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FIVE SITTINGS WITH MRS. SANDERS

BY WALTER FRANKLIN PRINCE

This paper embodies:

1. *A verbatim record of everything said by medium and sitter in connection with five purported spirit communications, the sitter being absolutely unknown to the medium and the conditions of the experiments carefully guarded.*
2. *Notes, for the convenience of readers placed immediately below the several passages to which they refer, and showing kind and degree of correspondence between the statements and the objective facts.*
3. *A summary and discussion of the evidence, with an attempt to deal fairly with the hypothesis underlying the material, by the way of showing that many verbal errors and many oddities of the text are such as would have come about through the assumed process and its limitations.*

STUDIES IN PSYCHOMETRY

BY WALTER FRANKLIN PRINCE

These studies are based upon experiments by the Research Officer, under the strictest conditions, and by others, with two recently discovered psychometrical psychics; recent and striking experiments by Mr. Stewart Edward White; and experiments which appear to have been made with some care and intelligence in the Hodgson period.

Attention is particularly called to Experiment 10, where there was not the least chance of the medium having or obtaining normal information, who nevertheless, according to an exhaustive and expert mathematical calculation, attained an accuracy five quadrillion times as far-reaching as was to be expected.

Finally, there is a summary of one hundred counter-experiments with eighteen persons, wherein the results of what is presumably chance are shown, in contrast with the psychometrical results earlier set forth.

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FIVE SITTINGS WITH MRS. SANDERS

EDITED BY W. F. PRINCE, PH.D.

The medium in this case is a resident of New York City, and is the same person as Mrs. "Salter," whose work is quoted on pages 105-111, 382-384 and other pages of the Thompson-Gifford Case (*Proceedings* for 1909).

The sitter, known here as Francis C. Tamm, is an Episcopal Clergyman living some miles from New York City. The experiments were arranged solely by myself. I had been taking strangers to Mrs. Sanders, and before the first of this short series all she knew was that I had made an appointment with her; whether I was to be the sitter, or was to furnish another, man, woman or child, she knew no more than the man in the moon. Mr. Tamm knew only that I was to have him taken to some woman, to himself unknown. Even had he told all his friends that he intended visiting a medium it is most unlikely that any would have come from that suburban town to this woman out of six millions in the great city. But his discreet earnestness that his name should be kept secret will be credited by readers who reflect how such a rumor would be likely to prejudice him in the eyes of his conservative congregation.

Before going to the medium, Mr. Tamm was carefully instructed regarding his words, acts, and demeanor in the séance-room, so that no hint should be given. I also sent my secretary to take down in shorthand all that the medium said, and also any responses by Mr. Tamm. She was instructed to keep a careful watch, and warn the sitter, if he inadvertently erred through inexperience. His mental habit seems to be cautious and conservative, nevertheless hardly necessary caution was employed to guard against any possible faults of the amateur in this species of experimentation.

Mr. Tamm went dressed in business suit attire, with no visible signs about him of either his profession or of mourning. He was introduced and continued throughout as Mr. "Brown."

Mrs. Sanders' habit when giving a sitting is to shut the windows down, ensconce herself in a large easy chair, place her feet on a cushion, hold an enormous one in her lap and cover herself with a shawl, until she looks like a cocoon. These measures, together with

tying a bandage over her eyes, perhaps give her a feeling of remoteness and security. She seems perfectly comfortable, even when others, not so wrapped, are near roasting and suffocation. Then she appears to pass into a condition of light trance, wherein she does not write, but talks.

Miss Caroline Blessing, now the Business Secretary of the Society, took full stenographic notes throughout the five sittings.

Only two passages throughout the record have I abridged in the least. In the interests of space the substance of these is given in a few words, without any disadvantage resulting. It may occur to some readers that some of the incessant repetitions of phrases which characterize the entire record might as well have been omitted. But the repetitions are very often not literally identical, and the slight changes may open up new possibilities of meaning, if they do not succeed in making certain what was obscure. They seem to represent the efforts of the medium to interpret and set forth her own impressions. Often they make progress toward assurance as though what had been at first dimly seen is now discerned more clearly, or as though what had been heard indistinctly is now heard more certainly. Sometimes the repetitious phrases are hesitant and vacillating, as though something were seen amid passing clouds or heard mingled with confusing sounds.

The style is certainly not the smooth one of invention, conscious or subconscious, but rather that of one who is moment by moment observing and endeavoring to interpret a stream of subjective impressions, whatever their ultimate source may be. So I have known even a scientific man, capable under ordinary conditions of a steady and correct flow of language, to become ejaculatory and repetitious when dictating his contemporaneous observations of phenomena in progress.

It is important to the real investigator that the exact language of this medium, with its repetitions and other peculiarities, should be preserved.

DETAILED RECORD

First Sitting

MAY 11th, 1922, 11:20 A. M.-12:30 P. M.

Sitter, "Mr. Brown" (Rev. Francis C. Tamm); Scribe, Miss Blessing.

[No time taken for medium to go into trance.]

Medium. Want to write this name—seems to begin with a T maybe F but seems more like a T over his head (*Makes movements with fingers of right hand as if writing. Long pause.*).

Note 1. Of course my surname begins with T, my first name with F.—*Tamm*.

Med. With this gentleman I go to a home that is northwest of here and it is not quite so far as Chicago; there is some contact with the place that I'm trying to get. It is to a hill (*makes movement with right hand as if drawing a hill*).

Note 2. Mr. Tamm interpreted this "gentleman" to mean the communicator. But if the letters T and F, or either of them, meant the sitter, then what follows should also refer to him. Mr. Tamm's home was very slightly to the south, not north of west, and was emphatically "not quite so far as Chicago," as it is but a few miles from New York. In that place is a very conspicuous "hill" or ridge running through the town.—*Ed*.

Med. Calling him brother,

Note 3. The one calling is evidently the communicator, while the "him" is the one previously referred to, the sitter.—*Ed*.

Med. (*Pause*) Also calling a name that begins with a b—b—maybe it is a surname—b—r (*long pause*).

Note 4. This may be a subliminal reflection of the assumed name "Brown," or it may be a sort of hang-over from the word just employed—brother.

On the spiritistic theory it would be easy to account on psychological grounds for the appearance of "br." Suppose that the spirit were thinking something like "The man who calls himself Brown is my brother" or "My brother"—then, sarcastically or humorously, "Brown!" it ought to be as likely that "Brown" would enter the mind of the medium as it would that thinking the name "Tamm" would impress that name upon the medium's consciousness. That is to say, theoretically, the "br" might have come from the spirit's thinking, and not from the medium's recollection of the name.

Mrs. Sanders knew that sitters brought or sent by me were not introduced by their real names.—*Ed*.

Med. Spirit of a lady calling my son. I don't know whether I'm speaking to the gentleman or if I'm speaking to Dr. Prince (*pause*).

Note 5. Now we have a person calling Mr. Tamm "brother," and a lady calling "my son." And in fact the last members of the sitter's

family to die were his brother and mother respectively four and three years previously, the last preceding death having been that of his father, who passed away twenty years before the sitting.

I had been having personal sittings with Mrs. Sanders. Perhaps her uncertainty as to whether she was talking to the sitter or to me, not present, came from the fact that sometimes Mrs. Sanders seems to get something not pertinent to the actual sitter at the time but which afterwards is found to be pertinent to the last preceding sitter.—*Ed.*

Med. Gentleman seems not to have been here very long. He seems to have come from west of us in the work of the position he now occupies.

Note 6. It seems difficult to say what gentleman is meant, the sitter or the communicator who called him brother. At first it seems the latter, but the last phrase, "position he now occupies" seems to contradict this interpretation. If the dead brother was meant, he did not come from or live in the West. If the living brother, he had not been in the city long—had, in fact, come to the city that morning. But he had lived in the vicinity of it for years.—*Ed.*

Med. Try to speak—try to say yes. The gentleman has come—will you please try when we're getting it through—

Note 7. Evidently my brother came first.—*Tamm.*

"The gentleman has come" does indeed give the impression that the communicator is referred to. But it appears to me that "the gentleman" is the same as "this gentleman" who comes from the northwest, the gentleman who occupies a certain "position."—*Ed.*

Med. I find you coming from out of town and it seems to be now in the office or place that you now occupy—I know it is true because I feel it. If I don't speak loud enough will you please call me.

Tamm. I hear you.

Note 8. It is now more evident that my interpretation set forth in Note 7 is correct. The medium says: "The gentleman has come," breaks off the sentence to appeal to him to make some response, and resumes the interrupted thought, now using the first person: "I find you coming."

The "gentleman" did come from out of town, as we have seen. The medium is referring to his "office or place," probably a hesitating reference to the "home" before referred to. Two spirits have already

been indicated, one of them using the term "brother," the other "my son." The mother in fact died in that home.—*Ed.*

Med. H is with you—H is with you—very great shadow—grief—came into your life some four—I would say some four years ago—between four and five years ago.

Note 9. My brother died May 20, 1918—almost precisely four years ago. The first death in the family in sixteen years and most unexpected. We didn't know he was ill in the morning. He was dead at 7:30 P. M.—*Tamm.*

H was not an initial letter of his name. But A, the initial letter of his first name, is precisely the one most liable to be mistaken for H by auditory error.—*Ed.*

Med. There is a spirit here that had passed out from your life from your home as relation I would say that brought a very great shadow, dear—a very great shadow into your home into your life the spirit tells me—don't know who it is yet.

Tamm. Yes.

Med. (*Throws hands in air and brings them together clapping them.*) Want to call J or G there I'm either calling you J or G or J maybe it will be the spirit but I'm calling the name I'm calling J G.

Note 10. If it be supposed that there is a transition at this point from the one who called "Brother" to the one who said "My son," this passage falls into line with the external facts. And, considering that it previously had been intimated that a spirit who passed out some four years ago was with the sitter, the announcement that "There is a spirit here that had passed out from your life at your home" would naturally imply another. And the mother did die in the home of the sitter, as the brother did not, her death coming the year after his.—*Ed.*

Quite characteristic of my mother—as though she had now arrived! It was customary for her to throw up her arms in the joy of welcoming me.

Her name was Julia.—*Tamm.*

Med. I'm lifted—I'm speaking now in the condition of a spirit—I'm lifted on a high—I don't know whether I'm being taken to a hospital but I'm lifted on a litter or in some way—I'm carried to a hospital or in some way I am being lifted.

Tamm. Yes.

Note 11. Eleven months before my mother died, she was taken ill

on a train going from Chicago to San Francisco. On our arrival at Oakland, an ambulance met us. My mother was placed on a litter and taken to a hospital. This however was not her last illness. She recovered completely. But I know the event impressed her—as unique in her experience.—*Tamm.*

Med. I'm speaking of the spirit that's trying to reach you, dear—yes of the condition of the passing out (*Makes movements with hands on pillow on her lap. Pause*). I don't know—you have taken his watch from him but the spirit is reaching out to something that he has that belongs to this spirit and it seems that it is a watch or something that pertains to the chain—the spirit—that he has that belonged to the spirit or in some way there is some relationship there. That's very queer. That seems to have been sent to you—now try to catch it—it hurts me—please, please, please,—it seems that there has been something sent to you from your spirit—you have received something back that was sent you through the mails or something.

