conclusion that my first conjecture was correct. The others remarked the whirr and thought it moaning. The noise had some resemblance to this, but the imagination might easily distort it into something quite different, which was evidently the case here.

When the raps occurred they were not on this closet. They were on the door that entered the room. If my sense of localization was correct, there was no doubt about this fact and all agreed that this was where they seemed to issue. I examined the door, and it was one which would not stay latched and shook a little. I suspected that the raps following knocks on it were due to continued shaking and reverberation and tried to see if I could produce them in this

way by holding my finger on the door and shaking it slightly. While I could get two or three slight noises they were wholly unlike the raps. I tried to get the same by simply knocking on the door and the shaking resulted in slight noises, say two or three fading into nothing, but they were wholly unlike the raps both in number, intervals and sound. The raps had the character of such phenomena as I have before observed in my own case and that of others, where the same explanation that I had conjectured here could not apply. But while I found no distinct evidence that the raps were due to the shaking of the door on its hinges, I also got nothing to prove what they were.

I went to the performance with the hypothesis that some one was playing tricks on the others, but before I came away this evening I was convinced that no such thing was occurring. I examined the engine-room and there was nothing there to account for raps or other noises such as were reported. There was a boy about the place who was assistant to the janitor. He was rarely in the rooms. I mention him because he might be suspected to have been in the tricks. But he could make no such noises as occurred on the door, and had no access to the closet when not in the room, and he was at no time in the room. Nothing occurred to justify throwing suspicion on him. If noises had occurred on the wall of the room they might have been produced in the boiler-room, but no such noises occurred. The absolute failure to get raps in the closet and the two hours' waiting, when there were abundant opportunities for tricks, and the disappointment of the janitor and the man who took me there exempt them from all suspicion. I was convinced that there were no tricks, tho there were evidences of exaggeration in their statements about the phenomena and evidence of imagination in their interpretation of them. I found them honest in reporting their sensations and endeavoring to avoid trickery or the suspicion of it. The only fault, if fault it be, was ignorance of the question. They had not been believers in spirits before, laughed at the claim in fact, but became convinced of them by their experiences here.

When the evening was half over a gentleman and his

wife came to see what was going on. The gentleman was owner of the apartment house where the man who took me to the present place was janitor, and had been present once before and had witnessed some of the phenomena; namely, raps. He had previously laughed at the stories told by his janitor, but became convinced that the raps occurred and brought his wife this time to let her hear them for herself. She ridiculed them and was very skeptical. She told me she thought it was a cat in the wall or the street-cars. Both hypotheses were as silly as that of the janitor. She had not seen the walls of the rooms and had not observed what the street-car noises were like. There was no more resemblance of the raps to street-car noises than there is between a steam whistle and a piano, and there was no more possibility of a cat getting in the wall than there was for putting your hand through it. It was pure imagination on the part of the woman. In fact, I found her more foolish than the poor Spaniards. I usually find these respectable people who pass for intelligent quite as silly in their imaginary explanations as any ghost believer, until I can almost believe something actually interesting has occurred when they begin to explain the stories told. A cat in the wall making those raps would be a greater miracle than spirits. The "will to believe" foolish explanations is not limited to the uneducated.

From my experience in such cases I can only say that there was no evidence for explaining away the raps actually heard, and it is true also that there was not any satisfactory proof that they were supernormal. Like all such elusive things, the case hangs in the air, with the possibility that the raps were really genuine, tho there is no proof of this being the fact.

JAMES H. HYSLOP.

### RECORD OF DREAMS.

The following record of dreams comes from the collection of Dr. Hodgson and was dictated to him on date mentioned, except the last one, which was written. The date of writing was not given, but, as the date of the incident concerned was placed in the spring of 1903, the record was made some time after that, and possibly after the dictated account which was in 1904, March 17th. The dreams have no corroboration, except the one which Mr. John S. Lane confirms as having been written to Mrs. Lane while the reporter was in France. The record comes from an intelligent and respectable source, asking that names be withheld. The narrative will have to carry its own weight, whether evidential or not. The statement of Mr. Lane is as follows:

December 11th, 1904.

Mrs. W—— wrote us of the dream when she was in France and the occurrence was as she states it.

[A careful record of such experiences before their fulfillment would be invaluable.—Editor.]

[Dictated by Mrs. Chas. E. W—— March 17 and 18, 1904.]

I had the dream a year and several months before the event. I saw my husband on a flight of stairs in strong, bright sunlight, and everybody rushing in a great crowd to the place, and I stood,—(it seemed to be off a great, great distance)—and saw this thing, just like a picture. I seemed to know that something dreadful had happened and I said "Some one run for the doctor while I pray," and just at that point my husband woke me and I was sobbing, in a terrible mental condition. It took a long time for me to be recovered from it.

One morning he started out for business—it was in New York City—and was going to take the elevated train, fell backwards on the stairs and was dead immediately. Everybody rushed, and *probably* the scene was just as I saw it. They took him into a drug store. I never saw him again until he was in a casket.

This dream was related to a sister and a friend who will remember the circumstance.

My husband died January 24, 1898.

There was a white light about the stairway when I saw him.

I have never seen it outside of a dream. Not like moonlight—soft and clear and white as brightest sunlight, and illuminating.

{In reply to Dr. Hodgson's question "Have you ever been conscious of any impression from relatives or friends after death?" she said:}

It seems to be the greater part of my distress that my husband should grieve because he left me as he did. It seemed that I could be brave enough to stand up for myself but the thought that he was suffering because he left me as he did—that distressed me more than anything. He was always so careful about me in every way. When he was away he would write or telegraph me where he was and I knew just where he was from day to day. \* \* \* He went down to his business and I went down to my Delsarte class. I went right by this crowd on the car. He hadn't been out of the house five minutes. He had just kissed me good-bye. \* \* \*

It has seemed as if I had a reflection of his grief to stand as well as my own.

I was lying very quietly one afternoon when I became very much distressed with the idea—what should become of a certain friend's money if she should die? I seemed to hear a voice say "If Cookie (?) should die what would become of her money?" and I got up and walked and walked until I got rid of this idea. The next day I saw notice of her death in the paper. She had an apoplectic stroke. She spoke a little after it and said "Give my money to Mary." Four months after that I learned that those were the last words that she said: "I want Mary to have my money." She referred to some money that she hadn't mentioned in her will.

This friend to whom she wished to give the money was quite distressed that day as to how she should send me word and not shock me. She is still living but every time I undertake to tell this to any one she doesn't want anything said about it.

I saw three kid curlers (such as women use for their hair) all twisted together. Something said "That is you and your mother and your sister," and separated them. It was six weeks before my mother was taken ill, (i. e. about the latter part of 1901) she came to my door and I was screaming. The whole household came out of their rooms. My sister came to the door and said "What is the matter with her?" My mother said "Oh, she's had a dream." I felt such torture, as if I was one of those things and could feel.

One time when I was in New York I was so frightened and distressed one noon I had to go and lie down. Impression of fire. One of the rooms in the hotel was on fire at the time.

I had three friends, sisters, in New York City, and in Provi-

dence I dreamed of seeing those three friends dressed in deep mourning sitting in their drawing room. Apparently there was a funeral there although they seemed to be the only persons present. One of them got up, left the room and brought back what appeared to be a soldier's jacket. She showed it to me. She seemed to feel very, very badly. The dream made a very great impression upon me. When I went down to breakfast I told it to my mother and said I had dreamed of the Misses Bates. She asked me when I had written to them. I said I was owing them a letter now. She said "You ought to write them." I said "Well I will write to-day if you think I ought to." This was in the summer of the year that my husband died. I was in a collapsed condition and didn't seem to care whether I went anywhere or saw anybody, so I had absolutely nothing to write about. I finally wrote the letter and wrote that dream and I said, "As dreams go by contraries you are probably marrying off some of your bright young nieces." So I sent off that little fun just to show I was thinking of them.

A few days after that I had a letter from another friend in which she spoke of these three friends and she said "Did you know that they have lost a nephew?" Immediately after that I had a letter from this Miss Bates in which she said "Will you please tell me the date of your dream? Some time I will tell you why" (but I had already had the letter from the other friend). I found out that the sister whom I saw in the dream bring in the jacket was devotedly attached to the boy, and he was I think a member of the Seventh Regiment. I knew nothing about it.

I remember that it [next item] was in March of last year because he said in the letter "It was your mother last year and it is my mother this year."

I dreamed of seeing this friend, who lived in New York then, get out of the carriage in a dripping rain. He was carrying an umbrella and I saw the drip, drip of the rain from it. He came into the house and put his head down on my shoulder and cried and cried but didn't tell me what the trouble was. The dream made such an impression that I felt sad about him. I hadn't written for a long time and I wrote to him that day. He replied "Your letter was a great comfort. It came just the day that I heard of mother's death." He spoke of his mother's funeral and said it was the rainiest day he ever saw in his life. They did nothing but get in and out of the carriages in the rain.

When I was a very young girl my grandmother lived with us and she had charge of part of my bringing up and we were devotedly attached.

It was right after I was married and had gone away from home to live. I dreamed of seeing our burial lot in the cemetery.

and waiting for four men who brought along a little tray. They had hold of the corners as they would a casket. They were coming to our lot. I said "Why that is grandma's little breakfast tray."

The next day I had word from home that my grandmother had fallen and broken her hip. I was in Hartford and she was in Providence. She cried and cried for me until they sent for me to come home, so I went home to her. My mother said "When I took the little tray the next morning grandma said 'I shan't want that little tray much longer'."

I was away with my mother one summer—am not sure of exact date, about 1896, in the latter part of July,—and one bright morning we started out to go to the station and I said, "Let's get weighed." (Nickle-in-the-slot-machine.) I had forgotten my pocketbook and went upstairs to get it. While I was upstairs looking for the pocketbook I became so distressed and gloomy. I had started out as happy and jolly as could be. I was conscious that it had something to do with my sister Nell (Mrs. N—). All the fun of being weighed and the fun for the day was gone. When Mr. W. came home at night I said "Have you heard from Nellie to-day?" He said he had not but would telegraph to her, but I said no, it would worry her. The whole thing distressed me but passed off the next day.

The thought that came to my mind was *burglars* in connection with my sister.

We were at Long Beach, L. I., N. Y., and my sister was in Providence.

I wouldn't tell my mother because I didn't want to worry her.

In September, after I had gone home, my sister was visiting me in New York City, and I went into the room one morning and found her talking with my husband. I noticed that there was something they didn't want me to hear. She said "Well, I may just as well tell you now. It was something that happened when you had mamma down to Long Beach with you." It seems that that morning about that time a cousin who lived near their home had come up from his beach place and went into the cellar. A man was hiding there and struck at him with a beer bottle and said "D—n you, I didn't suppose any one was in this house." He (the cousin) picked up an axe, and taking care not to strike with the edge, felled the man,—unconscious. He went straight to my sister and her mind was wrought up with that thing.

The night before my mother died [March 1, 1904] I dreamed of seeing her holding out a very large ear of corn between her two hands, a great full ear of corn, which impressed me greatly and I spoke of it to my sister at the breakfast table. Our family had been rather in the habit of laughing at dreams, and saying

"Oh, you've had a dream." It seemed to me as if it were a dream that meant something and of course that impressed it on our minds, then so much happened I forgot about it. But three months later I was visiting in New York and a friend said, "I've just heard of a wonderful psychic and I want to take you to her." First I refused to go but she was very anxious to go, so I went to this woman (Margery Stuart) and I had only been with her a few moments when she said "Your mother wants to tell you something," and she left the room and was gone a short time—apparently in a trance all the time—came back and she had two tiny ears of dried corn tied together by the husks. She held them up to me and said "Take one, take one." "Why," I said, "I don't want anything with that ear of corn. What has it to do with me any way." She said, "Your mother wants you to have that ear of corn. She said she showed you one the night before she died." I said, "Why that dream, I remember that." She said "Oh no, that wasn't a dream, that was your mother really telling you something. She wanted you to know that her life was rounded out like that ear of corn and you must be satisfied to leave her go. Your father and Charlie (my husband) helped her to get the ear of corn to show you. He wants you to come here where she is. She wants you to stay and do your work and round out your life." Then she said "Are you willing I shall tell Prof. Hyslop this?" She also told me that my husband said that he had always wished me to know that he never suffered a moment, and that he ought not to have run up those railway stairs: that he had been told by a physician that he had a weak heart. I immediately said to her "Who was this physician?" She hesitated and said a man by the name of Sayre, Dr. Louis Sayre (a very prominent physician of New York who Mrs. W—— thinks is dead). This is something I don't know anything about—he never told me this. (Mrs. W—— says her husband never had a physician to her knowledge.)

Met Margery Stuart afterwards in Hartford. She gave treatments and I found she was treating a friend of mine. I asked that my name should not be mentioned as I wished to see her. She stayed to dinner. We were introduced and she went immediately into the same state and said "There is a big man beside you—he is always there."

Then she kept saying "Oh drive them away. You don't know anything about it of course but you are so psychical yourself these people all come where you are. Drive them away, I am so tired," and my friend and I had a terrible time with her. We had to get her wine and put her to bed. She said that the doctors only allow her to have three sittings a day.

She talked about lavender lights.

She told about a most curious thing. She asked me if I had ever had a miscarriage—ever had any children. I said no, I had not, and she went on and told me about a friend of mine—some one in my family who had a miscarriage, and not a soul knew this thing except the doctor and my husband and myself. And she said "I want to tell you that that child has a place in the other world. Everything that has any form of life in this world has a place in that other world."

Had known about the above many years ago, at the time.

I went once with some friends to a Dr. Jameson's in New York, who is interested as you are. Do you know Dr. Street who reads the crystal ball? [Arrested in Feb., 1904, for fortune telling, etc., in New York.] Dr. Jameson had this man at his house and he invited me among others. This ball was across the room and Dr. Street said "There is a hand in the ball pointing to the lady over there." Supposedly my husband came and this was what appeared in the ball. He told me that I was packing to go away from New York to my sister in Providence. He said "Do not dispose of a French clock that you have, a gilt clock, because I can come to you in the vibrations of that clock." It was a clock that we had bought under peculiar circumstances. It had no meaning to me and has none now.