Tamm. Something that I have here?

Med. No, that you have in your possession. Now try to catch it—the spirit tells me that you have received either from a person that had brought it from the spirit or through the *mails* or somebody that brought it.

Tamm. A trinket?

Med. Yes a trinket.

Tamm. I'm trying to think of it.

Med. Yes I know that's true—yes—it was sent to you—it may have been a picture but I don't think it was a picture—seems more like a trinket.

Tamm. Since the spirit went?

Med. Yes, since the spirit went it has been handed to you by somebody else or it has been sent to you through the mail or through transportation of some kind.

Tamm. Yes I think I know.

Note 12. This trinket episode is most interesting.

(a) "Something that appertains to the chain." This would imply that the trinket referred to is a small compass my mother once gave me remarking that her love for me was as undeflectable as the needle. I have always worn the compass on my chain. But

(b) later the medium says "since the spirit went it has been handed you by somebody else." This would not apply to the compass; but it would apply to a ring which my mother was wearing when she

died. After she died my sister took the ring off her finger and placed it on my finger. I didn't have the ring with me at the sitting, in fact I have misplaced it and cannot find it. [See Note 85 and text.]

On the whole, I think the ring is referred to.—*Tamm.*

It is possible that both are referred to, the communicator thinking first of the compass she gave and then of the ring of hers handed the sitter after her death.

The medium may have noticed the compass on the sitter's chain, but if so she would not have been likely to mistake it for a watch.

In the next sitting the communicator (mother) distinctly affirms that the ring was taken from her finger after her "life had ebbed." (See text over Note 85.)—*Ed.*

Med. Yes—because the spirit seems not to have been at home when they passed out of the body. There is a gentleman in spirit that has helped—there are two together—there are two together.

Tamm. Yes.

Med. And the gentleman helped, you see—the gentleman—the spirit of the gentleman helped the other.

Tamm. Yes.

Med. M or W up-side-down maybe—M or W—(*makes movements with right hand as if writing these letters*) gentleman helped the other going over—yes, helped and met—helped them.

Note 13. "There are two together" seems to support my conjecture that both brother and mother were trying to communicate at the same time (or that the intensity of their emotions made their thoughts automatically come through, to a certain extent fused). Of the two, one was not at home at the time of death, it is asserted. But the brother was in his home in Massachusetts, and the mother in her home with the sitter in another state at the time of their respective deaths. Still, we must remember that the home which the psychic has hitherto been speaking of was that of the sitter. Perhaps the meaning is that the death was not there, and this is true in relation to the brother. Already it had been stated that one spirit passed out at the sitter's home (See above Note 10); and immediately after "J" was mentioned, the initial of the mother's first name. Therefore the brother must now be referred to, logically, and he did not, in fact, die in that home.

It is next asserted that "the spirit of the gentleman" helped the other "going over." Then the other, it would be inferred, was a lady. That is, a woman was helped at the time of death by the spirit of a

man. These assertions correspond with the chronological order, since the sitter's brother died the year before the death of his mother. I need hardly point out that M is the first letter of Mother.—*Ed.*

Med. And there were three—the spirit tells me that there were three in your family, dear, when they passed out—there were three or they have left three you see.

Tamm. Three here?

Med. Speaking of the three that were in the home or the family that they had left.

Tamm. Yes, that's right.

Note 14. Quite correct. When my mother had gone, there were three on the other side (my father, mother and brother) and three remained in this world (my two sisters and I).—*Tamm.*

Med. I'm speaking for—I'm speaking for the lady. (*Throws kisses.*)

Note 15. Throwing kisses was most characteristic of my mother. The way the medium did it was "my mother over again."—*Tamm.*

Med. We're gathering up—we're gathering up the fragments—we're gathering up the fragments and the home in some way has been broken up—we're gathering up the fragments now—we've made a change—we've made a change 'since the spirit left the body—we're gathering up the fragments or we're going to take the things, you see, and make this new home now.

Tamm. Yes.

Note 16. Quite correct. My sister and her family and I have now (since my mother's death) "made a new home." We have bought a house and gathered together our respective possessions. The former home in which my mother died has, so far as we are concerned, been "broken up."—*Tamm.*

Med. I want to find one of my children, dear. I'm trying to reach out (*moves body, throws right hand as if reaching out to touch somebody*).

Note 17. Here the medium's voice, emphasis and the phrase "my children" were all most characteristic of my mother.—*Tamm.*

Tamm. Which is this spirit?

Med. The spirit of the woman. I'm trying to find in the home my children. I'm trying to find there (*pause*) sudden passing out—very sudden passing out (*snaps first and third fingers of both hands twice*) my head—see my head, dear (*pointing to head*). I'm suffering in some way—suffering in some way, you see (*holds right side of forehead as if in great pain*). Try to get it now—this spot here (*continues to hold right side of forehead with her hands*). I'm suffering with my head—I don't know why, but this side now—with my right side—don't you see, dear? can't you see? I'm trying to tell you that that condition is all gone, but that was the condition when I passed out.

Note 18. All a perfect description of my mother's illness. Early on Tuesday she had an apoplectic stroke on the right side of her head. She died Thursday afternoon. She kept putting her hand to her right forehead for two days. She was unable to speak but seemed to want us to know where the congestion was.—*Tamm.*

Tamm. Did you know you were going?

Med. The slumber state—the slumber state—the unconscious condition to you—to others it was an unconscious state, but the spirit tells me that they had a feeling of a separation but I don't know—this seems as if this part of my head (*holds right side of forehead with hands*)—I don't know—I didn't realize the fullness on account of that condition—the spirit says that on account of sinking—of the separation—but this condition kept them from knowing entirely of the passing over.

Tamm. Yes, that's good.

Note 19. All day Thursday she was unconscious.—*Tamm.*

Med. Yes. Yes. It was a blessing—this is the guide speaking—it was a blessing that this spirit was not conscious of all that had taken place with them.

Note 20. The point added here is that it was a blessing that the mother was unconscious. The fact of the "slumber state" had been stated before. It is not likely that the medium would take the sitter's response, "Yes, that is good" to mean other than the sitter intended,—namely, that a good hit had been made. Mrs. Sanders was of course quite familiar with this expression, since it is frequently uttered by sitters with that meaning.—*Ed.*

This is interesting. My mother had always prayed me to make sure that when she should be dying she should be put to sleep with

some opiate so that she might not know she was going. She feared to know. It is natural that she should now assure me that she did not know.—*Tamm.*

Med. Yes—or do you know the bell that was ringing—do you remember the bell that rung—the bell that was ringing?—try to catch it—there was a bell that was ringing—I don't know, something that sounds like a bell—don't seem to be a church bell but there was a bell—there was something that was ringing—something of a clang that was ringing when this spirit was going over. I don't think you heard it. Will you try to put it down, dear friend? There was a coming together of pieces of iron that rang out that made it sound like a bell.

Tamm. In the house?

Med. I don't know whether it was but the spirit tells me that when they were passing out there was that—I get it—I hear it—it sounds like a muffled iron being struck—like a bell, but not as clear as a bell you would say. Yes, that was the sound.

Tamm. A buzzer?

Note 21. All I know is that the front door bell rang about five minutes before my mother breathed her last. It was a loud electric bell, as I recollect.—*Tamm.*

Regarded as the expression of last memories before death this passage has remarkable verisimilitude. It is now well known that persons apparently fully unconscious are often really conscious, to one or another degree, of outer sensory stimuli. It is well within the limits of possibility, if not of probability, that the mother was dimly conscious of the sound of the doorbell, some five minutes before she died. If consciousness survived death, she might have difficulty in determining just what the sharp sound was, though certain of its general character. A "bell that was ringing," at least "something that sounds like a bell" but "don't seem to be a church bell," and the other attempts to describe the sound that was "not as clear as a bell," seem to be plausible expressions for the effect produced upon a person outwardly but not inwardly completely unconscious by a loud jangling electric buzzer.—*Ed.*

Med. (Pause) I must get in touch—I must speak—I'm reaching to two—I'm reaching to two children, dear—two children—two children—I'm speaking for the spirit—two children—two children—my children—two children—I'm speaking of them being in the body—two of my children.

Note 22. Excellent. Two children only were in the room. The other—my younger sister—was in England.—*Tamm.*

The question is whether the communicator meant all her surviving children, or was referring to those present at the time of her death. It is probable that the latter is correct, for if all were meant, why say "two of my children?" She had been telling of the condition of her head near the time of her death, of the "slumber-state," and of the "bell," all in correct chronological order, and now seems to refer to the two children present at the moment of death. Note that the condition of the head had been stated in the present tense, "I'm suffering," etc.—*Ed.*

Med. Has this gentleman got a beard? Has this gentleman got a beard?

Tamm. No.

Med. But there is a gentleman with a beard here—but we want to get—this coarse beard—have I been not shaven?—with the spirit of this gentleman—maybe passed out when he wasn't able to have a shave, because that's the way I feel, dear—

Tamm. No.

Med. That I wasn't able to have a shave and this growth is coarse—coarse, but it is a growth of, say—I don't know how many days—but it seems to have been of a few days growth. Yes, dear.

Tamm. Yes.

Note 23. The sitter at first may naturally have thought that he was meant. But it is quite likely that from the start of the above passage the reference was to "the gentleman in spirit." (See above Note 13.) At any rate, the medium persists that the gentleman who is a spirit had a beard, perhaps from not having recently shaved, and when the sitter again replies in the negative, more definitely and emphatically declares the beard the growth of some days.—*Ed.*

It would seem as if this referred to my brother's death. He had several days' beard on when he died. My mother and I hurried from Orange to Milton, Mass. on hearing of his illness, taking a fast train from New York and an automobile from Boston to Milton. We arrived a half hour before he died.—*Tamm.*

Med. Could I touch your face, yes dear, could I touch your face (*takes Mr. Tamm's face between her two hands as if feeling of a beard and also throws kisses and gets quite excited*). Oh it is so strange—spirit is flying, dear—spirit is flying—flying—speaking of going fast like I'm flying in an aeroplane or I'm going fast—I'm going fast in

the air you see—I'm going fast—I'm in an automobile or an aeroplane—the spirit tells me and I was flying—flying—yes—I'm trying to speak of that—I'm trying to speak—to speak of that being the one there that had flown there—yes—we're going fast now—that spirit is with your loved one—the one that had been in the aeroplane or in some way it was like they were flying—flying—flying—yes (*pause*).

Tamm. Yes.

Note 24. Whether or not this sensation of flying is to be supposed that which the brother had while dying, it is impossible to say.

"Flying in an aeroplane or automobile," literally speaking, had nothing to do with the brother's death. (But see pp. 176-177.)—*Ed.*

Med. (*pause*) Not mental telepathy, dear friends—this is the guide speaking—this is White Light,—not mental telepathy but the use of the brain of your loved ones in full consciousness giving to me the guide the true interpretation of their life and of their going out of the body. Not registered from your mind as you would interpret mental telepathy—full knowledge of their life in their new bodies. (*The foregoing spoken word for word very slowly. Pause*) Calling Frank—Frank—maybe we'll say Frank B—I don't know (*pause*).

Note 25. My father's brother (deceased) was named "Frank"—but he would hardly be called by my mother. My own first name is Francis—but my family never have used it.—*Tamm.*

Med. There has been, the spirit tells me, a message given through the checkerboard—the—maybe you'd call it the ouija board—or through the hand, try to put it down. The spirit tells me that there has been manipulation of the ouija board or the hand in making contact with the gentleman—try to put it down.

Tamm. Yes, that is right.

Note 26. From July, 1920 to Oct., 1920, my younger sister and I were together and nearly every day had a short sitting with the ouija board, receiving remarkable messages from my mother and others. Then my sister went to China and I had no further communications till Nov. 30, 1921, when my hand began to write. Since then I have resumed the communications by means of the hand.

This is therefore quite correct.—*Tamm.*

It is noteworthy that both modes of automatism used by the sitter were named by the medium, and none other.—*Ed.*

Med. And he has been made happy by an h—now we've got to

get an h down—put it down—yes, the h is there—a hand has been used and directed upon the ouija board or through the hand—it is in control—that has whispered of love and of identification. The spirit tells me to tell you, dear—they are conscious of that having taken place with that, dear—your loved ones—they have been doing this, dear. Would you put it down, please?

Tamm. They think I've doubted it?

Med. No and yes. Not in the full way of the word doubt, but there had been some misconstruction or a misapplied action as regarding the hand control, that it was not as clear or it was not connected, perhaps, and that you had not recognized its fullness, dear—that's it—that's it.

Tamm. I'm glad to hear that.

Note 27. The "h" means nothing to me.—*Tamm.*

Perhaps it is merely for "hand." The language seems to intimate this.—*Ed.*

All this most timely. Only the day before this sitting I asked my Uncle (George —, my mother's brother) in the spirit world if it were really they who were communicating or if my subconscious mind were not wholly responsible for the communications. He replied as follows: (I quote this because it shows how timely this is in the record.) "Your subconscious mind is your tool to be used by us here. You have no use for it, but we have. We use it by thinking into it. We have our minds here and we think into your mind like a man who pours water into a vessel. He has the water; then he pours it into a pitcher. We have the thoughts; then we pour them into your subconscious mind and you write them in your words. We have no words but we think the ideas. We do not need to use words, but we think the thoughts that we have. It is an interesting process but it is not possible to explain it further. You would not understand it."—*Tamm.*

There is a correspondence at least between the assurance that the sitter's loved ones had been responsible for the messages that had come through his hand and the fact that he had the day before felt doubts of this very thing.—*Ed.*

Med. See now, I don't know what day that is or what this is, dear friends, but I want to speak to this gentleman about the month of October—now we're going to go back to the month of October. Something had taken place just before that or during that period, because the spirit is trying to speak of it, dear. It is in some way related to the past with you, dear.

Tamm. Yes.

Med. Now try to put it down—now try to think of the time about October—now we'll try to see what this spirit means. There was such an uncovering—there was an uncovering—the spirit tells me to tell you that the veil was lifted—that the veil was lifted—that the veil was lifted at that time. They seem to think that it was in that month, in October that the veil was lifted. Try to get it—there was some contact or something that took place at that time—that the veil was drawn aside.

Tamm. For me?

Med. Yes, that was drawn aside for you—you had gotten some information or some vision, because the veil was lifted at that time.

Tamm. I'm trying to think.

Note 28. "October." In *October, 1920* I paid visits in Seattle and Lake Forest, Illinois. In both families there was great interest in psychic research and we had some remarkable experiences. After this month I had no further experiences until Nov., 1921 when my hand began to write. I had no experiences *last October*.—*Tamm.*

Med. Then there has been a lull—there has been a lull and a—(*pause*) like a resting time, the spirit says,—a resting time—and we will begin again in the month of June, dear—the month of June will be ripe for harvest—the harvest will be ripe at that time because there has been a lull—a resting time—a resting time. Now in the month of June there will be the harvest time—there—it will be stronger and things will have been made manifest.

Note 29. One would certainly infer that the *last* October was referred to when he observes that after it came a "resting time" and a prediction for June. It is true that he had experiences before and during an October (but not the last October) and that following that month there was a cessation. But nothing in particular has been experienced during any June.—*Ed.*

Med. There are three together—there are three now, dear, and they want to tell me that the three are together—the spirits of two gentlemen and the spirit of a lady—they are together, dear.

Tamm. Yes.

Med. They have formed the center—they have been over a long time—one had been over such a long time.

Tamm. Yes, that's right.

Note 30. "Three together,"—my father, mother and brother—quite correct.—*Tamm.*

Not only that, but it is correctly stated, two gentlemen and a lady. All had "been over a long time, compared with a week, a month, six months, for the mother had been dead three years, the brother four years. "One had been over *such* a long time" fits the case of the father, who had been dead twenty years.—*Ed.*

Med. I wish we could get through that M or W there. I wouldn't say wig—but I would put it through mig or wig.

Note 30a. If this M or W means what it meant earlier, and it now means the cabalistic "mig or wig," then the tentative conjecture that it earlier meant "Mother" is a mistaken one. The meaning of "mig or wig," if there is one, has not been discovered.—*Ed.*

Med. I would like to send a message—this is White Light speaking to Dr. Prince, and I would like to tell him that his brother—that's queer—is carrying him on his back—you see—carrying him on his back—yes—the brother in spirit I'm speaking, and he wants to say that he's carrying him on his back.

Note 31. If this had been a reference to my carrying my brother on my back it would have been very significant. I do not wish to say in what way it would have been significant for fear that I may spoil some future evidence, but this much may be said with little danger of injury.—*Ed.*

Med. Would you ask this gentleman present what is it that he has to do with lifting up curtain or a something that he has in his office or in his work? He has to take away something that is like it—would a screen or a curtain—you see you have something that you have to lift away that you—obscure something—don't you understand it?

Tamm. No.

Med. Don't we have something like a screen or something that we have to take away at our work?

Tamm. I don't know.

Med. Have you such a thing as books that would be covered with a curtain or a door? Now, dear, we're trying to get something through that we have to take away some books or something—

Tamm. I haven't any books—(*sentence unfinished*).

Med. Now try to think of the place that we either have to slide a curtain from in front of it or a door or a screen. I want to get to that

row—to that shelf—to those books there—that's where we must get to—to those books—seems like we must get to those books which seem to be related to you and more information there and study. We could get more light through the books because as I come in touch with this book case or something I have to remove something—I don't know what it is, but I have to remove something before I can get at my books. I know that it is not a terrible obstruction but as I come in contact with it I have to remove that (*pause*) and on the book I'm reading a name that begins with a L—let me see, there is an L there (*long pause*).

Note 31a. “Books which seem to be related to you.” The reference seems to be to some books willed me by an uncle which just before my brother died got mixed up with his books and are now stored away with them. I have asked his widow for them (2 years ago) but I fancy she would have great difficulty in getting at them in the store room. Note the words “I have to remove something before I can get at my books.” “L” means nothing to me.—*Tamm*.

This may be the meaning, but if so the language employed has distorted the thought so as to be hardly recognizable, and certainly not evidential. If spirit communication is a fact, such confusing incidents of it may be analogous to the case of a person talking through a telephone, while another person who only imperfectly makes out what is said attempts to give the substance of it to a third person and makes a sad botch of the real meaning. Then the third person, corresponding to the sitter in a mediumistic experiment, can perhaps conjecture what is meant, but with uncertainty.—*Ed*.

Tamm. Is the lady still here?

Med. Speaking and having the—I want to speak of blood, the lady tells me—I'm speaking of some condition about the blood, dear—seems—I don't know but seems as if my nose is bleeding—seems as if my nose is bleeding—something about the blood—yes, blood. She has found—I wish we could get it through—she has found—I want to say she's found H, dear—she has found H—she wants to speak and tell you she has found H.

Tamm. H?

Med. Yes she has found H, in other words she has met H in spirit. I am talking about some one that has been very helpful and would be helpful to you from spirit, dear. We must call H (*long pause*).

Note 32. The sitter does not remember anything which would make the reference to blood relevant.

Nor is the "H" recognizable, unless the tentative conjecture that H is an auditory error for A, the initial of the first name of the sitter's deceased brother. There is but one letter in the alphabet as liable as H to be a mistake for A, if one is talking by telephone, for example, and that is K.—*Ed.*

Med. Speaking of papa—speaking of papa—they seem to be so heavy—do you know the spirit of this lady was heavy, dear?—was heavy—it was such a heavy feeling, she tells me, when she went out—I was heavy—heavy—(*pause*) yes—weighted—a weighted condition, or perhaps I would say a weighted sensation with her. She tells me she called you, dear,—she called you —tried to keep calling you but you didn't hear—she kept calling you mentally—calling you because she could not use (*throws kisses*) her voice—she called you, dear—yes, while she was passing out of the body she tells me that she was calling you.

Note 33. Of course no one can tell whether or not she had a "heavy" or "weighted sensation." The apoplexy may have caused it.—*Ed.*

As to the mental calling, this very likely. My mother and I were as intimate as mother and son can be. I am sure her mind was calling me. I had always been with her.—*Tamm.*

Tamm. Did she know I was with her?

Med. She knew you were with her but she was calling you—she was in a state of coma, or she could not use her vocal cords, but she was calling you mentally (*throws kisses*).

Note 34. Before Mr. Tamm asked this too-suggestive question it had been stated that the mother was in "an unconscious state." (See text over Note 19.) Even that assertion is evidentially weakened because it came after the query, "Did you know you were going?" but people do not always know they are going although conscious shortly before dying.—*Ed.*

Med. She was conscious.

Note 35. Of course, since directly before it was said that she was in a state of coma, the meaning is that that was interior consciousness though without power of expression.—*Ed.*

Med. Now try to recall. I don't know if it was you, dear, but it was somebody that was on the side of her—but right on the left side here—and there was some one that had taken her hand or something

that seems as if I was trying to write and it was some one beside me—but that's very strange—seems as if I'm trying to write with my left hand—I don't know whether I was lefthanded—I'm speaking for the spirit, dear—or not, but she tells me she was conscious of some one being beside her and trying to do something there but it seems to be the left hand.

Note 36. She lay on the right side of a double bed. In the illness my sister and I often sat by her on the left side of the bed and took her hand.—*Tamm.*

No one can say what impressions might be produced upon a person suffering from apoplexy and consequently possessing but a slender stream of consciousness, by taking, lifting and pressing her hand. While the statement “seems as if I was trying to write with my left hand” is not in the least evidential, it is one which cannot be disputed.—*Ed.*

Med. She tells me that there were two with her when she passed out and the third one came in, dear—you see the third one came in.

Tamm. Into the room?

Med. Came into the room late—she's conscious of that—conscious of that.

Tamm. Yes.

Med. There seems to be two in the room—there were two in the room with her and then some one came in—was let in—came in late, dear—she was conscious of it.

Tamm. Yes, yes that's good.

Med. Oh! Oh! she tells me, but O the sadness!—the sadness of the one that came in—the one that came in, and the one that came in was a gentleman, dear, you see—the one that came in late you see was a gentleman—the sadness—O the sadness! yes.