#### Experience of Sister of Mrs. W.—

My sister has just had three successive dreams, and three times her husband has waked her up screaming. She is running round and has just a little slip over her shoulders and a man is chasing her and pinching her arm. It is always the same man. She said "If I ever see that man I shall know him." That was months before she had a trouble with her arm (within a year and a half), which seemed to be a beginning of the loss of nerve power in the whole left side of her body. She went to a Dr. P— in Providence who sent her to a specialist. She recognized the specialist as the man who had been chasing her in her dreams.

Dreaming seems to be "in the family." It comes through my mother, and through my grandmother on my father's side.

When my mother dreamed of fresh earth, some one died. A child was sick three days when my mother (Mrs. W.'s) dreamed of fresh earth. She said "Dorothy won't get well." The child died.

My mother woke up one morning and related a dream about a girl who lived with us. She saw her above her bed. About ten minutes later some one came in and said that the girl had died the night before.

Three persons had the same dream one night. I don't know

whether they would remember about it or not. It made a great impression upon me and it did upon my mother. My sister, my mother and a colored girl had the dream. This is the way it was told to me by my mother. My father had some serious business troubles and one man especially nagged him terribly. One morning my mother went down to breakfast and said to this girl (who lived with us, was one my mother had brought up and she was like one of the family in a way),—"Addie, I dreamed such a miserable dream about my husband. I dreamed of seeing him going out through the path and a big man come along and strike him on the head with a big stone. I saw him fall down in the dirt." Addie said, "Oh dear, I dreamed the same thing last night." My sister came into the room and heard them talking and she said "What are you talking about?" and she said, "Why, I dreamed that." Very shortly after that this big man came out to the house and had a very disagreeable conversation with my father and he never was well after that, and my mother said "That is the man who threw the stone."

A cloudy night between seven and half-past in the evening, my mother and I were standing on the hotel piazza at Long Beach waiting for my husband to come down on the train. My mother said "What is that woman standing there so long for?" (A woman had passed along with a bundle and went down to the bath-house.) I said "I saw a woman go down to the beach." She said "The woman that is standing there *now* I'm talking about." I said "What does she look like?" She said "She's the image of Helen W.—with gray silk waist and gray skirt, and there she stands." I looked—saw nothing there. I said "There is no person there." She said "What is the matter with you that you can't see that woman?" I said "What is the matter with you?" She turned and looked again and the woman was gone. She said "Well, she *was* there." We could see a mile each way and there was no place where any one could disappear.

Helen W. was about a hundred miles away at the time. It was the time of night she had of going out and standing in her garden with her arms folded and my mother described her just as she was in the habit of doing. She had been making very strong and disagreeable impressions on my mind at that time and she had her mind on me continually. I knew that. There was something she wanted me very much to do and I would not do it.

In the spring of 1903 when in Nice, France, I dreamed of seeing Mr and Mrs. John Lane,—then in Springfield, Mass., U. S. A.—arranging flowers in a room darkened as if for a funeral. The next letter I received from Mrs. Lane she told me of the death of a mutual friend, with whom *she* was particu-

larly intimate. She and her husband had arranged the flowers and attended to many of the details of the funeral. While I cannot now give the exact date of week or month I remember saying as I read the letter "that was the darkened room in which I saw Clara and Jack arranging the flowers. In the same letter she wrote of the illness of her mother from which she died some months after. When I saw Mrs. Lane, upon my return from Europe, we spoke of the dream and I described a particular vase in which I had seen her place the flowers, and the table upon which she placed the vase. She said "but that was not at Cousin Alice's, it is the table and vase I used at mamma's, the day we took flowers there and they told us she could not live through the day. It was soon after Cousin Alice's funeral." "Cousin Alice" was the mutual friend I spoke of. When Mrs. Lane and I were living in the same city, I do not believe she ever rang my bell that I did not say to myself, "That is Clara Lane," and there was nothing about her ring different from any other friend's.

SARA P. W.—

### DREAM CORRECTION.

University of Missouri,  
Columbia, May, 1908.

Dr. J. H. Hyslop,  
519 W. 149th St.,  
N. Y. City.

Dear sir:—In reply to a list of questions sent me recently I wish to submit the following case of subconscious mental action.

On one occasion my clerk prepared a bill for material we had sold a certain party, and which we had difficulty in collecting. This bill was handed me for my inspection before being sent, that I might be informed as to the amount. I looked it over hastily with no special attention as to its accuracy as the clerk very seldom made an error. There were in all some twenty items, the sum total amounting to a little over \$100.00. The bill was sealed in my presence to be mailed in the morning. That night I awoke between 3 and 4 A. M. with a picture of that bill before my eyes, my attention on one item where 35 lbs. multiplied by \$0.17 was given as \$2.04 in place of \$5.95 as it should be. This was perfectly clear to me as well as the amount of the error it made of \$3.91 in the total. So certain was I that I telephoned the clerk in the morning not to mail the bill, and telling just what error was made. Inspection found I was

correct to the cent in the statements I gave him over the telephone.

It should be clearly understood that when I glanced over the bill I had no thought in mind regarding its accuracy, but took that for granted.

Yours truly,

C. H. ECKLES.

# JOURNAL

OF THE

## American Society for Psychical Research

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## SOME LARGER PROBLEMS OF PSYCHICAL RESEARCH.

By James H. Hyslop.

### III.

#### Miscellaneous Incidents.

I cannot well classify a variety of statements in any better way. They came as side issues in other communications, and each represents an unconnected problem on that account. Some of them will connect with the problem we have been discussing in the previous paper and might even have been chosen to illustrate the conditions affecting it, but they will stand apart in their own color much better. I shall give them such titles as are possible. The first will concern the influence of the control and others on messages.

#### 1. Fusion of Messages.

That the control, regardless of the question whether it be the secondary personality of the medium or a spirit, influences messages is suggested by a variety of general facts. In the first place, the style in the Piper case, after the Imperator group of controls came in, always partook of their character, no matter who the communicator was. One cannot read the reports on Mrs. Chenoweth without being struck with the same phenomenon. The same expressions are used by all of them in the same situation, with occasional variations, just enough to discover that the personal equa-

tion is not always the same. With Mrs. Piper it was no less noticeable for those who had access to other than their own records. I have no doubt that a minute study of the records would produce verbal evidence of this. However, such as a superficial examination will furnish, the hypothesis is suggested, and it remains to see if casual references will sustain it. It is casual and unconscious statements whose implications are unmistakable that will supply the best evidence for such a fact, apart from the unity of style.

The first statement bearing upon it to come up for notice occurs in a message from Dr. Hodgson on the experiments of President Stanley Hall with Mrs. Piper. He was trying to explain why the experiments had been failures:

“How can one speak freely and definitely if there is a muzzle on his mouth? There was another thing about those experiments. Sometimes we are unable to get a direct message and some one assumes the responsibility of speaking for us and neither the language nor thought is ours, but the one presuming to speak for us. You understand that all right.” (*Loc. cit.* p. 257.)

I quoted the first part of the passage in which this occurs when discussing the influence on messages of inharmony between communicator and medium. This quotation followed it immediately. It is constantly represented through Mrs. Chenoweth that the discarnate and communicating spirit is helped in his work by others, and the combination message discussed in the previous paper (p. 511) indicates what the process is. Now here in the attempt to explain the failure to get messages in the experiments of President Hall it is implied or, rather, stated that there are situations in which some one else has to act for the communicator and gets messages wrong. It is not made clear that “the one presuming to speak for us” is the control, and it need not always be such, but the control or guide is most likely to be the one that does it, as is apparent in the experiments with Mrs. Piper where Rector determines the style of the message. It should be apparent why many mistakes occur, and many a gap in the communications is made clear by this hypothesis.

The same thought is casually expressed by Professor James in the effort to explain his difficulties.

"It is not hard to recall or to come but to control the action of another mind and body means the complexity of other spirits whose thought may color our own. We are obliged to pool issues, so to speak, in a common fund of power and draw as we can for our purposes." (*Loc. cit.* p. 470.)

Readers should remark how consonant this is with the passage on the combination of forces to produce the message already commented upon (p. 511). In the former instance already discussed the phenomenon was an incident in the effort, apparently, to get a better control, an experiment in determining the best method of procedure. Here it is an incident in explaining the difficulty of controlling, and it is interesting to note that the medium's mind is included with the body in that process. But the main point is that, at first to say the least, the control requires the assistance of other spirits and this fact entails fusion and probably confusion of messages.

On another occasion Professor James' name was mentioned by the subliminal, but in a negative manner; that is, the psychic said she did not see him and that "little group". Then the automatic writing began by him. I suspected it was he at once, and then gave this idea up, but the sequel showed I was correct. The message was as follows:

"You may think I came because my name was used by the subconscious self, but that is not so. Reverse the order and you will have the explanation.

(I understand.)

I, being here, was a part of the thought or spirit knowledge. It is most fascinating to watch the process of evolving expressions." (*Loc. cit.* p. 425.)

Here is the admission that his own thought fused with that of the psychic's subconscious, and it came in good grace from Professor James because he was so familiar with the doctrine. An interesting and refined point also is that

he recognizes, tacitly at least, that the natural order of explanation, for the sceptic at any rate, is that the automatic writing was due to impersonation after the subconscious had conceived or imagined his presence. There was only one incident in the passage reflecting his personal identity and that was a statement of his loss of confidence in the spiritistic theory after Dr. Hodgson's death. But this makes no difference, as the point of interest in the passage is its coincidence with everything else connected with the question of interfusion.

## 2. "Earth-bound" Souls.

That there are what is called "earth-bound" spirits is an old doctrine in Spiritualism, but it has been a form of expression that does not carry with it any clear idea of exactly what is meant. It has been only an expression of our ignorance. Whatever it means, however, it is a term that has occurred and occurs often in communications. Communicators have used it to explain certain facts or types of messages, but while it suggested a discrimination between higher types of communications and normal earthly experience, it did not make clear what the conditions are which the term is supposed to denote. Hence I use the term here only on its own recognizance, and not from any self-evident meaning that it can be supposed to have. It remains still to define it in terms of facts that will make it intelligible. Before undertaking this I shall quote the incidents that may bear upon its definition. In general it denotes, of course, some relation to the earthly life, but that relation it remains to determine.

The first passage to be mentioned is one from Dr. Lewis G. Janes, whom I knew when living and who had asked me to read a paper on this subject before the Cambridge Conferences. It does not directly describe an "earth-bound" condition, but at least states a condition that is perfectly conceivable and familiar to us in normal life, and may be at least closely allied to what is meant by "earth-bound". Dr. Janes states it as if it had surprised him to find that it was

a fact, and he connected it directly with the evolution of the mind in normal life.

"How I can write what I most desire to express I do not know. There are so many preliminaries and conditions one assumes on taking control of a hand to write his communication. It is somewhat different when one sends the message through an intermediary process, but this responsibility makes me a trifle nervous. Still I can do something. It is all experience. The whole plan of living seems experience, experience. It is soul practice and then the soul becomes strong and active in soul life. It seems quite true that some souls do not revive instantly after transition, but lie in a dormant state like hibernating creatures and the attentions of spirit friends or new and timely conditions do not arouse them until some time after the transition. But the interest in the subject on your side of life awakens a curiosity and stimulates desire to know even among spirits. Your work is not confined to the earthly realm, but its influence is felt in every sphere of life, just as ours is felt in every condition of life everywhere. The unity of life is so apparent to us we are constantly surprised at it." (*Loc. cit.* pp. 207-208.)

Passing by the reference to intermediaries with the remark that it confirms the complexity of the process of communication and liability to interfusion, we come directly to the view that some spirits are in a "dormant" or comatose condition after death, and all that we can say to corroborate it is that the same doctrine was asserted through Stainton Moses, through Mrs. Piper, and I think through Mrs. Smead, tho I cannot lay my hands on the passage in her large record. Since accident and disease of the body may cause comatose conditions, we may well conceive that death, quite as violent a shock as accident, might create the same situation for some minds, so that we are not without analogies in normal life for the assertion made by the communicator.

But we may not be so sure of the meaning here. The communicator does not use the term "comatose". He says "dormant" and "hibernating" and other conceptions in the passage suggest a different import. We must remember that we do not always get the entire thought of the communicator, even when the statements seem entirely coherent.

Whole sentences, as well as important words, may be omitted in the process. It is possible that the author refers merely to inactivity of the mind, a lethargic and indolent condition, which also has analogies with "hibernation" and "dormancy". The suspicion in favor of this is based on the comparison and connection of that life with this one in respect of development. It is "all experience", development of strength in which the soul becomes strong and "active in soul life". Then the end of the message indicates that their curiosity is aroused by the knowledge that the living are seeking them or interested in them. It would appear that the "hibernating" soul is thus awakened to his condition by the solicitude of the living and is stimulated to action. But then this interpretation, again, may omit the consideration that the message is fragmentary and that the communicator may have taken up a new topic. But considering that through Mrs. Piper and Stainton Moses a definite comatose condition was asserted after the analogy of what we know by that term, we may rather suppose that the same thought is expressed here, but that Mrs. Chenoweth is not familiar with the technical term for it and the subconscious uses those nearest equivalents. At any rate some inactive condition is asserted as holding good with some discarnate spirits after their transition and the statement, whatever it means, harmonizes with statements made through other sources.

A corroborative incident of another type somewhat confirms the above case, tho it does not reflect a comatose condition. It seems to indicate a very active mental condition, tho the subject is said to be unconscious of having died. The whole episode should be quoted.

"\* \* \* \* \* [illegible writing.] Dam it. Dam it all.

(All right.) [Pause.] (Take your time.)

Whose time is it. Am I a fool to monkey with this proposition?

(That depends on what you accomplish.)

I don't believe a thing in the business at all and what in the devil I am writing to you for I don't know, but it seems like a good joke on you to come and tell you so.

(Go ahead.)

Who the devil are you?

(I am a man experimenting to see if there are spirits in the world after death. What do you say?)