Note 37. Just before she died, I had left the room to speak to a cousin who had that moment arrived at the house. There were then two with her—my sister and the nurse. Perceiving that my mother was fast going, my sister called me and I ran upstairs and re-entered the room. Thus my mother is right: two were with her and one (the “gentleman”) “came in late.”—*Tamm.*

There can be no question of “the sadness of the one that came in.” Mr. Tamm was exceedingly fond of his mother. Of course it would be likely that the one entering would be sad, but it might have been the doctor or nurse, to whom the death would be an ordinary event of the profession.—*Ed.*

Med. Now I'm going to give you exact—there is the door (*points with left hand toward window*)—I'm trying to give the outlay of the room—there is the door that is left—now try to enter the way we go—(*pause*) it is the door that comes from the south—from the southwest—the door that came into the room from the southwest entrance to the room, dear—now I'm trying to enter that now and that is the door—the location—as I penetrate that condition.

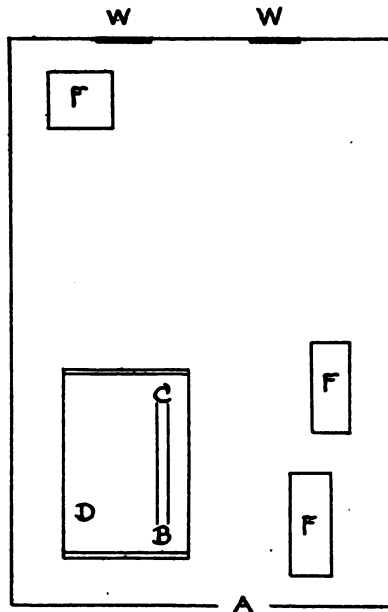
Tamm. Yes.

Note 38. Quite correct. The door to the room is in the southwest corner.—*Tamm.*

Med. I'm coming that way into the room and for some reason—I don't know—but my right side of my body couldn't be nearest to those in the room—I'm conscious—it seems my left side was more accessible—that my left side seems to be more accessible—more prominent as I lay there.

Tamm. Yes, that's good.

Note 39. The situation may be understood from this diagram.



A. Only door to room.
 F F F. Furniture.
 W W. Windows.
 B-C. My Mother's position upon the bed
 (her head at B.)
 D. Where I sat.

The bed was a double one, the space between it and the articles of furniture hardly more than three feet, if that. It was impossible to fondle my mother from the right side of the bed as one would be in the way of the nurse or others passing in and out of the room. But the left side of the bed was quite empty and immune from disturbance. In this sense my mother's "left side" was decidedly more accessible "and more prominent" as she lay on the bed.—*Tamm*.

If the patient was conscious of what was happening, the pains taken to go around to the left side would give this prominence in her consciousness, without doubt.—*Ed*.

Med. Not wandering—she was not wandering, she tells me—the things that had been said before the collapse—before the collapse—before the collapse—she had a sudden collapse—before the collapse—that that was not wanderings what she had said before—that it was not wanderings of the mind—it was not wanderings of the mind (*pause*).

Note 40. She underwent a stroke of apoplexy—which was certainly a "collapse"—early Tuesday morning, while the rest of the family were still abed, dying Thursday afternoon. Her mentality was clear before it. It might be that this is what the communicator is trying to say.—*Ed*.

Med. You must not feel sorry and so despondent for the breaking up or the moving into—seems as if we're getting into closer quarters or that we're moving something that—seems as if we're getting together more, dear—I'm speaking of the home, dear—she tells me of her home—now you have made a change in that home—now it seems as if we've moved—now we must not feel sorry or grieved because we have had to take those things—they were dear to her—of moving and getting them closer together.

Tamm. Yes.

Med. Don't feel badly about it—she tells me not to feel badly about it—she is with you in the presence and it does not matter what the furniture is or what the home is or the place.

Note 41. Another reference to our moving [Note 16]. I felt very sorry to leave the house so much associated with my mother.—*Tamm*.

Note the points involved.

a. "She tells me of her home . . . we've moved." True, Mr. Tamm had moved out of the house where he had lived with her.

b. "We're getting into closer quarters . . . seems as if we're getting together more." This would stand for the fact that the sitter

and his sister had moved from their respective houses and gone to live together in another house.

c. "Those things—they were dear to her—of moving and getting them closer together." Many things formerly owned by the mother were in the possession of the sister and sitter, respectively, before her death.

d. "It does not matter what the furniture is or what the home is." Part of the furniture in the new home did not belong to the mother, as may be implied.

e. "You must not feel sorry and so despondent for the breaking up or the moving." The sitter did feel sorry to leave the old home. This would not necessarily be the case, as sometimes people wish to leave a house, especially when a long and painful illness has preceded a death there.—*Ed.*

Med. Now she's trying to speak of the holier some one in the body—in the body—somebody that was holier than she in the body—try to think now—she reached out to them now—now that one seems to have one of her family with her—since this dear woman has left the body the holier woman in the body has some one with her or doing something for some one that she hadn't done before—try to catch it—try to catch it.

Tamm. You mean in this world?

Med. Haven't we given some elderly lady in the body something or charge of something or charge of some of my things? I know we have given some elderly woman charge over something. Did you go to the home? Did you go with them and stay with them at this home—them—with this elderly woman—this older woman? She's trying to get it through—the—she's conscious of that.

Tamm. One in the family?

Med. Yes one in the family I'm trying to get through a condition that has existed since she has been out of the body. (*Pause*) I don't think it would be a housekeeper. I don't think it would be a housekeeper but it's something that this woman has done for you (*pause*).

Note 42. This is a cloudy passage, uncertain and groping by its very terms. An elderly woman, called "holier" (a term so unusual and peculiar that one suspects that it is an error for some resembling word), a woman that seems to have one of the family with her, doing something for some one she hadn't done before, having charge of something, with the sitter connected possibly as having gone to stay with "them"—with the woman, a woman that the psychic doesn't think is a

housekeeper (which implies that she may be a housekeeper, else why mention that occupation at all?), a woman who is "older," than whom is not stated.

Mr. Tamm states that there is "an elderly woman who is housekeeper and cook in my family. After my mother died she took charge of things. But she was *not* older than my mother—or holier!"

But the text does not say that the woman is older than the communicator. Judging by the context the meaning is that she is older than some one or all in the house now. The "holier" is a puzzle. But there is an elderly woman, who has assumed a relation to one of the family and is doing things that she had not done before *for her* (a sister of the sitter, married and with a family). The sitter (a bachelor) had gone to live with them—the family and the elderly woman, the latter being, in fact, the housekeeper and cook. And this is a "condition that has existed since she (the mother) has been out of the body."—*Ed.*

Med. Would you mind asking the gentleman present hasn't he been near the water? Wasn't you near the water, dear? There is some water that she's telling me—she's showing me—you have either been on the water or we're going near the water.

Tamm. Where is that? Can she give me anything definite?

Med. Now I'm going to give you the place that I think it was. It seems as if it was Atlantic City or a place that looks like that, dear. I don't think it was Florida. She's speaking, dear, of a place that—that she either lived near that place or she's trying to recall that place that we were together—that we were there—that beautiful water—and its like Atlantic City—that wonderful water—

Tamm. She and I alone?

Med. I don't think so. It seems as if there had been a stay—I don't know—more like it was a summer—more like the family were together. It is not a hotel, seems more as if it would be a house—you see a stay in a place—in a great big hotel—no—no, she's trying to recall that—(*pause*) yes—I take up the water—it always felt so good to my face—it is nice salt water too (*takes hands and goes as if washing face with them*).

Tamm. Can she describe the place?

Med. Lovely trees—beautiful trees—back—the trees were back (*points over right shoulder to the wall behind her*). We either have a boat with us or we seem to be near a boat house—it has like little boats—like a little boat house.

Tamm. What country is this?

Note 43. I am not sure of the place referred to but the description best applies to Hongkong where my mother was from March, 1919 to Sept., 1919. She stayed in my younger sister's home overlooking the water with hundreds of Chinese fishing boats about. She went out in my brother-in-law's launch. The "Peak" in Hongkong has beautiful trees.—*Tamm.*

This is by no means a certain identification but it is a possible and plausible one. It was not inevitable that the mother had staid in a place so described. My own mother, I know, never did. Hongkong was reached "on the water," was by the "water"—"salt water," there were "boats" and "beautiful trees," the stay was not in a hotel, "we were there" if the meaning is that Mr. Tamm was with his mother, and it was "like the family" decidedly, as the mother, son and daughter with her husband were together.—*Ed.*

Med. Seems as if father was there—father—I don't know—seems as if it was near J or A, near A or J.

Tamm. Near A J?

Med. It was near A or J—seems as if I was near a person or a place. I'm trying to get it through (*pause*).

Note 44. A is the initial of my brother-in-law's surname, Atwell. But this may not be the allusion.—*Tamm.*

In fact, on inquiry I learned what Mr. Tamm had not thought of before, that the name of the child of the Hongkong sister of the sitter, visited by him and his mother, was Alice Julia. Here we have both A and J.

The baby, Alice Julia, was born while the communicator was in Hongkong on the anniversary of her wedding day. The event made the trip of great interest to her. This was her first granddaughter and second grandchild. Its father was the only "father" present in that home.

Med. Tell Dr. Prince for me—White Light speaking—he does not have to flag to me—he does not have to flag me, neither does he have to set up the wires to put to his ears as you would the aerial—aerial radio system but to establish a center with my medium that gives him strength and that I will be able to answer all of his questions as pertaining to the new—the new interpretation of the mind to mind and the communication from the spirit world has fully organized here with the great vision of the medium and also the audible messages not through mental telepathy but a full oral conversation (*pause*).

Tamm. Is she still here?

Med. Why don't you say Mamma stay here. (*Pause*) Try to get it through now f f f r e d. Don't know why we're going to put it through but we're trying to get it written out—would you put it down Fred (*pause*).

Note 45. My father's name was Frederick. My mother always called him "Fred."—*Tamm.*

[*Nearly all said from this point had to do with claims regarding spirits and spiritual conditions which cannot be tested, and this is omitted in the interests of space. Even the claim that the sitter's mother spoke three languages may mean that she did so in the spirit life. Otherwise the statement is not strictly correct. She spoke two languages.*]

* * * * *

Med. It is worthy of you—it is worthy of you what you are doing dear friend—this is the guide speaking—I want to tell you what you are doing is worthy.

Tamm. Yes.

Med. I want to congratulate you, dear, and to tell you to keep to the light so that you will get strong and efficient, dear, and I will help your loved one and I will also help you—good (*pause*) instrument of the cross—holy angels attend—gathering up all of the fragments and making them a perfect blend, giving light and truth to all of those that do not understand, making great men and great women that shall be blessed among men. Good-by—good-by.

Note 46. This may have reference to my work as a minister.
—*Tamm.*

The language employed does seem rather peculiarly suitable to be addressed to a clergyman, especially the expression "instrument of the cross."—*Ed.*

Transitional Stage

(*Here the Medium turned to Miss Blessing*)

Your name is not Sutton, is it? Your name is not Sutton? No, you're not Sutton. I think I have had the pleasure of calling your name before. I'm going to call a name beginning with a C or a G, dear. Your father has passed—passed over—he's passed great hopes to you—he passed great hopes to you. Carrie Carrie Carrie Carrie Carrie Carrie (*throws hands in air and asks for water*).

Note 47. Miss Sutton, then employed in the office of the A. S. P. R., was slightly known to Mrs. Sanders. Miss Blessing had never seen the psychic prior to my having a sitting just before this Tamm series, when I almost certainly introduced her simply as my secretary, according to my custom in such cases, where I myself am known. Miss Blessing is never called Caroline by anyone in the office. It would of course have been easy to learn her name, or even to have heard it by chance.

Miss Blessing's father is living, but her grandfather Gustave is dead. The "C or G" may refer to her own name, but it is a coincidence that the G. is the initial letter of her grandfather's name. Dr. Hyslop often observed evidence that when a "father" is mentioned, a grandfather sometimes appears to be described. Miss Blessing's grandfather was particularly fond of her, his first grandchild, paying her much attention. He, in common with her other relatives, called her "Carrie."—*Ed.*

Second Sitting

MAY 18, 1922; 11:20 A. M. to 1:15 P. M.

"Mr. Brown," (Rev. Francis C. Tamm) sitter; Miss Blessing, scribe.

[After getting settled, Mrs. Sanders began at once to speak.]

Med. Name beginning with an H, H-a or H-o. I'm trying to write (*Makes movement with finger as if writing. Pause*). F-R is here, seems as if I would say Frank is here. I hear the voice (*pause*) c-a-p—I don't know whether I'm trying to say captain or c-a-p cap in some connection with that. I'm always trying to reach out for a young girl—a young woman with this gentleman. Can't tell if she's in the spirit or not. I rather think she's in the body—a young girl. (*Pause*) I see this gentleman wearing a silk hat—he's in some audience or with some committee—seems with some evening affair—it seems more as if it is like business—it is not a theatre—seems to go there for some advice or some—take notes or some information that he gets it at this gathering. (*Pause*) Dr. Hyslop is present—he shakes—goes to the gentleman and shakes hands with him—seems he's been with him not in this city—away from here—he tells me that he's glad that this gentleman has taken it up or has done something that seems as if he had advised him to do—that's the thought but it is not in this city

Note 48. None of this has any intelligible meaning for the sitter,

except that he had an uncle on his father's side named Frank. He had never had any dealings with Dr. Hyslop in the lifetime of the latter.—*Ed.*

Med. Seems as if I'm like in Boston—I've never been there or in Washington—in that district or maybe between the two places between the north and the south—that's the vibration (*pause*) metallic m-t—don't know if I'm trying to say metal or metallic (*pause*).

Note 49. Boston is our family home, where my parents had been born and brought up and where they brought up their children.—*Tamm.*

It cannot be said that the reference to Boston has much value, in view of the context.—*Ed.*

Med. Spirit of a lady—seems to have had her hair cut off or the hair had fallen out—she's trying to tell me something about her hair with this gentleman here—something that had taken place—it seems as if it was cut off or fallen out—something about her hair—seems as if it had come from her sickness before she passed out—she's trying to give a message and call—maybe we would call J—we would say J

Tamm. That's good.

Med. Now try to recall—and the spirit of the lady is conscious of this having taken place while she was ill and there had been the hair—it seems it either fell out or it was cut off—she wants me to speak to you to tell you she's conscious of it and she knows that during that period—

Tamm. Yes.

Med. and it has been replaced and she wants to tell me that it has been replaced—that's the thought—she wants me to tell you it has been replaced like it was before—it has been replaced

Tamm. That's good.

Med. in its fullness as had been when it was abundant, because it was abundant and it has all replaced—regrown as it had been in its luxuriant growth (*pause*)—we seem to have a piece of that hair—I don't know whether we have it in our pocket now but I am conscious of it being in a receptacle—something that closes, you see (*makes movement with hands as if to close something*) that retains that—a piece of that hair—it wasn't burned up—wasn't burned up, she tells me.

Note 50. This whole episode of the hair is excellent. My mother died on a Thursday (Nov. 14, 1919). On the following Sunday eve-

ning (after the funeral service in —) I asked the undertaker if he would cut off for me a bit of my mother's hair. He cut off six inches or so from the end of the back hair that was braided down her back. I put the hair in an envelope and put the envelope in a drawer in my desk in the study of my house—where it still is.—*Tamm.*

The medium's sentences are uncertain and groping. Something about the hair of a lady who is dead having been cut off, or having fallen out in consequence of sickness. But note the implication that it had something to do with "this gentleman here," and note in connection a reference to the letter J, the initial letter of the mother's name, Julia. The hair is said to be still preserved, if not in the sitter's pocket then in some receptacle, as would probably be the case if possessed at all. I doubt if any large percentage of *men* keep a lock of their mother's hair, cut off at the time of her death. If a spirit is conscious of what happens to the body or what her relations are doing after her death, the son's solicitude in having a lock of hair cut off for himself to keep, might well have attracted the mother's attention.—*Ed.*

I remember thinking afterward—if the spirit body is a duplication of the body here—what about this "mutilation" caused by the cutting off of the hair? Thus the pertinence of her telling me "it has been replaced." Her hair was only ordinarily "abundant."—*Tamm.*

Med. Seems as if M was there M-M

Note 51. If this means that "M" was present during the mother's illness or when she was dying, the letter fits the sitter's sister Marion [pseudonym] who was with her mother throughout her short illness.—*Ed.*

Med. So glad that you have come. I wish we would call somebody that begins with a B—with a B—I'm trying to get a little nickname or a pet name something—(*pause*)—E E has been conscious—E—trying to speak something of E being conscious of the presence—of her presence.

Note 52. My mother had a nickname for me. She rarely used my real name. It seems plain to me that several times during the sitting she was trying to get it through—but without success. I did not help her.—*Tamm.*

The initial letter of the nickname was not B, though its pronunciation rhymes with that of B. The second letter of the nickname was e. (See Note 189.) The sitter has many times thought he was conscious of his mother's presence.—*Ed.*

Med. I wish we could find—I'm trying so hard—I'm trying to speak about children—I have children—now I know it—I'm trying to speak about my children—or children—I've got to speak something about children—seems as if I would speak about two (*pause*).

Note 53. As before, when the communicator's thoughts seemed to revert to her last sickness and her death (See note 22 and text) she spoke of two children, so it is again. And there were actually two of her three children present.—*Ed.*

The way the medium brought out the words "my children" was vividly like my mother. The emphasis was the same.—*Tamm.*

Med. Washing all out the water—seems as if I was just washing out—washed out—my head hurt me so—my head hurt me so. (*Puts hands to forehead and face looks as if she were in great pain.*)

Note 54. Evidently going back to her last illness. *Tamm.* (See page 9, where the trouble with the head is referred to.)

The sitter informed me that no one knew what his mother had been doing before her attack of apoplexy. It was in the morning and it is quite possible that she may have gone to the bathroom and washed as was her custom, or have started to do it, and that she may have gone back to bed.—*Ed.*

Med. Mamma, mammy Mamma, mammy (*pause*) has left has left the home (*pause*).

Note 55. "Mamma" was not the title by which the sitter called his mother, though it was habitually used by his brother.—*Ed.*

Med. Speaking about the one that was under the flag with the government in some capacity—United States Government—because seems to be in an official way as an official or with an official speaking of during the war—don't seem to be in active service but in some way in official capacity—the government (*pause*).

Note 56. References to the U. S. Government are without meaning to me.—*Tamm.*

Med. Speaking about a Friday—a Friday—seems as if I'd passed out of the body on the Friday or it is something pertaining to my burial or—about a Friday—something about a Friday—would you put it down—or something pertaining to my passing out—I'm speak-

ing of the lady. Seems as if there was a consultation—some one was called—some one was called in—it was about—it was on Friday.

Note 57. “Friday” is without meaning. My mother died on a Thursday and was buried on a Tuesday.—*Tamm.*

I do not think we can certainly conclude that the reference is without meaning because we do not know what the meaning is. It is not positively asserted that the death took place on Friday, but the alternative is given that something pertaining to the burial happened that day,—which later is said to be a consultation with some one. As the mother died on Thursday it is practically certain that there were arrangements involving consultation the next day. If the spirit of the mother observed the cutting off of the hair on Sunday (See Note 50), she may have observed something else on Friday, although unable to make clear what that was.—*Ed.*

Med. You have not been bereft of everyone of your family—no—but you have had a very great separation—there has been a very great separation—a physical companionship (*pause*).

Note 59. True, if referring to me. My mother and I were unusually intimate even for a mother and son. And now I have my sister with me.—*Tamm.*

Med. Would you tell the gentleman to look in his pockets. He seems to have brought me something, or he has something in his pocket, which he had not brought before. The spirit tells me that you have something in your pocket which you didn't have before—the spirit tells me did you slip something in?—because the spirit here of the gentleman and also of the lady tell me that you have something on you or with you that you hadn't before—try to think now, dear—let's try to find it in the right hand side pocket, there. Haven't we something there? If so, would you place it on the medium's right—seems to be flat—seems to be flat in shape—tell the gentleman to please answer it—has he something in a book then or a side pocket as regarding writing or a letter or something?—Seems to be something that's flat.

Tamm. I don't think so.

Med. I'm reaching out to something that we have—haven't we some kind of book—some kind of book?

Tamm. Nothing except what I have had before.

Med. Well isn't there something new written on it then? I'm trying to find something that was not there before (*pause*). A name—sounds like Brad or Bradbury Bradbury (*pause*), Bradley.

Tamm. Is this the writing?

Note 60. It looks as though the reference might be to the sitter's pocket—"book" and to the "flat" photographs therein referred to more explicitly later. (See Notes 123 and 127.) But the sitter had carried it on his first trip also. The "Bradbury," etc., is unintelligible.—*Ed.*

Med. Begins with an M or a W—begins with an M or a W—I find an M or a W is on that letter—seems as if it is the beginning of a sentence or a name (*pause*).

I'm going with you on the train—you seem to be on the train. I'm speaking of the body that was accompanied—a body—a body in death that was—he seems to have accompanied this body—was brought on a train or taken away on a train. I'm trying to get it through—speaking about that one—yes—I'm speaking about the one that was sitting in the front of the car and the body in the coffin or the box—I don't know—and it is in the baggage car, dear. I'm speaking of—now try to get it through—that one is here and is trying to recall to your mind that journey that the body had taken—seems as if you had accompanied it or in some way we had something to do with that body (*pause*)

Tamm. Yes, that's good.

Med. And it was a journey that—was not—was not conscious of lying in the coffin but was sitting with two others that was in the (*makes movement with right hand as if pointing to a place*) front part of the car—in the front part of the car—was not lying dead in the body.

Tamm. Yes, I understand.

Med. But was sitting with the two that was in the front of the car you see—yes.