Death, what do you know about death. I am not dead. I am alive and damn it, I cannot get any one to talk to me. You don't talk any better than the rest of the fools. I wish I could break open a few heads and I would see something doing. Someone would pay attention to me, I think. I am—no I won't tell you who I am. You would make a fool fuss if I did.

(What makes you think that?)

Why should I think anything else?

(You have no reason, so far as I know, to think that I would make a fuss.)

I suppose you are one of them fine Christian missionaries, but can't get me to sign any pledge. You may as well move on.

(Why do you dislike pledges?)

What's the good of 'em. You do not want to drink as much before you sign as you do afterwards. It's a voice calling you to the bar to see if you can stand the smell and not get drunk. Who sent me to you anyway?

(I don't know. Can't you tell?)

I ain't so green as I look. I suppose a cop got me, but that is all right. I ain't drunk all the time. You can't book me, Frank Brown, Harlem." \*

The pencil fell at this point and there was a change of control and G. P., apparently, came in and began the automatic writing with an explanation of the incident.

"All right, Hyslop. We are here and it was our plan to try the experiment of identity of a man we found who seemed unconscious of his own state. We will keep him in our eye until

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\* This incident was published in Vol. VI of the *Proceedings* p. 610, and I was unable to verify the name or any incident in connection with it. This was in 1912, but the message came on April 28th, 1911. Sometime in 1913 I was asked by a friend to go with him and see a lady and daughter in Boston, both of whom were psychic, but quite sceptical of their phenomena, the daughter rather despising the spiritistic theory. In the course of conversation some question came up and to illustrate a point I happened to quote this incident to her with the name. Strange to say she knew a Frank Brown who was constantly getting drunk and going away from home. He had finally disappeared from home in one of his drunken fits and was never heard from afterward. I was unable to get the corroboration needed to prove that the Frank Brown in this message is the same man, but the reader will remark two points of coincidence; namely the drunkenness and the going away from home in such fits. The name and the final disappearance of the man are also points of interest.

we find another opportunity to let him write or be helped in another way. We did not know just what he would say or do, but gave him a chance to express without fear, but the old fear seemed to overcome him. He was rather free with his epithets at first, but the atmosphere made him conscious of himself. I believe that is the way to change conditions for all darkened souls. Let the light shine and the soul will be illuminated and begin to grow. We could trust you for that sort of experiment, when we would not be able to trust another.

(I understand. Do you know the last word he wrote after Frank Brown?)

Harlem. We wanted the full address, but those people always fight shy of addresses." (*Loc. cit.* pp. 610-612.)

On the next day, at the beginning of the automatic writing, G. P. again referred to it as follows, showing that the plan of another communication from the same source had been abandoned.

"Good morning, Hyslop. I guess they thought they would not let any tramps in, spirit tramps, hoboës, as you remember yesterday.

(Perfectly.)

Myers said he did not think that ought to be done, even for experiment, so he brought his friend and they opened the circle in a fitting manner.

(No epithets.)

No epithets, not prayers to the Unknown. It was the Unknown to that man, I think, but perhaps they are right. Any way what Myers says has to be done in this particular case: for he has an agreement with Madam to let no harm come to the light while under our experiments. We are all under orders in our missionary work in heaven, so you may never be favored with a like experience, but I think you will not care." (*Loc. cit.* p. 626.)

I did care, in fact, that the experiment should not be repeated or continued. But my business was to let things take their own course at the time. What the reader will observe in the original communication of "Frank Brown" is the internal evidence that the man did not know he was dead, assuming, of course, that we are dealing with a spirit and not one of the secondary personalities of the psychic. But as I

am taking for granted in this discussion that the case, as all similar ones, is exposed to the explanation of subconscious fabrication and impersonation, I need not dwell on that point. I am interested in the psychological representation of the phenomena and at least their superficial claim, to watch their relation to other similar cases. It is clear that the communicator, on any theory, appears to be unconscious of his condition. How natural this may be will appear later, but it is represented here as a fact and it seems to have been the object of G. P. and his associates to make the man aware of the fact that he was dead. The statement implies, if not a comatose condition, a situation which is like our active somnambulism in which a person is not aware of his normal life and environment but like one in a dream. The phenomenon is common in the literature of Spiritualism.

This is about all that has been said through Mrs. Chenoweth that may suggest, but not illustrate, what is meant by "earth-bound". The most that I have to quote on this point came through Mrs. Smead. It is interesting to note that Mrs. Smead is not at all familiar with the idea from her religious teaching. In fact, it is rather opposed to it, so that all that comes through her on the point has the characteristic of being unnatural to her normal teaching and convictions. Whatever views she may now hold on the matter came entirely from her own mediumistic work.

The first instance to be quoted from her work is a remarkably clear and interesting one. It has not previously been published. I quote it in full with explanatory notes affecting the supernormal in it.

Mr. Smead's father was present at the sitting. He knew all the facts. Mr. and Mrs. Smead did not know all of them. I shall omit from this quotation of it all expressions tending to produce confusion in the mind of the reader, unless they are necessary to sustain any equivocal meaning in the record. Often in Mrs. Smead's work the words "yes" and "no" occur when they are apparently references to what is going on beyond. I shall omit these when it does not endanger the sense or when it does not involve a doubtful meaning.

January 11th, 1909. 10.30 A. M.

Mrs. Smead medium.

Present Mr. J. C. Smead, Sr., and Mr. W. M. Smead, Jr. Three articles laid on table, Dr. Hodgson's, Robert Hyslop's and Mr. Smead's deceased brother's. Mr. W. M. Smead asks questions when not indicated by initials.

(All is ready.)

Helo [Hello] father, how are you?

(J. C. S.: All right.)

Sampson all right. The other fellow cross too.

(What do you mean?)

The other crazy woman still lives there. She never lives.

(I do not understand.)

We do. She lives here in the same house still afraid someone is trying to get it from her. She said when I told her she was here that I was fooling her and will not learn it. yes yes no. I was not talking to you Billy.

(J. C. S.: I understand.)

She said once lawyer Cleaveland helped her and it is hers now.

(In her mind it is true.)

Yes, but, father, it was hers before she came over here.

(Tell me all about it.)

I saw her to tell her that she was in this life, but she would not believe and she stays in her old home going around doing the same old things. She says it is her home and no one shall take it from her. Sometimes it is very dark in it and you would think \* \* ["no"] one there. She thinks some one wants to kill her. She said she had money there and it was in a place hidden away in the wall and she had some hidden in a bank.

(J. C. S.: Yes, I know. Who took it?)

It was given to her girl. She said some one took it.

(J. C. S.: I don't know.)

And so she thinks they want her house.

(This is all Dutch to me.)

Billy, she was called crazy when we were boys.

(J. C. S.: I know nearly all.)

I wanted to help her to come away from the earth, Billy, but she would not see.

(An earth-bound spirit?)

Yes, always, but Noyes does not live there. He is in a higher sphere. I thought you could recognize it.

(I remember him.)

He talked of trying to help the ones you call earth-bound.

(I understand.)

You want proof. I try to get it. The lawyer \* \* [Mr.?] B could tell better

(J. C. S.: I understand.)

Father! (Yes.) We know about him here.

(Is lawyer Bell still alive or in your world?)

You wait till we bring him.

(J. C. S.: All right. Glad to hear from him.)

Not this time, but he says he would talk to you. Scott of Lawrence \* \* J. S. Police Court. Do you hear me? I was quite old when I came here. You know me, Judge, yes.

(J. C. S.: I think I do.)

I did not think I would live I have so hard a time to talk. That was me \* \* \* \* that I knew just what I said.

(You know what?)

S \* \* of Lawrence I wanted to tell you.

(Write your first name.)

I told you that once. I told you I was quite an old man when I came over here.

(J. C. S.: I recognized that.)

I told you once that when I tried to talk I did not think it was so hard. Did you hear me?

(J. C. S.: Yes.)

Not Methune [Methuen] but Lawrence.

(J. C. S.: Yes.)

Will thank you, so goodbye.

(Go on.)

Well, Billy, you are not all the earth and sky too.

(Do you think I am so conceited?)

No, only joking you. Ever your most obedient and Humble Servant. What next can I do!

(Bring some of father's friends, Judge.....)

Why do you tell all you know at once. The friend Scott tries to tell of Stone: could not get only one or two words about it. When I go give me a word to remember please not hard, an easy one especially."

The last sentence was a request probably for a word to use in cross reference. Now Mrs. Smead knew the old woman referred to and that she was regarded as out of her mind. So did Mr. Smead. Mrs. Smead knew the name Sampson and the man when she saw him, but that was all. She knew nothing about Scott. He was a fairly old man when he died. He was the lawyer whom the woman knew and Stone was the name of the Judge about whom Mrs.

Smead seems to have known nothing. Noyes was the name of the man the woman hated most. Methuen and Lawrence were connected with the life of Mr. Smead's father. Mrs. Smead had lived there and knew normally how to spell the name well enough. The woman mentioned was afraid of poverty and feared that her house would be taken from her, a fact which Mrs. Smead might have known casually. The woman had asked legal advice of Mr. Smead's father, a fact probably not known by Mrs. Smead.

We have in this instance a clear statement of the continuance after death of the mental state preceding it and all the characteristics of a haunted house, except the earthly knowledge of it, and also a recognition of an earth-bound condition. One case comatose and two unconscious of death. The last case laboring under the same delusion that had afflicted the person when living. If the Smeads had known nothing about the woman the evidence would have been much stronger and would have supplied a probability that the statements about the transcendental life were true: for the view here taken is wholly opposed to Mrs. Smead's teaching and convictions apart from what she has picked up from casual knowledge of her own phenomena, and this is the first instance in which an earth-bound condition is affirmed and detailed through her. It repeats what has been said over and over again through other psychics. It distinctly recalls the doctrine of Purgatory and the language of Revelation as to the condition of the dead: "He that is unjust, let him be unjust still: and he that is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still." The thought here is the continuity of the earthly state after death and it makes one think that the source of it may have been the same kind as that which I have quoted from present records.

But there are analogies in human life that coincide with the conditions described, tho we are not in the habit of calling them "earth-bound" and they are not that in reference to our terrestrial environment. But if "earth-bound" means the continuance of one's mental states after death without recognition of the change of environment it is sim-

ply an insane condition, and we have phenomena in normal life that suggest the possibility. The first type is that of mental disturbances caused by disease and accident in which the normal consciousness is affected by physiological disturbance. The materialist stops with the explanation of abnormal physical conditions and does not require to investigate farther, and hence I do not quote the fact as evidence, but as suggesting that, possibly, death may be the same kind of disturbance as accident is with the living. But there is a better analogy. It is that of anæsthesia, dreams and secondary personality. In these we have functional alterations without any of the usual lesions that cause similar disturbances. We may call them "lesions", if we like, nevertheless they are not of any discoverable type by the microscope or otherwise. This is especially true of dreams and the results of anæsthesia. In both of these usually, always perhaps in anæsthesia caused by general functional disturbance, we have the loss of the sense of personal identity, or if not that, more often the loss of all sense of one's real environment. In dreams we take for reality what is only a creation of our own minds. Under anæsthetics fears and deliria often occur without any normal realization of the facts afterwards.

Now suppose death is either a shock, as it is sometimes like an accident, it might leave the mind in that disturbed condition which a shock often produces. Or suppose it is only the gradual decay of the nerve centers causing such mental affection as paranoia or similar accompaniments of the lesion, why might not the fact of death come without any self-consciousness of the change. In that abnormal condition during life self-consciousness was not natural and in the preservation of identity there is no reason why any sense of the situation should immediately arise, and we could well understand just how this old woman should continue to think that she was persecuted. The momentum of hallucinations might as easily persist awhile as that of normal states.

In our dream life, I said, we take for real what is only ideal, so to speak, subjective creations of our own subconscious. Continue sleep and we should have their continuance. No wonder mythology said that sleep and death were

twin brothers, or in the continuance mentally of one's earthly labors and habits, invented the stories of Sisyphus and Ixion. One of the remarkable things reported to me through several sources about the victims of the Titanic disaster was that many of them did not know they were dead, but were sitting on an island waiting for some ship to come and rescue them. I have no evidence that the incidents are anything but the imagination, conscious or subconscious, of the persons through whom they came. But the coincidence of widely separated but identical ideas of the matter suggests that what we often laugh at may after all have an important truth at the bottom of it. The shock of death by such a disaster might well leave the mind infected with fear and delusions, so that, like those who recover from drowning, the subjects might feel happy and safe but the spectators of their own mental states or hallucinations until their sense of identity and of their proper environment arises. That is precisely what takes place in dreams and deliria. They represent the absence of rapport, normal rapport, with the body, and if death be only the severance of rapport with bodily conditions, there is no reason why phenomena analogous to dreams and deliria should not take place.

Now if any individual should deliberately choose to interest himself in the momentum of his past he might continue in that mental state as long as he liked. But probably most cases are primarily involuntary at first, whatever they become later. On that we cannot speculate. All that we have a right to enforce is what we have evidence for, such as it is. I shall not pretend to say that the instances quoted illustrate fully or exhaust the idea meant to be expressed by the "earth-bound". It may contain much more and from the statements we get about it, I imagine it is not necessarily an abnormal condition on the other side always like insanity. There are statements tending to indicate that it may describe those who prefer the physical life, never having interested themselves in what we call the "spiritual" in their earthly life. If so, it is only an illustration of continuing personal identity with the accompaniment of consciousness of what it is.

So much for what is implied of one form of "earth-bound" conditions. I come next to sporadic and apparently casual statements of the fact that there are such souls with some statement or implication of what they do. As I remarked nothing yet of any importance has been directly said through Mrs. Chenoweth, but something implied. The first instance in the report quoted purports to come from Professor James and it is an incident of what is necessary to communicate at all. He is explaining what he has to do in communicating.

"One word at a time and all other friends away, so that I will not get their ideas mixed with mine. They thought to help but I said I would prefer it alone.

(I understand.)

It exhausts us but by stopping we can get new light energy and can continue for a greater time, as you know there must be one of greater power that supplies the light energy, and by his keeping near it remains for a period, as he does not try to talk. [He] can remain but the earth souls are so desirous of talking it causes confusion." (*Loc. cit.* p. 114.)