Note 61. My mother's body was taken on the 1 o'clock limited train to Boston from New York—in the baggage car. "He seems to have accompanied this body." A friend of my mother and of me did accompany the body. Mr. C. W. M——. (Two of these initials mentioned by the medium.) My sister and I were on the train. But we were not in the baggage car.—*Tamm.*

"M or a W" seems to me to be connected with what went before, in which case their being the same as two of the initials of the friend would be a chance coincidence. I think that "h" and "you," who accompanied the body, are the same person,—Mr. Tamm. The "two" would be the two of the children who were on the train. It was not

necessary for Mr. Tamm to deny that they were in the baggage car, for it is nowhere intimated that they were; the "it" which was in the baggage car is plainly "the body."—*Ed.*

Med. I'm trying to get a name through, e-l-l—e-l-l, maybe we get initials e-l—that bobby—the baby was found—the baby—the bobby was found—this spirit of the one that went out when it was a baby (*makes movement with hands up and down on pillow on lap*)—yes—yes—that's very funny thing—do you call somebody Gertrude Jones—Gertrude Jones?—just want to say that Gertrude and then Jones—don't know why—don't know if I would connect—

Note 62. "Bobby" represents the variant sound of Mrs. Sanders' pronunciation of the word "baby." The most natural interpretation of the first of the above lines is that the spirit of one who died when a baby was found. By whom? Again, most naturally, by the one who sat with the two in the car—the spirit of the mother. On inquiry I learned that Mr. Tamm's mother prematurely lost a child long ago. No one can affirm and no one can deny that "E ll" or "El" is not a part of the name she had intended to call that child. I must insist in fairness to the spiritistic theory that if spirits do communicate and if, as seems in that case likely, the thoughts which get through are not always intended as communications, but often are telepathically caught thoughts aroused by association of ideas, then, in the nature of things we must expect that some perfectly true intimations should not be verifiable, or even always seem likely. We cannot make such a conjecture as that which I have tentatively put forth regarding "ell" evidential. But if there is communication such obscurities should reasonably be expected to occur, in which case all we could do would be to conjecture their meaning. And if the conjectures are reasonable, and if the obscurities exist in the midst of much verifiable and evidential matter, then the obscurities cannot justly be made the basis of skepticism.

But what about "Gertrude Jones." The sitter knows no such name.

If the reader will turn to the text over Note 10, he will find that the first apparent allusion to the Mother was accompanied by "J or G," "J or G or J," the mother's name actually being Julia. And now, in connection with the incident which we have interpreted to mean that the mother has found her baby that died at birth we get names which commence with G and J. I have intimated that what gets through the consciousness of a medium may not all have been intended to go

through as a message, but that is not to say that a part, and perhaps the greater part was intended to go through. (An analogy, if not a species of the same process, may be found in experimental telepathy between the living. The evidence is that sometimes the effort of the agent to project a given thought into the mind of the percipient is brilliantly successful, sometimes partially so, sometimes quite fails, while sometimes some other thought which he had dwelt upon but did not mean should be projected seems to be the one which the percipient receives.) There is considerable evidence that intermediating intelligences (as "White Light" in the case of Mrs. Sanders) help the communicating intelligence, and that various devices are sometimes employed in the process involving communicator, "control" and the subconscious of the medium, devices similar to those employed by a person speaking to another over the telephone when the receiving party has difficulty in understanding. Suppose I were trying to make some one understand the initials G and J, transmitted over the telephone. It would be an intelligent device, after several failures, to say "Gertrude Jones—get that? Well, initial letters—G and J." I am far from urging that precisely such a device was employed in the case under discussion. But when I find the coincidence between the initial letters of the mysterious "Gertrude Jones" and the "G or J" which had accompanied the first entrance of Julia, I suspect that the coincidence is not an accident.—*Ed.*

Med. Would you mind coming to me? (*Makes movement with right hand as if to reach out to touch somebody.*) Come to me, dear. The gentleman wearing the beard—you see, dear, they are with you—not a full beard but kind of close, dear—you see—kind of a close beard there—you looked like him—yes. (*Pause*)

Tamm. Who is speaking?

Med. Yes, I would say father's boy—father's boy—but doesn't look old—doesn't look old—passed out older than you—older than you—but not an old man, you see. (*Pause*)

Note 63. This is obscure. If it refers to my father, it is correct. He died at 61, older than I am but not old. It is often remarked that I resemble my father very much. He wore a small beard like a goatee.—*Tamm.*

If there is any obscurity, it is in saying "father's boy" after the question "Who is speaking?" This might imply that the communicator was the sitter's son. But we must be lenient with the ejaculatory style and also reasonable. The son of the sitter could not have died

older than the sitter is. Therefore, the gentleman with the beard, not a full but "kind of close one," the gentleman whom the sitter resembles, and who passed out older than the sitter and yet not an old man, would probably be the sitter's father. All the facts stated were correct of him. Besides, the father's name was to come through almost directly afterward.—*Ed.*

Med. J-J has been made very happy—very happy by the presence—by her presence with you in packing up the trunks and putting away things in a trunk—you see we have been handling this dear woman's effects—she is conscious of helping you in packing away or in some way coming in contact with those things.

Note 64. Without any sign from the sitter, the uncertain "G or J" is now replaced by J, the initial of the mother's name Julia. That it referred to her is made evident by the term "this dear woman" and the reference to packing her things already alluded to. (See Note 16 and text over it.)—*Ed.*

It would have been just like my father, who apparently had been described as if present directly before, to say "J has been made very happy, very happy by her presence with you." On July 18, 1920, at an ouija board sitting my father purported to say to me. "You made her (my mother) very happy."

As to the "trunks" and "effects," I will say that there was much more taking things out of trunks than putting things in. Many of her things were gone over, "handled" and given away in the summer following her death.—*Tamm.*

Note that in the text is a note of uncertainty about putting things into a trunk,—*"She is conscious of helping you in packing away or in some way coming into contact with those things."* Pretty general, one might say, and yet the language calls, I think, for some very pronounced handling of the things, some special looking over and disposal of them, and such there actually was.—*Ed.*

Med. Now we want to go back about—we want to go back about six or eight months, dear, she tells me. Try to think, now—we're trying to get things together. We are handling—gathering things up, you see (*pause*)—so strange! somebody was there that was trying to write—trying to write through some one's hand or in some way was trying to write, she tells me—she tells me something about writing—seems more to me like in the home.

Note 65. We have seen (See Note 26) that the sitter had begun

to write automatically with pencil the last of November, 1921, about six months previous to the sitting (it lacked but twelve days of being six calendar months).—*Ed.*

Med. Has dark hair—has dark hair—not black hair—not black. Fred Fred Fred Freddie Freddie Freddie.

Note 66. Who had dark hair, the mother or Fred? If the passage is continuous from that which preceded it, it was the mother. In fact, the mother's hair was dark brown, slightly gray at the last, and the father's was black. His name was Frederick, but his wife always called him Fred. But Freddie (as it sounded) *might*, it is barely possible, represent a thwarted attempt to give the full name—Fred e and then breaking down.—*Ed.*

Med. Silent watching of the night—she tells me that you had come into the room late—a little late—you came into the room late, you see, and there was the silent watchers in the night, but she was conscious of your coming in and being with her. That was so pleasant and so happy for her because she had lost consciousness to the eye—to—seemingly she'd lost consciousness but because she hadn't been able to articulate—she had lost the power but was conscious all the while—conscious all the while, dear. Would you put your hand there, dear (*designates right arm of morris chair*)—conscious of your being near me—conscious of your being near me. (*Mr. Tamm puts his hand on arm of morris chair and while she repeats "conscious of your" etc., she keeps patting his right hand and her face shows suffering.*)

Tamm. That's good. That's fine.

Note 67. This accords with the facts that she became seemingly unconscious, and that Mr. Tamm was at home and would come in during the night as well as the day. We have already remarked (*Note 21*) that a seemingly unconscious person may be really aware, to a greater or less extent, of what is happening around him. Whether "you had come into the room late—a little late" means late at night, or is a momentary reference to the sitter's coming in just before the death (*See Note 37* and reference in the text to coming in late), cannot be determined.—*Ed.*

Med. Could not let you know—could not let you know. I seemed to be in the slumber—was in the slumber state—was conscious, dear—was conscious—was conscious, and your hand as you placed your hand

on mine, it helped me—it helped me, gave me—gave me a strength—gave me a strength (*here medium let go of Mr. Tamm's hand and became a little excited, clapping hands in front of her, then laying them flat on pillow and clapping again*). Try to think, now.

Note 68. Mr. Tamm frequently put his hand on that of his mother, and in fact held it much of the time.—*Ed.*

A harking back to the death bed. All quite like my mother, including the way the medium patted my hand.—*Tamm.*

Med. I'm trying to think. Wasn't W there—wasn't W there? Now I'm trying to get a name—trying to get a name—don't think I'm trying to get an M but I don't know—but I'm trying to say like M or W was there—I'm conscious that M or W was there.

Note 69. Whether or not the reference is to her, the sitter's sister Marion was in the room much of the time, and at the moment of death. There is an M in her real name.—*Ed.*

Med. Would we call somebody's name? Dr. W—or doctor—was there—trying to think—yes—I'm conscious of that—I don't want to say William—I don't want to say William—No—seems to have an S with it—put it down—seems to have an S. (*Pause*) Slipping away—three in the room—like a deep (*pause*) overpowering pleasant condition that made my soul soar as it were in a just an entering into a sleep. I was conscious of the condition—I'm speaking of my passing—the semi-sleep—as a dream—as in a dream state—semi-conscious—pleasant experience as of being carried into a cool atmosphere that was exhilarating—exhilarating—just as a pleasant dream state—no mortification nor a stoppage of pulse—conscious of a continuation of breathing and life—life (*pause*).

Note 70. My mother was much devoted to her doctor, who was not in the room when she died, but was there several times during the day.—*Tamm.*

The doctor was not named William.

After the notes above were written, several odd coincidences forced themselves on my attention. (1) "Doctor" is very similar to *daughter*, and Marion, if it was she who was meant by the "M or W" who was there, was a daughter of the lady whose death is being described. If the attempt were made by the spirit to say that "M or W" was her daughter, and if it miscarried by an auditory error, "doctor" would be the most likely of all possible ones. (2) If she also tried to express the

fact that her son was also with her daughter, it might get no farther in the medium's consciousness than "seems to have an S with it." (3) The actual name of the daughter bears a certain resemblance to "William," not sufficient to be at all convincing, but just enough to be a possible auditory error.—*Ed.*

There were three in the room when my mother was dying, my sister, the nurse and myself, though just at the last moment my cousin also came in.—*Tamm.*

Med. Father is there—father was there (*pause*) father was with me. Would you put it down?

Tamm. Glad to hear that.

Note 71. This cannot mean that "father" was one of the three living persons at the deathbed, for directly afterwards it is "father met me at the brink," and her father died long before her.—*Ed.*

Presumably *her* father to whom my mother had been greatly attached.—*Tamm.*

The sitter's interpretation is, in the light of the text over Note 89, probably correct.—*Ed.*

Med. (*pause*) Bringing me news—bringing me news of—try to get it now—of E, you see—bringing me news that we want to say E E (*pause*) do we call that G E? do we call that G E? (*pause*)—had watched for me—had watched for me—father met me at the brink—had waited for me—told me he would watch for me—c-c-c-a-l-c-a double l e-d called called called called called her (*pause*)—would you put it down—father called her.

Note 72. This sounds as though it were trying to convey the idea that both the communicator's father and some one else had watched and waited for her. This other, at first expressed as E, finally becomes G E and goes on further. Possibly this G E represents an attempt to get through "George," the name of the communicator's brother, deceased before her, who is actually named later in the sitting.—*Ed.*

Med. Do you know that if the spirit had not gone out of the body—this is White Light speaking—this is the guide speaking, please—if the spirit had not gone out at that time, dear, do you know that you would have experienced a great deal of suffering later through her—a condition that would have become upon her—that would have kept her in great misery and also overshadowing her in the mental

phase, dear, you see—in the mental condition? There would have been a condition that would have overshadowed her, you see.

Tamm. Yes.

Note 73. All quite true. I had reasoned it all out in just this way.—*Tamm.*

[Some didactic matter, unrelated to evidence, is here omitted.]

Med. I would like to go back with you now. We are going to speak of the one that was on the train, dear—the body that was taken on the train or brought back—now try to recall—try to recall—not an accident in the true sense of the word but there was a delay—there was some kind of a delay, you see, as regarding either the train or the change the—now, let's try to think—you know this—what would you call it—yes—a junction—kind of an intersection here—intersection here of the railroads or like a junction—try to think of it, because the spirit is trying to recall it to you, dear, as a kind of a test, dear, as regarding their knowledge when they were on this last route—now, tells me that there was some—not like an accident but it was some delay or something that had taken place about that death because that is good—now, you try to recall that.

Tamm. I think that's right.

Med. The spirit knows it is right. But it has been some time ago, but the spirit is trying to get through their knowledge that consists of what had taken place during that last journey, dear. You see during that last journey—I don't know—it seems as if my train had stopped—something—I don't know what it was—it seems as if we had to stop near a junction—that's the thought—that's the thought (*pause*).

Note 74. I am unable to recall any delay—though there may have been one. The body was taken from — to New York—New York to Boston—Boston out to Forest Hills cemetery.—*Tamm.*

There may be another explanation of this delay-junction matter, found in psychological laws of transmission. This whether the transmission were from the dead or the living. The communicator has been talking about the journey of the body to burial, and there is soon to come a reference to California, to and beyond which the mother actually journeyed about a year before her death. (See Note 75.) It appears likely that the "last journey" to the grave was a reminder of the last long journey taken while living (Cf. Note 224). It is an unquestionable fact that a person while speaking of one thing may be reminded by its similarity of another, but may continue to talk about

the first before mentioning the second, so that for a few moments one overlaps the other in his consciousness. Suppose that telepathy from the dead is involved in these sittings. If the communicator in the act of talking of one thing is reminded of another, and both overlap in his mind briefly before the second is mentioned, the effect in the medium's mind and hence in her deliverances might be some confusion in the transition from one subject to the other brought up by the laws of association. More specifically, if the mother's spirit, ere she finished thinking about the "last journey" of her body to burial, was reminded and began thinking also about her last long journey while living, the effect upon the psychic's mind might well be that of transferring one or more details from the right journey to the wrong one. Now, while there was, so far as is remembered, no "delay" on the burial journey and no noticeable relevance of a "junction," both terms are markedly suited to the living journey. As we shall see (Note 224), there was a delay in the living journey to Hongkong, caused by the mother's illness in Oakland, California. And this *was* "near a junction," the junction between the train and the steamer, at San Francisco.—*Ed.*

Med. I don't think we were in California, but I don't know why but I seem to see a place that reminds me of—you know I have been with my medium out in California. I don't know why but I'm seeing a place—a country—that looks like it (*pause*).

Tamm. What were we doing?

Med. Why we seem to have been speaking about a home or something about home—we were either going or something like what we would call a bungalow—something about a home (*pause*). I don't know if you were taking me home—something about a home (*pause*).

Note 75. My mother and I were in California three weeks in Dec., 1918 before leaving for the far East, to visit my sister's home in Hongkong, where my mother remained five months.—*Tamm.*

Med. I'm going—I'm going with you to a home that is near here somewhere, in this part of the country, and it is near the water—it—there is water near it, and also hills. This seems as if I have to go out around the hill or over that hill when I come to the water, dear, you see that's where we're going—we're reaching out toward home—but there are hills there—I don't know which—I just can't get my location or my bearings just right, but I come in contact as I come or go with like a hill and there are trees on that hill and then seems as if the water is north of that hill—seems as if the water is north of the hill—

north of the hill—it may be the place that I'm going to for the summer for a home—I don't know but I'm trying to speak of——

Note 76. This may refer to my parents' country home in Cornish, N. H. where they spent twenty summers. In approaching this home, one crosses the Connecticut River from Windsor, Vermont, works around a high hill (Mt. Max), north of which is a pond, overlooking which—to the north—is the little house. The description fits this quite perfectly.—*Tamm.*

Is the home referred to just after the mention of California the same as the home “in this part of the country?” This seems unlikely. Perhaps the thought of one visit to a home, that of five months in the home in Hongkong, brought up the recollection of the trips “for the summer” to another home, so aptly described as to location.—*Ed.*

Tamm. Who is there?

Med. And it seems as if there are three there—seems as if there are three there (*pause*) very closely associated with the gentleman. I speak to you—with—the gentleman with the beard has been associated with them.

Tamm. Three there now?

Med. No, there have been three there but the one—the last one—one—and we are either putting up little trees—we took down saplings or we put up saplings. I'm talking of the trees but try to think now—the gentleman is trying to speak of the trees—now I don't think they're fruit trees—maybe they have been taken down or taken up—speaking of George George George (*pause*)—seems George had been there—George had been there (*pause*).

Note 77. The mention of “the gentleman with the beard,” evidently the one earlier referred to (See Note 63 and accompanying text), apparently in connection with this “home,” helps to identify it with the one in Cornish, and what follows does so still more.—*Ed.*

My father and my mother's brother, my Uncle George (name given correctly) spent much time the first years in getting little trees from the woods—planting them on the grounds. This was their chief occupation. Thus they made a hemlock hedge in the front of the house and a pine grove in the rear and they built another pine grove a short distance away to hide a cemetery.—*Tamm.*

Med. Spirit of the lady didn't want to go, neither did you want her to go, but now has found that it is better so and I don't know but she has found something worth while—something worth while, she tells me, to do—that it is worth while—don't you see? worth while (*pause*).

She couldn't have finished her work, she tells me,—she couldn't have finished her work in the body—couldn't have finished it—in fact, she tells me, she was doing something and it is unfinished—uncomplete—she couldn't have finished it—she is going to fulfill that office and complete the work that she had been doing and wanting to finish, dear—she's going to complete that—

Note 78. Mr. Tamm states that his mother, although more than eighty years old, was vigorous and full of life, and the day before she was taken ill (three days before her death) went to New York and shopped. She never intimated any wish to die.—*Ed.*

My mother felt her work was to help me in my ministry—especially with my sermons. She felt this very strongly. Thus it is remarkable that having referred to her work (through the medium) my mother at once refers to a church.—*Tamm.*

Med. Now that's peculiar—there is that school—can that be a school that's near me? can that be a school or is it a church that's near my home? I'm trying to reach out to some public building—it might be a library—but I'm trying to reach out to some place that might be near the lady's home—now try to think.

Tamm. Which home?

Med. Her home when she was in the body—her home in the body—not here in this city—it is away

Tamm. Yes.

Med. and I come in contact as we leave that home and she's trying to tell me of this place that is a church, a school or some kind of a library, and it is not very far, and it seems as if it is about a block or a block and a half from my home, you see, and I go northwest to it from home, you see—I go northwest to it—has there been a fire there—has there been a fire in that church—that school—something about a fire there—have they built it up again? try to think now—I'm trying to get it through for her—that's the one I'm speaking of—it seems as if they had a fire or was down and the people had to rebuild or do some repair work there, dear (*pause*). I don't think it was the church that I was taken to—I don't think so—it doesn't seem to be that church (*pause*).

Note 79. After hesitating between a church, school or library, the communicator seems to settle down to the idea that it is a church. It is near her home, whether that in Cornish or her last home is indeterminate. If the latter, the sitter states that the distance and direction stated are wrong, as also the reference to a fire.—*Ed.*

Med. That's so strange oh yes the place that I'm speaking about a cemetery lot—a burial lot as you call it now—there has been—it seems as one was, say there, one was there, and one was put in the middle (*medium points to first right side then left side and then directly in front of her*)—seems like a separation—I put one body in the centre. I'm trying to think—do you know that there was one over here and one over here and then one in the center? I'm trying to speak about the body that was put in the center. I don't know if it is an adjoining lot but there is a grave there and another grave there and there is a body here and the one that was cremated (*while explaining where bodies or graves were kept pointing as above stated*)—just like the —just like the—flew away—just like to the—I'm speaking of how different was the one that had been buried to the one that had been cremated as ashes.

Note 80. My mother was buried in a grave where my father had been buried. At the same time my brother's ashes (he had been cremated in 1918) were lowered into the same grave. The "one that was there" was my father's body, my mother's was put in the middle.—*Tamm.*

If the communicator was trying to get through a peculiar fact regarding the disposition of the remains of three persons, it did not get through without distortion, as the relative positions are vertical and not lateral. It is a "body" which is in the center, as stated. The most noteworthy correspondence is that one, and only one, of the three was cremated.—*Ed.*

Med. Some tall and angular built—I don't know if he had been cremated or not but that's funny—now let's try to get through a name that was called Uncle J.—try to get through Uncle J. (*pause*)—tall and seems to have a large frame (*pause*) seems to be on the father's side—seems to be on the father's side. We're calling M or N, N or M is also—is also there—yes. (*Pause*) Seems to have gone out west—may have only been to Chicago but he seems to be rambling around—that's so strange—had a boy that was not forgiven—seems to have had a boy—a son that was not forgiven—I don't know why but that's how we get it through—had a boy that was not forgiven or maybe he was as a boy he wasn't forgiven but it don't sound that way—that boy was not forgiven but it means nothing now—everything is forgiven—is forgiven—everything.

Note 81. "Uncle J" and episode of the forgiven boy mean nothing to me, except that I think that both my father and my mother had

an Uncle J. They rarely spoke of their uncles, and I am not able to say that nothing of the kind indicated ever took place. The uncle on father's side was tall.—*Tamm.*

Med. I would like for you—the spirit of the lady tells me that you take her in your arms and lift her—you took her in your arms and lifted her—lifted her and—and she wishes that she now could feel the embrace of your arms as she had when she was in the body—you see you lifted her—you lifted her—yes, yes.

Tamm. That's good.

Note 82. I used to lift my mother off her feet now and then, she was very small! This is good.—*Tamm.*

Med. (*Pause*) She never forgets the mornings—the mornings—the mornings (*pause*)—propping her up—she don't forget the mornings, dear—she does not forget the mornings you see—such a nice bunch of violets here—we have such a nice bunch of violets sitting here—isn't that some violets sitting on the table for you? now try to think, dear, here we have it—she's speaking of the violets—the flowers—that are on the table sitting here near me—sitting on the table—oh yes (*laughs and claps hands*).

Note 83. My mother especially enjoyed the mornings, as then I could be at home with her.