Here is a situation in which a medium is assumed to be surrounded by earth-bound spirits who are trying to communicate and have to be kept away or their influence inhibited. Otherwise they confuse the messages. Now Mrs. Smead, as I have remarked, has no such ideas normally of the situation. She assumes that the communicating spirit comes unaccompanied by any but the control, and she has not imagined that the energy for communicating came from an extra personality for the purpose. All this machinery for communication is new to her original ideas, and especially that of "earth souls", the terms not being familiar to her at all, as she never read any of the literature of spiritualism whatever. Some of it may have come to her in casual conversations with her husband who has read a little of it since the development of her mediumship. But she has had no such ideas as are promulgated here that are in any way natural convictions. The reader should remark the unconscious corroboration of the influence of others present on

the messages so frequently intimated through Mrs. Chenoweth.

A curiously confused message from Dr. Hodgson expressed the same doctrine and at the same time indicated some things characteristic of himself and his policy in experiment. Mr. Smead had asked if Professor James had gone to a certain public medium and the reply was as follows:

"I did not take him to such a person. We have only a very few lights that we can use: too much subconsciousness. It is possible that some of these friends could personate our friend. Why do say it Earth-bound souls could not [do] just that, but just tell that he had come. They are ever watching for a chance, but unless a guide is left would try to talk, and on your side it is easy to get messages when it is a public character that has left yours, as the subliminal of the medium is always on the watch, conscious subliminal." (*Loc. cit.* p. 126.)

This will explain a great deal of impersonation, if acceptable as a fact. If the communicator means to be humorous or sarcastic in the allusion to the "conscious subliminal being ever on the watch" he is doing something which is not characteristic of Mrs. Smead. She has no such humor, at least as a habit, tho we cannot say she would not occasionally make a point of this kind. She has not had any conception of the method of preventing "earth-bound" souls from communicating independently of her own work and she may have gotten it there in the course of the development that brought the Emperor group there.

The next reference to it was apparently by Mr. Podmore, as it was claimed that he made the allusions to psychometry in the communications, but the sequel proved that it was a mutual acquaintance of Dr. Hodgson and myself, probably helping Mr. Podmore, and she got into rapport with the psychic instead of Mr. Podmore. But the communicator said he did not believe that everything had a soul "as it is sometimes spoken of, but when we come here and find so many living on and on as if still of the earth you see it as we do." It is not clear how this would prove that everything

had a soul, but it re-affirms what was implied by the Frank Brown incident and the old woman who died insane. It indicates that personal identity may go so far as not to get away from earthly memories at all, at least for a long period of time. As for the rest of the message we may leave it in the confusion that is evident.

In the same sitting Mr. Podmore discussed the Piper experiments in England after Dr. Hodgson's death and endeavored to explain why Dr. Hodgson failed to do good work as a communicator.

"It was because of the work he had done there and found it was not possible to control on this side as he had on yours. [He] was not able to from what you would call on your side a mental condition to take control and it is often so. One who is a good conductor of experiments cannot do as readily here, and he wanted to control at first, but found his condition would not permit him to do so lest he become Earth-bound or bound to one light alone." (*Loc. cit.* pp. 853-854.)

This message indicates a close connection between control and "earth-bound" conditions. In fact it was said of Phinuit, the original Piper control, that he was an "earth-bound" spirit and the Imperator group indicated that they had to remain more or less "earth-bound" in order to communicate. It would seem, then, that the condition may be voluntary, whether for good or evil purposes, and that it signifies either remaining near the material-world, or, to speak in idealistic terms, in a mere dream state, dwelling on past earthly memories and desires. This, of course, cannot obtain any other verification at present than its similarity to what we know of living minds and the repetition of the idea through mediumistic sources that are not familiar with such allegations of the spiritual world.

If we could express the idea of "earth-bound" souls in a preference for sensory experience we could obtain a clear analogy with what we know and thus render it intelligible. It is probably that at least. The law of personal identity would hold true to that extent and it would be set aside only

as a desire and will to progress beyond it arose and became effective.

There is one passage purporting to come from Professor James which, tho confused and perhaps not superficially suggesting what I have said, nevertheless seems to have this meaning at the basis of it. He is speaking of psychometry and trying to explain what there is in it, a phenomenon manifested in the Piper case which was a standing perplexity to every one who did not start with the spiritistic theory as primary, and perplexing enough after admitting it. He did not make the matter clear, as will be seen by reading the detailed record, only a part of which we can quote. What he was referring to was the influence of articles on messages. Why it is best to have some article of the deceased person present to help in getting messages has never been made clear. I can understand how it might start associations and this is one of the claims made for it. But there seems to be more than this involved and it is sometimes asserted that some "influence" is left on them. This too can be understood from what we know of radio-active substances and the deposits which their emanations sometimes leave and also the transfers in chemical action, as in electrical phenomena. But this does not help us to understand how it affects the current of the communicator's thoughts. All in all the whole subject remains a perplexity, at least in the form in which spirits assume to explain the phenomena. The passage for comment is the following:

"Do you know that if the articles belonging to us over here are not carefully guarded that we soon have all of our influence in them with us?

(No, I did not know that.)

or withdraw from the earth influence?

(What analogy has that in our science?) [I thought of radio-active substances.]

Wait a little. It is like the growing up of a child in the earth life. We go farther away from earth surroundings and as all these things are a part of our being or life, we take the influence with us away from the earth, and so as I have just stated—as I was to state—the reason for fragmentary communications [they] are due to this fact. They are not often guarded from

the influence of others, so that we are obliged to take ours from them.

(I understand.)

And so, as we withdraw ours from the earth, it is more difficult to return. Can you see the point I try to make?" (*Loc. cit.* pp. 116-117.)

A superficial reading of this passage will leave the impression that some "influence" is deposited on the article while the person is living and that this is used when communicating, and, under certain circumstances can be removed. If the statement had been that the article had an influence on the spirit, we could interpret it along the line of sensory stimulus and association recalling memories and getting the attention fixed. But this is not directly stated and we seem to have clear the idea that some emanation came from the living person and left its "influence" or deposit on the article.

Now to bring out the probable meaning of the passage requires a long explanation. First remark the reference to "earth surroundings" which is a thought on the borderland of "earth-bound" conditions. That is one reason for quoting it here, and the second reason is its peculiar complexity and apparent absurdity and confusion, with a beacon light or two that will help to illuminate other passages on the same subject.

In the first place, the ideas and language are not characteristic of Professor James. He held to no such ideas when living, so far as I can ascertain. But the phraseology resembles closely that of the Emperor group and the ideas are much the same as were delivered through Mrs. Piper. Mrs. Smead never saw them and knew nothing about them. But there is no evidence here that the Emperor group were present. This fact, however, does not stand in the way of supposing them actually present and assisting. It must be remembered that we have discussed at length passages showing the presence of others than the communicator, and their influence on messages. Sometimes the evidence for this is merely casual and comes out involuntarily. The Smead case is a difficult one to work with, and might require much assistance to get messages through. Now that the phrase-

ology and ideas are those of the Emperor group and not characteristic of Professor James we may have a fusion of their ideas and his in the communications, and we may take what is evidently his to shed light on the whole. It must always be noticed that the thought and expression of the Emperor group on matters of this kind have to be re-interpreted in order to make their meaning clear to our experience. This was so manifest in the Piper case that Dr. Hodgson always reckoned with the fact in his construction of their ideas. They seem to be trying to express in physical terms what is true only of the mental world, and it is to this point that Professor James is really directing his statements. His analogy of the child is complete proof of this. At first the child's interest is in his little toys and in nothing else, except his father and mother. At a later period he loses interest in his toys and forgets them. In fact he could not recognize them or tell anything about them. At some specific age he begins to contract an interest in other things. At a still later time his interest in these lapses and manhood finds him having no interest in and no recollection of the things that absorbed his attention earlier. This is development and progress. The memory and associations of early objects dissolve. Now as the discarnate spirit becomes interested in the spiritual world and disregards his earthly memories the associations of his "earth surroundings" and articles lapse into oblivion, and hence the longer a spirit has been away from the earth the more fragmentary his messages. It is the same with the living, with the exception of those instances of old age in which the incidents of youth are recalled better than those of yesterday. We can recall only in fragments the experiences of childhood and the more a discarnate spirit withdraws interest from his earthly memories the less complete would they be in communicating. To restore them some such process as we devise in hypnosis and suggestion might have to be employed, and in the Piper case there were indications that this was used or something analogous to it. Besides, coming back into and remaining in the old environment might do something to revive old memories, as we find the same in life.

This explanation, being in idealistic terms, may throw much light, not only on what is meant by "earth-bound conditions", but also on the paradoxical and apparently absurd statements about the influence of articles, where the meaning is not so apparent as in this passage. "Earth-bound" is but continuance in the same mental state of sensory interest as when living and failing to progress or to adjust one's self to the new environment. It may be more, but so far as the evidence goes it is at least this and for the present we do not require to go farther with it.

### 3. Telepathy.

Similar statements about telepathy were made through both Mrs. Chenoweth and Mrs. Smead. I have commented at length on one of them in the *Proceedings* (Vol. V, pp. 714-753), when publishing what Mr. Myers purported to say with reference to it. Not much needs to be said here regarding it. Such interest as the references to it have lies in the affirmation that it is the process of carrying messages by the discarnate from living person to living person instead of direct communication between the living. There is, of course, no such proof for this as might be desired, but the circumstances under which the statements are made offer a measure of possibility or probability for it. Mr. Myers had asserted rather spontaneously through Mrs. Chenoweth that spirits were always involved in telepathic messages between the living, and but for the inclination of Mrs. Chenoweth to believe this explanation normally, the statement would suggest more possibilities. Through Mrs. Smead the same doctrine is put into the mouth of Mr. Podmore. I quote the passage.

"When I was there I would try the experiments with the lady that also had the daughter that could get telepathic messages and I believed them to be just that on your side. I know it is hard to explain it when there from our side here. We find we can go so quickly from one point to another that it is the same as telepathy on your side. It is with us to think and it is done almost without time, as we said there.

(Good, explain all you can.)

And so it is called telepathy on your side, but in reality not thought transference at all, but carried by messengers here." (*Loc. cit.* p. 877.)

The reference to the lady and her daughter here is evidently to Mrs. Thompson and her little control who was her deceased daughter. It is significant that the statement is put into the mouth of Mr. Podmore, as any such view of the case would be the natural one to a man who had discovered the error of his earthly ideas. Mrs. Smead would not as likely form this conception of the process as Mrs. Chenoweth, since she has not tried to think out any features of the problem beyond her own experiences, normally remembered, and none of them touch on an issue like this. Mr. Podmore had known about the Thompson case and the experiments with it, and thought it telepathic, where fraud was not admissible, so that what he says here, assuming it unlikely that it is a subconscious production, has its possibilities. The discovery, if he had been sincere in his theory of telepathy when living, would be a surprise and perhaps a kind of shock to Mr. Podmore, so that he would quite naturally allude to the matter in this way, if he found the facts to be as stated. The rapidity of movement from place to place coincides with what is said or implied about this matter in other cases. But it is the manner of regarding time that is not in any respect natural to Mrs. Smead. "Without time as we said there" is taking the idealistic conception of time and Mrs. Smead probably never heard of such a thing. At any rate it is quite natural to have it in the mouth of Mr. Podmore, so that the consistency of the statements with other similar statements will have its value for the transcendental view of telepathic messages as carried by spirits. We have no assured proof of this as yet, but the bare possibility of it, persistently affirmed by the discarnate, will seriously affect it as an hypothesis for explaining away spirits.

On all the questions discussed in this series of articles we are still on the threshold of the investigation. The evidence is not yet what science must have for assurance. All

that I have done or endeavored to do has been to collect what would suggest the hypothesis rather than prove it for the various statements made by communicators. It must remain for the future to determine what is correct regarding them. But if communicators prove their veracity by proving their identity or the truth of other facts not relevant to identity, it is probable that many statements which are not evidential judged by that standard are also true, and this suffices for establishing the hypotheses to be verified. It will take time and elaborate experiment to effect this verification. The great problem will be to eliminate the influence of the subconscious on the communications and from experiments already made for the development to this end we can be assured that the process of verifying statements about transcendental conditions will be long and complicated.

## EDITORIAL. EXPLANATIONS.

I have frequently rejected certain quite generally proposed explanations, or quasi-explanations, of phenomena at least apparently claiming to be supernormal. It may not be out of place to show more definitely what my motive was in this course. In many cases the context and often the statements might imply that I was prejudiced against such theories because they stood in the way of the spiritistic hypothesis which I have either defended or appeared to defend. I must make clear the object which I have usually had in taking this attitude.

In the first place it is and has been my constant contention that the scientific man is not obliged to have any explanations whatever of any of his facts in this field, until we have accumulated many more of them. This is true of the spiritistic explanation as well as any other. The proposition of a theory at any time is a gratuitous affair. Any man who wishes to do it may not be forbidden, but he is not obliged to suggest or defend it. He may simply state his facts and let readers do their own thinking and explaining. This is the usual course taken in the publications. Our problem is primarily the estimation of evidence when the facts have been stated and not the defence of any theory. But it is the habit of critics to indicate all sorts of escapes from a spiritistic explanation, even when it has not been proposed. These escapes are usually guessing, chance coincidence, suggestion, secondary personality and similar theories. Guessing and chance coincidence are well known and legitimate explanations, in any sense of that term. But "suggestion" is nothing of the kind. It is often used with a view of making laymen think the phenomena are thus explained by something else than spirits or other hypotheses of the supernor-

mal, telepathy, clairvoyance, etc. But "suggestion" is not an explanation of anything. It is but a term that names a group of phenomena which were not satisfactorily explained by the imagination or "mesmeric fluid" of former times. The imagination represented a well known cause and where applicable it was a legitimate hypothesis, but when it broke down "suggestion" was employed in its stead, and to displace the fluidic theory. But it did not represent any well known cause which we understood in detail. It could but indicate a situation in which the causes were unknown, tho to be found in the subject rather than outside of it. This was as far as the idea of "suggestion" ever went. But scientific men were willing to have the public think that it explained everything. In their private convictions they knew well enough that it explained nothing, but as long as they could have the public think that it explained, there was no demand to investigate. It was a convenience for evading other explanations. This was a wholly illegitimate procedure. "Suggestion" should have been as patiently investigated as spirits, telepathy, clairvoyance and other things, but this was no part of the scientific man's desire. He wanted to fool the public while he did not remain fooled himself.

On the other hand, there was a perfectly legitimate function for the appeal to "suggestion". It limited evidence for the supernormal by classifying the facts among those which were of real or apparent subjective origin or meaning and so raised the standard of evidence for the supernormal, but the scientific man should not have confused this legitimate function of the idea with the illegitimate one of assuming that it explained and put an end to investigation. This last it did not do. It was only a term for our ignorance.

The consequence of this fact is that my constant criticism of the theory of "suggestion" has been directed, not to rejecting it from consideration, but to the habit of regarding it as ending inquiry when, as a fact, investigation should begin just when that idea is proposed. It is supposed to displace spirits, for instance, when it may actually involve them, if the evidence should point that way. There is nothing in the

idea to prevent the hypothesis, as implying some sort of cause, from being consistent with any supernormal agency. It is but a term to limit evidence, not to explain or name an explanation of facts. What I urge is a confession of ignorance wherever the circumstances demand it, and not to imply that we are explaining facts by the term. I have used it myself constantly to indicate that spirits do not apply, so far as evidence is concerned, but I am not deceived as to its meaning. I do not pretend that I know the causes where I apply the term. I am only stating that any other hypothesis must be proved or is a problem to be solved.

The thing to be deprecated in this work is the pretense of knowledge which the use of these terms encourages when the facts are not thoroughly investigated. "Suggestion" does not name any known cause, or at least a cause whose action makes intelligible the things referred to it. It only names a situation and discriminates a complex set of conditions from another. The real cause is still a thing to be sought. It names a condition of things which demand the whole apparatus of psychology to make them intelligible. But our psychologists appeal to it as if they knew all about it, when the fact is that they know as little about it in most instances as children. They do not try to increase their knowledge of it. It is a most convenient means for throwing dust in the eyes of the public, especially when they wish to evade the duty of investigating the supernormal.

Secondary personality is much the same. We do not know its limits. We do not try to investigate it as we do the phenomena of normal psychology. We simply use it to get rid of something else we do not like, or which it is respectable not to believe. No doubt we know that there is such a thing, but this does not justify the employment of it for throwing light or perplexities which are not so great as itself. We do not explain by using terms which express only our ignorance. It is knowledge that explains. Ignorance only defines a problem. It does not solve it. We have only to ask any man who proposes "suggestion" and secondary personality as explanations what he knows about them, and he will have to answer that he knows little or nothing about

them, and this only implies that he is appealing to ignorance to act as a substitute for knowledge.

Another thing to be noticed in this matter is the fact that "suggestion" and secondary personalities can be no more than hypotheses when advanced for explaining phenomena. As such they may be legitimate, but only as we concede that they are subject to investigation and proof. Usually the man who uses them intends them to put an end to discussion and to explain away facts claiming some other explanation. But as yet they are on the same plane as the explanations they are intended to rival. They are only tentative suppositions subject to the laws of evidence like all hypotheses. They do not put an end to controversy or investigation. In fact, they begin just at the point at which they are proposed. They are not solutions of problems. They are the problems themselves.

The thing to be resented in the appeal to them is the assumption that they represent adequate knowledge of the phenomena. They are all very well as counters against hasty speculation in other directions, but they are not explanations and they are not legitimate substitutes for the duty to investigate. Dust throwing is not science. It only postpones the day of judgment.

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### NOTICE.

There will be a meeting of the members of the Society at the office of Mr. Miles M. Dawson at 12 M. on January 2d, 1915, 141 Broadway, New York City.

## 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 by his own request.

## APPARITION.

The following case is one that I investigated for Dr. Hodgson when he was living. The young lady, Julia Murray, had died and a number of persons were sitting in the room with the body when certain members of the group saw an apparition of the deceased girl. The papers had exaggerated accounts of it that attracted much attention generally and as the case seemed to be a collective one it had some interest for the psychic researcher. The notoriety given the case by the papers led to the suppression by the priest of interviews with the parties who knew the facts and it was extremely difficult to get at all the desired information. The girl who died was a Catholic and all who were present seem to have been Catholics, and the embarrassment for the scientific inquirer which the newspapers always produce made it impossible to obtain all the necessary corroboration of the incident. I talked with more persons than are implicated in the two interviews of this record and the agreement as to the facts was good. The only difficulty lay in the fact that they were mostly ignorant and excitable witnesses. Imagination and excitement may have had something to do with the case, when added to the probability of suggestion growing out of the circumstances, tho I am less inclined at this date to attach as much value to suggestion as my report did at the time. I am more familiar with such phenomena. The same can be said of the hypothesis of collective hallucinations, except that the meaning of such a phenomenon appears to me now to be different from what I assumed then. I had not at that time thought of collective hallucinations as *veridical*, which they may well be, and that fact would alter their implications.

But such as the case is I leave it as reported, and some day such a phenomenon may be better understood. Indeed to treat it as a collective veridical hallucination would bring it into harmony with the mental picture method of communications with a transcendental world.—Editor.

519 West 149th St., New York, March 31st, 1901.

My Dear Hodgson:

I mail with this my report on the Yonkers case, so far as I have been able to investigate it. I hope to see Katie Cain later, but do not know whether I can succeed in the present state of the case.

I also send in a separate cover the cuttings from the Journal for three different dates. They are probably as accurate as newspaper reports usually are! In regard to the alleged interview with myself in today's Journal, I can say that not one statement of it is true. I refused to be interviewed, and told the reporter that, if he would go to our Proceedings and read Leon Marillier's article he would find a similar case and that it was probably a collective hallucination. I refused absolutely to say more. But here in the account I am set down as having signed a statement. Frank has evidently either made an interesting mess of it or is equally misrepresented.

Yours as ever,

J. H. HYSLOP.

New York, March 30th, 1901.

My Dear Dr. Hodgson:

I went today to investigate the Yonkers apparition that has excited so much interest in the papers. I found the parties unwilling to talk after the way reporters had annoyed them, and only after I had assured one of them that I was not a reporter could I get any account of the facts. This was Mrs. Corbalis. She is one of the persons who saw the apparition of the dead girl. Her story is as follows, about the same as given in the papers:

Julia Murray died on Saturday, the 23d, and it was that night that the vision was seen. The dead girl's sister was sitting near the body and others were variously about the sitting room and kitchen. Katie Cain, a cousin of the dead girl, was present and first saw the apparition. The room was darkened as described in the papers, and in it were this Katie Cain, and two sisters, Tessie and Rose McGowan. As said, Katie Cain first saw the vision and remarked that she saw Julia Murray, and called the

attention of the McGowan sisters to it and they also saw it, but refuse to be interviewed about it. The apparition first seemed to come out from behind a picture of the Virgin hanging on the wall, and to move across the wall with the hands folded over the breast at first. The hands, however, soon unfolded and were held in the position of making a prayer and the rosary beads were hanging over them. There was a wreath of evergreens on the head. When the hands began to disappear the rosary beads seemed to hang unsupported in the air. There seemed something like a cloud of smoke about the feet, and the girl was dressed in white drapery. There was a light of pink and blue about the head. When the body was slowly disappearing this cloud about the feet and the light about the head rolled up together and disappeared through the ceiling as a ball of light.

This was the experience of Mrs. Corbalis, who was called to the room by discovering that there was something happening there, and she had not been told what the others saw. She possibly overheard one of the others exclaim that Julia Murray was there, as the excitement was great. After her experience she went to get some holy water to sprinkle it in the room and as she went into the room where the body of the dead girl lay she saw a torch of light preceding her and it passed on into the room and disappeared over the corpse. Also when she was saying the rosary over after the vision she and one other girl saw beautiful lights in the room which appeared as if on fire. Only two out of the ten present saw these lights.

I asked Mrs. Corbalis if she had ever before had such an experience and she said that she had not, but she spontaneously said that she liked to say her prayers in the dark and that always when she did so she saw lights precisely as described on this occasion.

A Journal reporter told me that the best witness that he had interviewed was a young man who was more intelligent and under better mental control than the girls. His name was John Sullivan. I endeavored to see him, but he was at his work and I could not get access to him at the time. I learned from Mrs. Corbalis that he had actually affirmed that he saw the vision, but it was after it had disappeared as she described it. She does not think he saw it all, but freely and frankly says it was his imagination, as the apparition had actually disappeared when he said he saw it. I think this quite as probable as any of the statements she made.

I also saw the Murray family, mother and daughter, but they refused to talk or to allow me even to see the room in which the apparition took place. They had been so annoyed by what the

newspapers said that they would not say a word, except that the facts as narrated were true. I learned, too, that the priest had counselled them to say nothing. They are all Roman Catholics.

I could not interview the McGowan girls, who were among the first to see the apparition, as they refuse to talk, nor could I see Katie Cain, as she lives in Brooklyn. She was the first person to see the vision of the dead girl.

As I look at the case I imagine that it was an instance of collective hallucination due to suggestion and the mental condition in which a lot of ignorant and religious young girls would most likely be in the presence of death. I tried to obtain definite evidence of this hypothesis, by finding out whether any of the girls who saw the vision had seen their young friend die. For Julia Murray, the young girl who had died, died with a crucifix and rosary beads in her hands, endeavoring to hold them up. Mrs. Corbalis was not there at the end, and had not seen the girl since the Thursday before her death. Katie Cain was in Brooklyn when her cousin died and hence did not see anything that might have been reproduced in the apparition. She very probably had been told the fact and would have a vivid memory of it. But, though it would aid in giving probability to my conjecture to have shown the identity between the position of the hands and rosary in the apparition and the memory of those who witnessed the girl's death, yet it is not absolutely necessary to that supposition to show this connection, important as it might be. I can well imagine that Katie Cain may have had an after image of the picture of the Virgin in the room and that this quickly metamorphosed itself under suggestion and her mental state at the time into an image of Julia Murray, and then her own excitement and statements to others with their suggestive power might create the same vision for them. In a state of mental preoccupation on some subject and with my eyes turned toward a picture or object well defined in the background and at which I was not consciously looking, I have often remarked, as I happened to turn the eyes away, a clear after-image of the object whose image lay on the retina. It would disappear soon after my attention was aroused. But I suspect that, if any emotional excitement had existed in my mind at the time, affiliated with some supernatural manifestation, the after-image might have easily become transformed into some apparition. This is of course conjecture, but I find that the stories connected with this Yonkers case lend themselves to some such interpretation, especially as the parties witnessing the phenomenon, however trustworthy we may regard them as to their experience, are not such persons as would likely observe or remember incidents that

we must know to prove any theory whatever regarding the experience. They are of that type that cannot distinguish between their inferences and their sensations. Their preoccupation with some striking illusion might easily prevent their detection of some concomitant incident that would prove the experience something very different from what it appears to be on the surface. The best and most that can ever be obtained in this case will be a narrative that cannot be probably explained on any hypothesis, but which is worthless for the lack of intelligent witnesses to make the story as complete as it must be even to be interesting.

Yours as ever,

J. H. HYSLOP.

#### Statement of Katie Cain.

Brooklyn, N. Y., April 5th, 1901.

Julia Murray died Saturday afternoon, March 23d, and the apparition of her was seen somewhere about 3 o'clock the next morning, Sunday. The clocks had been stopped in the house and there was no way to determine the time accurately. I heard some one remark that it was about four.

I was sitting alone by the bed and Rose McGowan was standing at the door. In the next room and by the dead body of Julia Murray was Mamie Murray. Between the two rooms was a hanging curtain which practically closed the one room from the other. I had been sitting by the bed for some time and was looking on the floor. No one had been talking and all had been perfectly quiet during the night. I was going to lie down on the bed, and while looking down on the floor I saw a light but was afraid to raise my eyes at first. The light was over the bed on the wall. It became brighter and brighter and thus drew my attention and I looked toward it finally. At first I could not distinguish any features, but just a brilliant light. But when I saw it I could not take my eyes off it, and soon saw the features of Julia Murray as plain as in life. I exclaimed and knelt down in prayer. Julia Murray turned her head and smiled at me. Rose McGowan saw me and said call Mamie. I said, "Come here Mamie." But she was too frightened and did not come. She sat as if fixed by the body of her sister. I did not remark to Rose McGowan what I saw. She saw me in prayer and looking into the room also saw the apparition. She recognized it immediately. Rosie Kearns was sitting with Mamie Murray and I called her. Just as she came to the door she saw it, but put her hand over her eyes and would not look at it. I had told her

to look at it. Then Tessie McGowan heard us talking from the dining room and came in. Without being told what was there she saw and recognized the apparition at once. She called Miss Smith, who came in response and saw the vision and fainting fell into a chair. Three of the girls took her into the next room and brought some water in. I was left with Julia Murray and the vision myself. But I went to get Willie Murray, the brother of the dead girl and the vision began to fade, going up toward the ceiling. When I saw this I knelt down and said a prayer for her to stay. I then went out and took Willie by the arm and brought him in. He was frightened, but came in and stood by the bed and looked at the wall. I said nothing, but could still see the vision plainly. He looked at it and said: "Yes, that's Julia." He then went out to bring others in. I was left alone with the apparition again. When he went out Mamie Murray heard some one say that there was a shadow on the wall. She began to cry. As soon as she heard this and others reached the door the figure went up through the ceiling. Julia Murray's mother came in just as the apparition disappeared. I then went out and said the rosary in the dining room.

There was only a bright light at first, and then I could see the head. The head was bowed, the hands crossed on the breast and the rosary beads hanging from them, the crucifix resting near the palms. There was a beautiful wreath of flowers on her head. Her skirt came from her neck and disappeared in clouds. Her hair was hanging around her shoulders in curls, and she appeared in profile.

We did not talk the matter over at the time. Mamie wanted me to tell her what it was, but I would not. Miss Smith would not tell any one, but plead faintness when any one asked her about it. I never had such an experience before, but I have often wished that I could.

No one fainted except Miss Smith. Mrs. Corbalis was one of the last to come in. We did not talk any more that night. Mamie Murray went to bed and slept until morning. When she got up Willie, her brother, told her and all the others about it.

Mrs. Cain, the mother of Katie Cain, told me that she had come in just about the time of the occurrence and found all quiet as reported.

I found Katie Cain had rather a cool and collected temperament for a young girl of her age, I would say about seventeen. She narrated her story without a trace of excitement or interest other than if it were about a passing vehicle or an episode of no importance. She evidently took the affair as a very natural event and was not impressed with it as anything impossible or im-

probable. In fact her whole manner of telling the story comported exactly with the statements made about her watching the apparition and requesting it to stay.

New York, April 13th, 1901.

I had an interview today with another of the parties to the Yonker's apparition, Miss Rosie Kearns, and the following is her account of her experience which I took down verbatim:

"I was sitting in the parlor with Mamie Murray. Katie Cain and Rose McGowan were in the bedroom. Mrs. Murray was asleep at the time, and this was somewhere about 4 o'clock in the morning. No lunch had been taken that night at the usual time for such lunches, namely, 12 o'clock. Mamie Murray remarked to me that it was awfully lonesome when her sister was gone. Just with that I heard a little noise in the bedroom. I heard some one say, 'call Mamie.' One of them, Katie Cain or Rose McGowan, I cannot tell which, then said, 'Rosie Kearns, come here.' I started and when I came where the portière curtains were and pushed them aside to go in I saw the apparition on the wall. It was not a shadow and I recognized Julia Murray at once. I exclaimed, 'Glory be to God,' and put my hand over my eyes. She had her hands crossed on her breast and her beads were hanging from her hands. I stood spellbound for a moment, and as quick as I could get my senses I looked again and saw the hands moving down into the position of prayer, while the apparition moved slowly across the wall. I went outside and told all the people to go in and see what was on the wall. I did not tell any one what it was. I simply said, 'Go right in and see what is on the wall.' Those on the outside thought some one had fainted. I then went back and saw it fading in toward the ceiling.

"The apparition was side-faced. The dress was a white robe, clouds were under her feet, her hair hung loose down her back as in life and there was a crown of leaves and flowers on her head. It was not a shadow, but looked solid. The light was white and looked immaculate. The appearance of the apparition was whiter than the wall. I saw no smile and she did not look at me. Miss Winnie McGowan did not see it. She was in bed. Julia Murray's brother saw it. I told him to go in, but did not tell him what I saw. When he told those outside to go in he said, 'Gentlemen, I wish you would come in and see my little sister on the wall. She looks as natural as life.'

"Katie Cain saw her first, then Rose McGowan, myself next, then Tessie McGowan, Mrs. Corbalis followed her and then Willie Murray.

"I have met only one of the party since, Mrs. Corbalis, and have not talked about it to any one of them."

I also had a brief second interview with Mrs. Corbalis, and ascertained from her that she did not see the apparition at the first, but only toward the close. What she said about its appearance from behind the picture was what she heard others say. Miss Rosie Kearns said the same in response to my questions whether she saw it begin and where it began. Both also said that no one fainted except Miss Nora Smith, and Miss Kearns seemed to think that it was not a real faint, but simply weakness.

I endeavored to see John Sullivan, but could not find him at home. I also tried to see the McGowan sisters, but Tessie McGowan was not in, and Rose absolutely refused to be interviewed.

I saw the Murrays, except the son, and had an opportunity to see the room in which all this took place, and the picture in its place behind which the apparition originated. I found that at the time the window shades were drawn and a thick white cloth hung over both of them in the room in which the body lay. The windows looked out over a street and deep vale where there were no houses. The window shades were cambric tinted linen and were quite heavy. The single window in the room where the apparition was seen looked out across a narrow space between the two flats and directly opposite this was a like window draped with lace curtains. The Murray window at the time of the occurrence was hung with a yellow window curtain like those in the parlor, and over this also hung lace curtains. There was no chance for any light to enter unless from a strong magic lantern. How likely this was can be imagined by any one who cares to think of the situation.

JAMES H. HYSLOP.

A letter addressed to Father Ling to see if I could induce him to favor probing the matter to the bottom brought the following reply. It is not dated, but the envelope is postmarked "Yonkers, N. Y., Apr. 5, 12:30 P. M., '91."

St. Joseph's Church, No. 141 Ashburton Ave., Yonkers, N. Y.  
Mr. J. H. Hyslop,

Dear Sir:

I received your request for an interview regarding the apparition. I would not like to disappoint you on account of the faculty of Philosophy which you represent and to save you the trouble of looking for me, as I am much away. First, I know no more about it than you do. I have read about it in the papers. My

idea is that apparitions are possible, but there must be a reason for them; not from mere assertions like these are we to deduce anything. In a religious view we want a grave reason for such happenings: in the scientific it should not be lightly accepted that people were dreaming and simply frightened each other. The contrary notwithstanding I do not believe in it either religiously or scientifically.

Yours sincerely,

A. A. LING.

### PREMONITION.

The incident below comes from the collection of Dr. Hodgson. It was reported to him by a man who was exceedingly careful in the collection of evidence and who reported several other cases of interest. The incidents will have to determine their own merits.—Editor.

Farnam and 20th Streets, Omaha, Aug. 23, 1898.

Miss L. Edmunds, Am. Sec'y S. P. R.

I enclose a typewritten copy of an article which appeared in the Chicago Inter Ocean of May 15, 1898, also the letter of Alice Johnston, who signed the article and to whom I wrote for information.

Mrs. Forsythe, who is named as the dreamer of the first described dream, is well known to me by reputation, being an intimate friend of a distant connection of mine. She is a lady of good position and education, being a sister of the famous Confederate "raider" John Morgan. I called upon Mrs. Forsythe and met her and one of her daughters. They fully confirmed the printed account of the dream, varying only in unimportant details and in the fact that Mrs. Forsythe did not undertake to give the exact words used by "the clerk" either in the dream or in the real occurrence, but believed that they were the same in substance if not identical in the dream and the reality. Mrs. Forsythe expressed her perfect willingness to sign a written statement and also a desire to have a copy of the article in the Inter Ocean. I accordingly wrote out a statement for her to sign with a confirmatory note for her daughters and sent it to her with the printed article, having it typewritten for your use as I was unable to procure another copy of the Inter Ocean. After waiting more than a month for the statement, I called again on Mrs. Forsythe. She was dressing to go out, but shouted down the stairwell in real Kentucky fashion her apologies for not signing the statement. She had been very busy on account of

the marriage of one of her daughters and promised to sign and mail the account immediately. As she had not done so when I left home I forwarded the Inter Ocean account and will follow up Mrs. Forsythe when I get home.

\* \* \* \* \*

MARSHALL WAIT,

5144 Madison Avenue, Chicago.

Hyde Park Station.

### Told in Our Dreams.

#### Forewarning of the Ayer Fire Given to Two People.

[Chicago Inter Ocean, May 15, 1898.]

\* \* \* \* \*

At least two persons in Chicago dreamed of the burning of the Ayer Building the night before the fire occurred. A young man clerking for a firm in the Ayer Building rented a room from a family residing on Lincoln Park Boulevard. The clerk came and went with little notice from the family and sometimes they would not see him for days at a time. The night before the fire, however, Mrs. ———, the landlady dreamed that the family was distressed because the young man had not come home in the evening. It seemed that everybody manifested the utmost concern, and that they sent out several messengers in search of him. At last, in her dream, the door of the sitting room seemed to open and the face of the clerk appeared. He was so black with soot and smoke as to be almost unrecognizable, and his hair and mustache were singed.

"I stayed at the fire," he said, "I barely got out alive, and afterward it seemed I could not come away from the place."

The next day the Ayer Building was burned and the clerk only just got out alive. The family feared that he had been killed, but late at night he appeared, saying that he had stayed at the ruins, hoping to be of assistance in identifying his comrades, and also added that the spot seemed to have a fascination for him.

\* \* \* \* \*

### The Inter Ocean.

Chicago, May 22, 1898.

Mr. Marshall Wait, Chicago.

Dear Sir:

The woman's dream of the Ayer's fire, referred to in Sunday's

article, was told me by a friend who said it was told to her by Mrs. A. P. Hill-Forsythe, who dreamed the dream. Mrs. Forsythe is the widow of the Confederate General Hill and lives at No. 101 Lincoln Park Boulevard. I wrote the story as it was told me and have no reason to doubt it.

\* \* \* \* \*

Yours respectfully,  
ALICE JOHNSTON.

5144 Madison Ave., Chicago, Nov. 9, 1898.

Dr. R. Hodgson:

Dear Sir: After much tribulation I am at last able to send you an account of Mrs. Forsythe's dream signed by herself and the daughter, who is now at home. I have had to call on Mrs. Forsythe repeatedly and have written out the account twice.

\* \* \* \* \*

I have left the date of the fire blank as I have not kept a memorandum of it and you can fill it in from my former letter if that is preserved. If not I will obtain the date again from the Fire Department. Mr. Dunlop and his friend were not told of the dream, so I have made no attempt to trace them. Another of Mrs. Forsythe's daughters was told of the dream before its fulfilment and I suppose you will want her signature also. She is at present away from home and will return about the 25th of this month. Her address is Miss Kate Forsythe, No. 79 10th St., Covington, Ky. You may address her directly or send me a typewritten copy to be presented to her for signature after her return as you choose.

Miss L.— Hill has been much annoyed by the newspaper notoriety that she has acquired on account of the proposal to adopt her as the "Daughter of the Confederacy" vice Miss Minnie Davis deceased and she stipulates that if the account is published her signature shall be printed as she has written it, "L. Hill" and that nothing shall be said which will further identify her.

Yours truly,  
MARSHALL WAIT.

101 Lincoln Park Boulevard, Chicago, Oct. 15, 1898.

At the time of the burning of the Ayer Building in this city, which occurred on March 16, 1898, a young man named Dunlop, who was employed in the Ayer Building, occupied a room in my house. Mr. Dunlop had a latch key and his coming and going was a matter of no interest to me or my family. The night before

the fire I dreamed that we were all very much worried and excited because Mr. Dunlop had not come home. Afterwards, in my dream, he parted the portières of my sitting room and putting in his head all smoky and begrimed, behind which I could see the glare of fire, made some remark about not being able to tear himself away from the scene of the fire. The precise words which he used I do not remember.

The next day when we heard of the burning of the Ayer Building the scenes of my dream were repeated. We were naturally somewhat worried about Mr. Dunlop as we heard that there had been loss of life. Later, a young man from Milwaukee who had been sharing Mr. Dunlop's room, came to enquire for him and hearing that he had not come home expressed the fear that he was lost, as the last seen of him he was entering the burning building, which of course caused us great distress. Afterwards Mr. Dunlop came in and parting the portières of my sitting room put in his head very much begrimed, just as he had done in my dream, and made some remark, which I cannot precisely repeat, but which I believed at the time to be identical in purport if not in words with the remark he made in the dream.

I related my dream to my daughters before its fulfilment, including the details of Mr. Dunlop's putting his head in at the door and the remark that he made.

My daughters sign this account in confirmation of this fact.

L. HILL,  
MRS. FORSYTHE.

### **ANOTHER EXPERIMENT FOR TELEPATHY. \_**

December 3d, 1912.

In accordance with a previous agreement I met a gentleman this evening who had had some experience with thought transference. He is at the head of a sailor's home and says that he discovered this power some four years ago and, together with an assistant living with him, has entertained the sailors and others with the phenomena to which he is subject. He is a religious man of the evangelistic type, interested in his religion and presenting all the characteristics of an earnest and truthful man. He is not a cultured person, as that term goes with the educated classes, but has the natural instincts of a gentleman. It was the same with his friend who came with him. This friend has become interested in psychic research and feels its importance sufficiently to take up the reading of Professor James' Psychology.

The man's method is as follows: He leaves the room and you may hide some object where you please. He is then called in and the first thing he does is to have you hold his hands and think intently of the thing to be done. He bends his head downward and close to you and waits for an impression. When he thinks he has it he releases hold of your hands, blindfolds himself, puts a wand in your hand which you hold with one hand and he then leads the way, usually with great rapidity, to the place where the article is hidden and gets it and then does with it what the agent intends. The muscle reading which would be suspected in this is not apparent when you take account of the promptness with which a complex series of acts is performed. Besides he will often tell what you are thinking of, say a color, an article or place, without holding the wand, tho holding your hands, and does this successfully without hesitation or guessing, so that muscle reading is not possible in such instances, and hence not necessary as an explanation. The following were some of the experiments performed:

The man left the room and went into another some forty feet distant. We concealed a tin box behind a bust of Dante near the corner of the room. When we called him he came in, held the hands of the friend with him until he was sure he had the idea, then blindfolded himself, and gave the wand to the assistant who held it in one hand; the man held the other end in his hand, and went straight to the bust and after fumbling about for half a minute got the box. We then concealed a hair pin in a bronze or iron eagle, with the desire that he should find it and take it to the hostess of the house. He performed the act with remarkable promptness as before, his assistant being the agent as before. There was no hesitation whatever in the act when he once started. Muscle reading should have involved testing alternatives like guessing, but there was none of this. After holding the agent's hands a minute or so he went through the proper actions with a promptness that would make one feel holding the wand was unnecessary.

In the next experiment I was the agent. A little metal helmet was placed in the hollow of a brass candlestick on the mantel, with the intention that he should take it out and put it in the other like candlestick at the other end of the mantel. The same process was followed as before, except that I, instead of the assistant, was the agent. I resolved to let my hand remain passive with the wand and did so, giving as much attention to the way I held the wand as to the thing to be done. He went very promptly to the right candlestick, and fumbled about the top a few times, put his finger into it and must have touched the

helmet there and then hesitated, but returned to it and turned the candlestick upside down. But the helmet did not drop out. He then gave up, thinking that I had been thinking of the clock. The fact was that the other candlestick was on the other side of the clock and the mind in thinking of the next thing to do would have to pass the clock. After he gave up he told us that he got the thought that he was to turn it upside down. We then told him that he had rightly found the candlestick, but we wanted him to finish the act. He went at it again, I holding the wand as before. He soon turned the candlestick upside down and had to do it a second time to get the helmet out, when he picked it up and took it to the hostess, which was wrong.

Muscle reading might have directed him to the place and object, but I had managed to let my hand remain passive on the wand, scarcely gripping it at all save to prevent its falling. But the act of getting the helmet was certainly not directed by muscle reading, tho it might be attributable to guessing.

He then held my hand and tried to give the color of which I was thinking. He succeeded in the first experiment in naming Blue, but said Red in the second experiment when I thought of Violet. He tried to name a card of which I was to think and named Clubs before I had time to fix on a card. I thought of an apple and he named an orange, but he knew that I was to think of a fruit. When I thought of an animal, having a pig in mind, he named a dog.

Then the host's son held his hands and the man named a church of which the boy said he was thinking, after the man mentioned the church. To test this matter more securely, assuming that the boy's mind may have been influenced by the man's statement, we asked that the boy write down out of the man's sight what he intended to think of. He did so and wrote Bottle, Fish and Cat. I put the paper with face down on the table some eight feet distant from the man and under my immediate supervision. In a few moments, holding the boy's hand he referred first to a ship and then to the sea and then a battleship, and then the battleship New Jersey. The boy said he was thinking of a fish in the sea and then thought of Nebraska when the man said he was thinking of the battleship New Jersey; then he told his assistant to say what he thought and the assistant said Nebraska. Neither of them could tell what the boy was thinking of without collusion with the boy.

We then tried automatic writing and the man started to write, but inhibited it because he said he wanted to write "Me" which he said was spelled "Mei." This was the name which the control of the boy gave in his earlier experiences. Further effort at

writing resulted only in the letter M written three times apparently, or lines which may be scrawls.

We then tried telepathy again, the man holding the boy's hands again. The man said he was thinking of the trees in the avenue, naming the avenue. This the boy said was correct. It was done so promptly that there was no chance for muscle reading and nothing to work on for this as well as no guessing in the mention of the trees and avenue. We may object that the boy's mind was controlled by the thought of the man after it was mentioned, but muscle reading and guessing were excluded.

We then tried hiding an apple in a box and both of them in a little closet or manuscript holder on its bottom shelf, with the intention that it should be found and put on the floor under the table at the other side of the room. The man was called in and proceeded as before with the boy as his assistant. He went promptly to the closet, fumbled about its top a minute or so, opened it, felt the shelves, went to the bottom shelf and took out the box, opened it, took out the apple and replaced it in the box, went immediately to the table at the other side of the room and put the box on the table instead of under it. Muscle reading and guessing can be applied to a part of the acts, but it did not seem to me at the time that they would explain all of them. There was too much promptness in the direction and in some of the actions to support this view.

We then turned down the lights and tried for trance phenomena. The host suggested a trance to the man and evidently he soon went into one. He mentioned several things not worth recording, as they were probably dream events. One was an apparent prediction of the death of President-elect Wilson which he finally corrected as the death and funeral of a dog. In the meantime the boy went into a trance and purported to give some messages. In the course of this condition a curious connection seemed to occur between the man's and the boy's minds. The man made a reference to Mr. Roosevelt. Later on the boy got the letters F T B P R and a little later corrected them to S T B P R and when asked to interpret them said that this was all he knew. The man exclaimed at this point: "A prophecy." I held the boy's finger and he resented it. Finally when the host lighted a match to light his pipe the man apparently awakened and said he had been asleep. A little later the boy awakened and said he had been asleep and I tested him to find that he had complete amnesia of what had occurred, not knowing I had touched him. When asked what S T B P R might mean he said: "Soon to be President Roosevelt." The man exclaimed that it was: "Sure to be President Roosevelt," an answer to his letter

which he had sent to him to address the sailors, and he was yet to hear from Mr. Roosevelt. The man professed to have been wholly ignorant of what the boy had said and done, tho we thought he had been awake ever since saying that he had been asleep. Apparently he had returned to self-consciousness without sensibility. But there was some sort of connection between his mind and the boy's, even tho we cannot be sure it was super-normal.

There was one interesting experiment in telepathy. As the man had failed to get the words Bottle, Fish and Cat, tho knowing that Fish had been one of the words thought of by the boy, having been told the possible meaning of his reference to the sea, I resolved on further trial with the two remaining words. It was after the trance experiments were over. I asked him to hold my hand and to try to get the remaining two words. The paper containing them had been put in my pocket purposely. I held the man's hands, and thought first of Bottle. He almost immediately got the letter B. I did not acknowledge it and he went on trying a number of words beginning with B, such as Beware, Become, Bachelor, Basket, etc. I then told him that they were wrong and Bottle the correct word. He tried for the second word and hardly had I seized his hands when he said he got "Catchup" and spelled it "Cat sup." I laughed and said it was capital, but that it was not right. He then further explained now the word came as "Cat sup" but that he called it "Catchup." I then told him the word was Cat.

After this the man tried some hypnotic experiments on the boy, succeeding in making him do as he pleased, forgetting his name or being unable to utter it, falling forward or backward as suggested, inability to open his eyes, or to draw in his tongue. He was not able to produce this effect on me or others of the household.

I learned from the man that he had an interesting experience under ether. He had become engaged to a girl who insisted that he should become a Catholic if he was to marry her. He prepared for Confirmation and was about to join the church when he had to undergo a slight operation. Under ether he saw his deceased mother and she showed him a vision of Christ and told him he must not marry this girl. He went to the priest and told him he would have to give up the girl and she was told that he would not become a Catholic and the marriage was broken off.

The chief interest in these phenomena is the fact that, if I had reported only the real or alleged thought transference, we should have no clue to the probable explanation. But the moment that we interrogate the man we find that he has had the

orthodox experience under ether, is an excellent hypnotist, does something like inspirational speaking, could do automatic writing with a little practice, feels the persence of his mother who is dead and shows many of the signs of a medium. His telepathy, real or apparent, is associated with all these and must find its explanation in their explanation.

There were no adequate experiments to prove that muscle reading did not enter into some of the phenomena. I was there only to see what the man was in the habit of doing. It is easy to assume that there was collusion between him and his friend and the men are aware of that suspicion. But the experiments with the boy and with me preclude collusion of that kind, unless we can be accused of it; and some of the phenomena, if not chance coincidence, were not explicable by muscle reading. None of them would prove telepathy scientifically or objectively and I do not care to urge that interpretation of them. But I do call attention to the connection between the various types of phenomena manifested by the man, a fact which will have to be taken into account in explaining any one of them.

JAMES H. HYSLOP.

#### MISCELLANEOUS EXPERIENCES.

The following incidents lack such corroboration as they might need, but they come from a source that justifies recording them. The finding of the harrow tooth might be traceable to subliminal memory of some unnoticed accident. This view, however, is about as hard to believe as any other explanation.—Editor.

Morristown, Tenn., October 21, 1905.

Prof. J. H. Hyslop, Columbia University, N. Y.

Dear Sir: I have been reading with much interest your articles on Psychic Phenomena and while many of the strange occurrences related can be perhaps explained by what is called telepathy, some seem to defy any explanation. I think you will be interested in the following which while not possessing the merit of those investigated by the society, is quite inexplicable. It was told me by my father, who was familiar with the facts. Many years ago there lived in Knox County, Tenn., a prosperous farmer by name of Parker. At the time of the occurrence he was middle-aged, having grown sons. It was before the days of grain drills, and wheat was sown by hand and put in with a harrow. Mr. Parker had sown a 20-acre field and one of his sons drove the team with the harrow, which was a new one with iron

teeth. When his son had finished the field Mr. Parker noted that a tooth was lost out of his harrow. His son had not discovered the fact, and of course had no idea when or where the tooth was lost. Mr. Parker started to look for it, but after following the course of the harrow for some time, decided it was no doubt covered with the loose soil and gave up the search. During the following night his wife awoke to find him dressing. After speaking to him several times, and getting no reply, she woke the boys who found their father was in a somnambulistic state from which he could not be wakened. As he left the house they decided to follow him, when he went a straight course to the wheat field some quarter of a mile, and when near the center, he suddenly stopped, removed the dirt with his foot, and picked up his harrow tooth. It had been entirely covered up. Returning to the house without speaking he raised the massive stone step at the door with one hand and placed the tooth under it, entered the house and again retired. In the morning his sons spoke of the events of the night, to find him wholly unconscious of the matter, and he refused to believe he had made the trip. When told where he had hidden the harrow tooth, he was convinced only by seeing the stone raised and finding it there. This time, however, instead of easily raising it with one hand, it took the utmost efforts of three men to raise it.

Now telepathy won't answer in this case, as no one knew where the tooth was, and yet Mr. Parker didn't hesitate an instant, but walked directly to the spot. What occult knowledge conveyed the information to him? Was it made known by a spirit? or is what is called "subconsciousness" omniscient? I have never seen any explanation which fully met this case.

Asking [pardon] for trespassing upon your time, I am very truly,

M. J. B. ROBERTS.

This was written some time ago, but by an oversight was not mailed.

Morristown, Tenn., Oct. 31st, 1905.

Prof. Jas. H. Hyslop, LL. D., New York:

Dear Sir: Yours to hand. I thank you for your interest. I can answer one of your questions. My father told me that Mr. Parker's sons followed him to the field and saw him uncover the harrow tooth. When he left the house they were uncertain as to his possible course, and followed for his protection if necessary.

As to the second, I will take the matter up and endeavor to have it verified if possible.

I can add one to your stock of ghost stories if your time is

not too much occupied already. This I have from first hands, being a part of it myself, and while it is not so startling as some, it made a believer in the supernatural, of a gentleman noted for skepticism on that subject.

About 35 years ago there lived in Knox County, Tenn., a family I will call Machlin. It consisted of Mr. M., his wife and two little girls about seven and nine years of age. Mr. M. was a very coarse, brutal man, while his wife was the opposite. Rumor said they did not live happily, and that Mr. M. whipped his wife. One morning one of the children ran to a neighbor's with the report that the chimney had fallen on her mother and killed her. The arch of the kitchen fire place which was made of large stones had fallen down and Mrs. M. lay some eight or ten feet away, dead. Mr. M. had been seen leaving the house a short while before. My father at once decided that a murder had been committed, but for want of positive proof Mr. M. was not indicted. A few weeks after Mr. M. married a handsome but coarse girl who lived in an adjoining neighborhood.

Soon after this the oldest child started to school. Her home was on top of a ridge, some 400 or 500 yards from the cleared land in the valley. One morning it was quite cold and frosty, and the little girl was in her bare feet and thinly clothed. Her teacher asked her if she did not get cold on the way. She replied that her mother put a shawl around her and walked down the ridge with her. She was a very bright little girl, and on being questioned said it was her real mother, that "papa's wife" didn't care for her, but her own mother met her at the top of the ridge, put a shawl around her and some mornings carried her down the ridge leaving her at the foot. She didn't seem to think there was anything strange in it and told it in a very artless way. On being asked if she didn't know her mother was dead, she replied that she *thought* so once, but had often seen her since. No one in the neighborhood had *nerve* enough to test the matter personally, but she soon got some more clothing and not long after went to her grandmother's to live.

During the following winter my uncle, who was somewhat gifted musically, asked me to go with him one night to a neighboring house to have some music. Our way lay past Mr. M.'s. Before reaching his house my uncle said we would stop and take Mr. M. and his wife with us. When we reached the house, which stood perhaps 30 feet from the road, it was brilliantly lighted, and from the noise the family were at supper. We saw no one, but my uncle said they evidently had company and were at supper, so we would not stop for them. Soon after we passed the gate we heard quite a crash which sounded as though a

number of dishes had fallen on the floor. My uncle remarked that Mrs. M. had broken some of her dishes. We soon reached the place to which we were going and were surprised to find Mr. M. and his wife there. My uncle asked them whom they had left in charge. They said no one. My uncle then told them what we had heard and suggested that he investigate. He refused however to go, not even when several agreed to accompany him. Three or four young men, however, armed themselves and made an examination. They found the doors all locked, no fires or light of any kind (Mr. M. and his wife had been away all day), no broken dishes or anything disturbed. They returned and reported, but neither Mr. M. nor his wife would go home that night, nor the next day, which was Sunday. On Monday Mrs. M. insisted on going to her father's, where she remained till Mr. M. could secure another house and move their household goods. He would never enter the house after dark or alone, and soon after left the neighborhood.

My uncle, who had always before ridiculed every suggestion of "ghosts," told me afterward that he was fully convinced that the lights and sounds were supernatural, and Mr. M. and his wife evidently thought so, too. The last I heard of the house it had fallen to decay.

Trusting this long recital has not been too wearisome, I am

Very truly,

M. J. B. ROBERTS.

Morristown, Tenn., January 23, 1906.

Prof. James H. Hyslop, New York.

Dear Sir: I have purposely delayed writing to you in order to verify some of my former statements. I am sorry to say, however, that I have had but indifferent success. My mother, however, confirms my story in regard to Mr. Parker, whose name was "Wilson" instead of "Joel" (they were brothers). She says my father at the time was a young man and with my uncle was working for Mr. Parker. She has often heard my father tell the story. And this could be confirmed by my uncle, but he is now 83 or 84 years old and for the last three or four years his mental condition is such that he can give no intelligent account of any past event. He is the one who was with me the night we saw the "ghost" I wrote you about, and so cannot confirm that.

Mr. Parker's children are all dead, and while he has two grand-children in Knoxville, they can give no *details* of the matter.

I have also tried to get the address of the little girl who had such an interesting place in the second story, but as these things happened about 35 years ago it is difficult. Married and moved

away is about all I can get. Having left that part of the state soon after the affair occurred I lost sight of the people.

The family say, however, that he [my uncle] remembers scarcely anything of the past. I intend making him a visit this summer, and will remind him of the event, and see if he can recall it. He spoke to me several times about it afterward, saying it was the only thing he had ever met with which he could not account for.

But there is another phase of the "occult" which always interested me more than those before mentioned. Perhaps "intuition" is the best name for it. A chapter from my own experience may explain it. One rainy day in Knoxville, Tenn., I was hurrying to catch a train, when I came to where an additional storey was being put on a business house. A pile of brick was on one side of pavement and lumber on the other, leaving a three-foot space between for a passage way. Just as I entered the narrow passage way, something said quite distinctly, "Go around that." It had been raining hard and no one was approaching from the opposite. But I decided not to argue the matter, and stepped off into the street. Before I had taken a second step a heavy piece of iron fell from the top of the building directly in the passage. My escape was so startling it made a lasting impression.

A few years since while going to my room from business late at night, I followed the route I had gone a thousand times. It was some 300 yards from the depot, and I had taken but a few steps beyond the depot when the warning came quite distinctly, "better go another road tonight." I stopped and walked back slowly toward the depot. But decided it was the result of nervousness and foolish to heed, so turned again and determined to go that way home. I had gone about 100 yards further when "stop" sounded as plain as if spoken. Then I stopped, turned back and went a quarter of a mile out of the way. While I never *knew* what was before me that night, I am sure I escaped *something*. Two or three times since I have had similar experiences, and while I believe I have not before related them, not feeling sure how such things would strike the public, I have always regarded such intuitions as coming from superior or supernatural intelligences, and that if one could cultivate a little more receptivity along that line, he might escape many misfortunes. Science may call it *foolishness*, but I shall hold *myself* ready to *hear*.

Again thanking you for your interest, I am very truly,

M. J. ROBERTS.

Morristown, Tenn., Feb. 26, 1906.

Prof. James H. Hyslop, New York.

Dear Sir: Your valued letter of 3d reached me promptly, but the serious illness of two of my children took my attention and caused my reply to be delayed.

I will answer your last questions first. In regard to the occurrence in Knoxville, Tenn., I know of no one who could have spoken to me at the time. It had been raining hard and as far as I know no workmen were on the building. The rain had not entirely ceased and I was carrying an umbrella and hurrying to catch a train. The noise by the piece striking the pavement was the first I knew of its falling. And I remember several people coming out of the store and looking up to see where it came from.

As to telling it, I told quite a number of people when I came home, to have various explanations made. With one man I discussed it quite fully,—Mr. J. N. Latspeich, of this place. Mr. Latspeich is an ex-minister of the M. E. Church South, and a man of unusual ability, but since his trouble with his church he has gradually become somewhat skeptical along orthodox lines, somewhat Ingersollian. Mr. L. said it was purely a case of chance, that it could not be providential since hundreds of similar cases received no warning and went on to their destruction—which would charge providence with partiality. We have discussed the matter a number of times.

I also told soon after Mr. J. E. Schoolfield, of Virginia, a very prominent *lay* Evangelist of the M. E. Church South,—and we discussed it in all its phases. Mr. S. expressed very decided views as to the source of such "premonitions" and agreed with me fully. Mr. Schoolfield died some four or five years ago. You may possibly have heard of him.

In discussing it with Mr. Latspeich he referred to a similar occurrence a few years ago at Moorsburg, Tenn. There is a fine mineral spring there and many families go there during the summer. On a hillside near the hotel are some large trees and an immense swing had been put up. It was made with two slender poles instead of the usual ropes and these were fastened to cross arms at top. It was made large to accommodate several at one time. On this particular day some six or eight children were swinging, the natural slope of ground giving them a wide sweep. While swinging the dinner bell rang. The swing was stopped and the children went to dinner. A few minutes after leaving it the swing fell of its own accord! An examination disclosed the fact that the fastening at the top was decayed, having been in use two or three years. I asked Mr. L. how it happened that the swing fell with no one touching it and did *not* fall a few

moments earlier with six or eight children on it? He said merely chance, it happened not to be ready earlier. What if the children had remained in it, it would no doubt have fallen exactly when it did. Of course I could not subscribe to such views. I believe such cases are direct interpositions of a protecting personality we call providence.

Rev. Geo. R. Stuart (co-laborer of Rev. Sam Jones) had long wanted to take a trip to the Holy Land, but [was] not financially able. Six or seven years ago some of his wealthy friends knowing his desire, made up a congenial party including three other gentlemen, and presented George with the entire expense of his trip. On the evening before leaving for New York to take the steamer, his mother from some sudden change of mind refused to consent to his leaving and although 35 years old, out of deference to her wishes, gave up the desire of his life and saw his friends depart. Six hours afterwards the train was wrecked near Danville, Va., and his three friends were killed. Mr. Stuart's address is Cleveland, Tenn., and I don't doubt he will gladly confirm this story. I have no doubt there are thousands of similar cases.

With respect, I am yours truly,

M. J. B. ROBERTS.

## BOOK REVIEWS.

*Spiritual Healing: Report of a Clerical and Medical Committee of Inquiry into Spiritual Faith and Mental Healing.* Published by The Macmillan Company, 1914.

The English Church and the medical profession appointed a committee to look into the claims of "Spiritual and Mental Healing" and this committee has reported in this little volume of 56 pages the results of their inquiries. The committee consisted of some of the ablest clergymen and physicians in England, whom it is not necessary to name in a review. The questions sent out by the committee were as follows:

1. What do you understand by "Spiritual Healing?"
2. Do you make any distinction between "Spiritual" healing and "Mental" healing?
3. Do you connect the "Spiritual" healing of the present day with the Gifts of Healing in the Apostolic Church?
4. Do you regard moral excellence in either the healer or the healed as an essential condition for "Spiritual" healing?
5. Do you consider that religious faith on the part of the sick person is essential to healing by "Spiritual" means?
6. Have you personal knowledge of any cases where any organic disease has been healed by "Spiritual" or "Mental" influences alone?
7. Do you consider that "Spiritual" healing should be exercised apart from both medical diagnosis and supervision?

The report then summarizes the answers to these questions, and the committee gives its conclusions. The main point is the limitation, in so far as the evidence goes, of the healing to functional disorders as distinct from organic, tho no clear distinction can be drawn between the two classes at any given point. Further problems have still to be examined.

There is no clear definition of what is meant by "Spiritual" and "Mental" healing. This is really the crux of the whole problem. The committee talks about "suggestion" as if that indicated the process when as a fact that term only names a mystery and does not explicate it. The term "spiritual" in connection with healing has two very distinct meanings, really diametrically opposite to each other. One means subjective action of the patient's mind; the other means the influence of discarnate spirits. The Report makes no allusion to the latter question, tho it refers to "Gifts of Healing in the Apostolic Church," with capitals, as if traditional points of view had a special value which the same phenomena in the present did not have. Besides the committee did not see that "Gifts of Heal-

ing" in antiquity assumed an external power on the part of the Savior and Apostles, while the modern "healing" makes no such supposition, rather the opposite; namely, that the healing is a subjective process, "suggestion" on the part of the patient, the operator having no important part in it. It is impossible to identify the present and the Christian "spiritual" healing without either importing into the modern the ancient idea of external power or altering the ancient idea into our modern subjective idea. In either case there is no connection except such as we choose to make. The ancient Christian view was undoubtedly that of external agents and of discarnate spirits at that. If you yield that and describe it "as suggestion" you are deviating from the ancient idea. The committee needs to investigate a subject which it has not faced and it will come nearer to the primitive Christian idea than it has done when it has investigated. But it is an advantage to have such a committee use the phrase "spiritual" healing, because it will be easier to get a hearing for the real facts when they are recognized. It is curious to observe that the committee is absolutely ignorant of what primitive "spiritual" healing was.

*Adventures in the Psychical.* By H. Addington Bruce. Little, Brown and Company, Boston, 1914.

This is another work by the author whom we have reviewed before. It is a summary of facts in connection with various types of the supernormal and some abnormal. The important chapters are "Ghosts and Their Meaning," "Why I Believe in Telepathy," "Clairvoyance and Crystal Gazing," "Automatic Speaking and Writing," "Poltergeists and Mediums," followed by several chapters on abnormal phenomena.

The book is well written and the facts well summarized. There is much less theoretical explanation than this author usually indulges and that makes the work more important. Readers will find interesting facts not mentioned before outside of scientific publications.

The first chapter on "Ghosts and their Meaning" the author has evidently not caught the real possibility in the phenomena narrated. He is so obsessed with the idea that a ghost if it exists must be something else than a phantasm that he resorts to telepathy to explain such phenomena. That he should accept telepathy with the experiences of Miss Lamont and Miss Morrison in "*The Adventure*" is so absurd that one wonders why he did not smile when he wrote it. Ghosts may be telepathic phantasms produced by the dead. If you believe so much in telepathy between the living, the selective character of the phenomena might prove that the dead were doing it rather than

the living, especially that telepathy seems utterly unable to do anything but reproduce what the dead would do. There is no use in assuming that ghosts must be real as they appear. We can as easily suppose that their appearance is mental, tho objectively stimulated, as to assume that the situation is precisely this between the living. The question you have to solve is not the reality of ghosts, but the source of the phantasm, and this perpetual limitation of telepathic phenomena to what the dead would do and its almost total inability to do anything synthetic with memories that represent only the living is a fact that these credulous people about telepathy might reflect on a little. Of course it is still too respectable to believe in miracles of this kind rather than in simple unmiraculous facts like spirit communications or effects, perhaps wholly unconscious on their part at times. The author had better let explanation alone than to talk telepathy without working that fool hypothesis out in detail.

The talk about "A Larger Self" is also not well founded. What we find is split personalities belonging to a very limited self and the fact of amnesia does not justify talk about "larger selves."

*Religion and Life.* By Elwood Worcester, Rector of Immanuel Church, Boston. Harper and Brothers, New York, 1914.

This volume is for the religious mind rather than for the scientific one, using "religious" here to denote the reverential type of mind accepting Christianity. No touch of the work identified with the Emmanuel Movement will be found in the book. It is devoted almost exclusively to the pieties rather than to the dogmas of religion and will find its service there. It starts out with Christianity and the Social Question, and therein shows the sure touch which the future Christian must appreciate to defend his religion. What form it takes makes no difference at present. The rest of the volume is devoted almost wholly to the problems of the religious mind, and those problems that affect its attitude of heart rather than that of philosophical systems. It does not eschew the affairs of the head, but recognizes them as after all at the basis of those of the heart, but it takes the position that the fundamental things of the head must be determined by science.

The only interest for psychic research in the volume is in the chapter on "The Resurrection of Jesus," in which the author admits candidly the precariousness of traditional beliefs about that event, and as candidly admits that Psychical Research must interpret it for us and furnish us with the belief which that resurrection was supposed to prove.

**TREASURER'S REPORT.**

The following is the Treasurer's Report for the year. Quarterly Reports were not published and the present is the sum of the quarterly Reports made to the Board of Trustees of the Institute. There will be a few more expenses for the month of December which cannot be reported here because we go to press before the financial year closes.

**Receipts.**

Membership Fees.....	\$3,277.00
Interest on investments.....	795.00
Donations .....	501.07
Sundries .....	178.67
Total.....	<u>\$4,751.74</u>

**Expenses.**

Publications .....	\$3,148.98
Salaries .....	1,730.50
Rent .....	500.00
Office .....	191.88
Investigations .....	173.00
Legal Expenses.....	175.00
Indexing .....	176.00
Insurance .....	71.40
Stamps .....	72.00
Sundries .....	202.55
Total.....	<u>\$6,441.31</u>

JAMES H. HYSLOP, Treasurer.

## ERRATA

- Page 42, line 32. For *where* read *when*.  
 Page 47, line 1. For *Sometime* read *Some time*.  
 Page 58, line 24. For *where* read *in which*.  
 Page 69, line 19. For *to talk* read *in talking*.  
 Page 70, line 39. Omit *right*.  
 Page 76, line 23. For *physician's* read *physicians'*.  
 Page 88, line 8. For *sometime* read *some time*.  
 Page 101, line 13. For *movments* read *movements*.  
 Page 105, line 22. For *Vew* read *View*.  
 Page 121, line 11. For *into* read *in to*.  
 Page 124, line 36. For *sometime* read *some time*.  
 Page 125, line 17. For *remmber* read *remember*.  
 Page 135, line 16. For *L. A. Cross* read *I. A. Cross*.  
 Page 136, line 38. After *most* read [*likely*].  
 Page 148, line 38. For *Tulscr* read *Tulsa*.  
 Page 151, line 15. After *their* read [*his*].  
 Page 174, line 10. For *Revelations* read *The Revelation*.  
 Page 177, line 24. For *and intimate* read *and an intimate*.  
 Page 188, line 30. For *practice* read *practise*.  
 Page 230, line 17. For *knew* read *know*.  
 Page 236, line 11. For *could not* read *could*.  
 Page 237, line 9. For *instignation* read *instigation*.  
 Page 237, line 37. For *his views* read *he*.  
 Page 239, line 6. For *annonymous* read *anonymous*.  
 Page 248, line 3. For *pace* read *place*.  
 Page 279, line 9. For *conscriptes* read *conscripti*.  
 Page 317, line 38. For *ironly* read *irony*.  
 Page 327, line 2. For *viridical* read *veridical*.  
 Page 330, line 11. For *abacadabra* read *abracadabra*.  
 Page 333, line 7. For *makes* read *make*.  
 Page 335, line 3. For *affected* read *effected*.  
 Page 338, line 3. For *practise* read *practice*.  
 Page 343, line 15. For *vicious* read *viscons*.  
 Page 350, line 8. For *protude* read *protrude*.  
 Page 353, line 2. For *of* read *in*.  
 Page 358, line 4. After *are* read *what they are*.  
 Page 358, line 36. For *pleases* read *please*.  
 Page 358, line 37. For *throws* read *throw*.  
 Page 402, line 12. For *was* read *were*.  
 Page 421, line 9. For *concusions* read *conclusions*.  
 Page 422, line 23. For *controlling* read *controlling*.  
 Page 424, line 5. For *to* read *about*.  
                                   For *with* read *through*.  
 Page 427, line 10. For *webb* read *web*.  
 Page 430, line 17. For *Bois* read *Wood*.  
 Page 434, line 17. For *Bois* read *Wood*.  
 Page 473, line 25. For *critera* read *criteria*.  
 Page 474, line 31. For *experments* read *experiments*.

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