I often gave her violets—her favorite flower. Put a bunch of violets in her hand as she lay in the casket in —— and replaced it with a second in Boston.—*Tamm.*

Med. Understood all that you told me when you were speaking to me—speaking to me—trying to call me—this gentleman was trying to call and speak to the spirit when she was passing out, dear—she understood, dear—she understood what you said and knew that you had come—you were not too late—you were not too late although seemingly late you see—you were not too late—

Tamm. Is this the lady who is speaking?

Med. Yes—trying to get through—would we call J—J a.

Note 84. Here again is an affirmation, impossible to confirm or deny, of the apparently unconscious woman—that she understood what her son said to her. Also another reference to his being out of the room when she proved to be near the moment of death and coming in relatively late. If she was really conscious of persons around her the absence of her son as she felt herself going may have made a profound

impression upon her. There are many recorded cases which prove that an appearance of utter unconsciousness may consist with inner awareness of external happenings.

The identity of the lady referred to is again indicated by "J-Ja" (J-uli-a).—*Ed.*

Med. Conscious of your taking off her ring—conscious of your taking off a ring—I was conscious of your taking a ring off—yes, conscious of it—yes (*medium takes one of her rings off from third finger of right hand*).

Tamm. When?

Med. (*Medium then takes off other ring from same finger.*) Conscious of hand being free after the life ebb had ebbed—life had ebbed—no, not far off.

Tamm. This is interesting.

Note 85. The taking off of her ring. [See Note 12 and text.] Good.—*Tamm.*

Mr. Tamm did not himself take off the ring, though it was taken off for him. But the language conforms to the facts as closely as colloquial language frequently does. "Your" may have the plural sense, and Mr. Tamm's sister took off the ring in his presence and was his agent for the purpose.

But the expressions regarding the time when the act took place are difficult to define. Had it been said "When the life was ebbing," or even "When the life had ebbed," we should suppose the meaning to be near but just before death. But "after the life had ebbed" would apply to the period after death, as well as to that just before death. "Not far off" would in that case imply shortly after death. Mr. Tamm says that the ring was removed within an hour.—*Ed.*

Med. So glad. I'm trying to get through a name. So glad for B's sake—so glad for B's sake—trying to get through name—so glad for B or E's sake—it seems as if that initial had in some way benefited or did benefit as to the relations of this ring—don't you see? Papa is satisfied—papa is satisfied (*pause*). We call somebody Dr. George—call somebody Dr. George—now we're going to try to call a name—we're going to try to call a name that sounds like Latham Latham—Latham (*pause*).

Note 86. George was the name of the mother's brother, already evidentially named (See Note 77 and text), but he was not a doctor. Yet it seems likely that he was really meant, since in connection with

an incident related to the mother's passing her husband is said to be "satisfied," and a George is mentioned—and the three had been so intimately associated, George being her favorite brother. Nothing else in the passage is intelligible to the sitter.—*Ed.*

Med. Spirit of the lady is all in deep mourning—she's all in deep mourning—she tells me she was in deep mourning before she went over—out of the body you sec—she was in deep mourning.

Note 87. My mother was in deep mourning when she died.—*Tamm.*

Med. Finds that mourning is only a symbol, it is not the proper expression of grief—she has found that the expression should be of rejoicing—that they are free when they have gained the newness of life filling their lungs and their nostrils with the new breath of life—rejuvenating and cleansing of all the physical ills of the physical body not with the rosiest, rosieth, rosiest hue but with a balm of ease and strength that she did not know when she was in the body (*pause*) c-l-a—speaking about—speaking about your father, dear—speaking about your father.

Tamm. Yes.

Med. Spirit of the lady says your father—your father has been brought to understand more now since she passed out—knows more—has been brought to some understanding—I don't know why but you try to get it through.

Note 88. It sounds natural for my mother to say this of my father.—*Tamm.*

It is plainly implied here that the sitter's father is dead, since after the statement that the mother had found that the wearing of mourning is an improper symbol for the entrance of the spirit into a higher life, she says, "speaking about your father." This strengthens the impression that the description over Note 63, correct for the father, is really meant for him.—*Ed.*

Med. Your father (*pause*) met—father—father met me, dear—father met her.

Tamm. You mean my father?

Med. No, speaking of her father—her father—her father (*pause*).

Note 89. This is a protected illustration of the way that impressions often first come warped, and then tend to straighten out.

There was no reason why the medium should wish to change "your father" to "her father," since it would be as likely that her husband should meet her as that her father should. Note that, before the sitter put his question, "your father" had become "father," and throughout this series of sittings "father" without the pronoun seems to signify the communicator's father.

When I say that, in this medium's work, a twisted impression or phrase tends to straighten itself out as the idea is reshaped by successive attempts of ejaculatory phraseology, I do not mean that it is always bound to do so. It is quite possible that some of the unintelligible passages are so because the communicator's meaning never reached correct expression in the medium's language.—*Ed.*

Med. Glad that you have started—that's strange!—it seems you have started to work for yourself—do you know why this is?—the spirit—the lady—tells me you started in work for yourself in some way or another—you have more initiative—more—more—more to yourself—more responsibility—don't you see?—yes—you seem to be some place for yourself—yes—you stand out alone—you stand out alone more now, dear, because you were alone—you stand out more alone now (*pause*).

Tamm. Yes, that's fine.

Note 90. The first impression one would get from this is of course that the work of some business or profession is meant and that the sitter had become more independent in it. But there are internal marks which lend doubt to this supposition. Why "strange," unless something less usual is adumbrated? "In some way or another" indicates that it is not certainly a business or profession. But at all events, he is doing something alone or more nearly alone which he formerly had association in. Mr. Tamm thinks that his psychic work may be meant. Formerly he and his sister had received "messages" by the ouija board, but since the last November he had been getting automatic writing by pencil when alone.—*Ed.*

Med. You won't be swamped. I don't know why but they say this—you won't be swamped but you will be strengthened and given opportunity—you will not be swamped—no (*pause*).

Note 91. This may have reference to my fear of having more to do than I can do.—*Tamm.*

See *Note 94* in which Mr. Tamm states that his mother had feared lest the details of parish work should "swamp" him.—*Ed.*

Med. Tamy—Tamy—Tamy—Tamy—Tamy [*Altered*].

Note 92. A close approach to my name.—*Tamm.*

The word actually uttered is altered to resemble *Tamm* exactly as the original word resembles his real name. Only the last letter is wrong for the name.—*Ed.*

Med. Tell Dr. Prince that his mother has found the child that was lost the child that was lost a long time ago he'll understand she says the child that was lost (*pause*) that's strange I don't think the child was put in a box or in a chest I don't think so that's strange (*pause*).

Note 93. It is true that my mother lost a child a long time ago, but not that the child was not put into a "box" (coffin), but a chest of drawers did stand in a close relation to the child's violent death.—*Ed.*

Med. I wish you'd greet the spirit of this gentleman, dear—a nice gentleman, dear—he's bigger than you—he's taller than you and he's with him and is helping him. I don't know what he means but helping in—but helping you to join your brothers—helping you in contact with your brother or something, you see—

Tamm. Yes.

Med. something there is helping you—they're with—your brother is helping lee [?] looketh on and strengthening you and not to grieve nor be dismayed either (*makes movement with hand*) but the grief that you have passed through, you see—yes—(*pause*). Don't know if we're trying to say Bertie or better Bertie like it's better or it's Bertie (*pause*).

Note 94. Here are examples of the correction of first impressions. "Helping him" becomes "Helping you," and "your brothers" becomes "your brother." We cannot determine whether "Bertie" or "better" is meant by the communicator.

Some one, the meaning apparently is, helps the sitter to make "contact" with his brother, that is, to get messages from him. And what purported to be messages from the brother had come through the hand of the sitter.

If "better" and not "Bertie" was meant a thwarted effort might have been made to say that the experience of grief would make the sitter better, or that he would yet feel better. Who the "nice gentleman" is, is quite indeterminate.—*Ed.*

Med. J has been hungry—J a—J has been hungering for you—

hungering for you—hungering for you (*pause*) strange, you know I have a veil on—this spirit of the lady she wore a veil—she wore a veil—going to lift the veil up—going to lift the veil for you so to be with you (*makes movement with hand as lifting it up quickly*).

Note 95. The “lady” is of course the same “J” (Julia), the mother of the sitter. There is no statement that she wore a veil while living, for it is the “spirit of the lady who wore it,” and she wears it, because she “is going to lift the veil up for you so to be with you.” This is a plain intimation that the spirit of the mother is trying to reveal herself more fully to her son.—*Ed.*

Med. You seem to be looking for something in the way of box, because seems as if you’re doing something because—or boxes—taking things out not storing them away—seems as if we’re getting them out—fixing them up—making a new condition with old things—rubbing off all the corners—getting all the things straightened up—we get some good matter out of that—get some good matter out of the books—like we would find—we would get through better and understand more if we would just reason out and let the mind think and be guided—you see—I don’t know why—seems I don’t want to rehash or get too much of that old stuff, because my mind—your mind—would be helped and refreshed like with newer things you see (*long pause*).

Note 96. This is an enigmatic passage, but a very suggestive one. In the first place, it is strongly to be suspected that “box” and “boxes” are approaches to the word meant all the while—“books”—which finally comes. Why was the article omitted in “something in the way of box?” No article is needed when we substitute “books.”

Now let it be remembered that the sitter has told us (See Note 78) that his mother felt that her work was to help him in his ministry, and especially with his sermons. The broken sentences above sound remarkably suitable to the process of taking material from books and preparing for use in sermons, with advice not to depend too much upon such material—or at least not too much on such material as is old, but to keep in touch with the latest ideas and trust one’s own mentality more and be receptive—“guided.” The foregoing was written before I received from Mr. Tamm the following confirmatory note.—*Ed.*

My mother was always *most* insistent that I should do more reading. She dreaded lest the pastoral details of the ministry should swamp me and lest I should fail to do the necessary studying and reading that a preacher requires.—*Tamm.*

Tamm. Who is here now?

Med. That's strange! the wife's protector—the wife's protector, a guide that has protected her and shown her the way in the spirit growth—growth of the body in the new life, sustained until they get hold and continue on their own initiative (*pause*).

Note 97. Does this mean that the sitter's father is her "protector" and helper now? The term "*wife's* protector" suggests this interpretation. In any case, however true it may be, of course it is unverifiable.—*Ed.*

Med. Yes, that's so sweet—that's so sweet (*medium indicates smelling something very sweet and face shows a pleased expression*). I'm going to go back to the spirit that's telling me of her hair—it's just like a valentine—it's just like a sweet odor of flowers that is like in the silk or something that the hair—something there that is sweet and she tells me—she puts it to my nose and I smell it and it is so sweet and it seems to mean so much to her also—it is like a handkerchief—the hair is there—it is sweetness—it is sweetness, because I get the odor, dear—it was sweetness to her—something—sweetly perfumed flowers—something about the hair, dear—I'm trying to get it through, because she tells me she lets me get the aroma of that—of the flowers—of that scent in some way it is associated with her—not with hair, dear—try to get it through—it is no speculation—it is a real consciousness of that still existing in the—

Tamm. Yes I think that's good.

Med. with your effects with your effects, dear. It still retains the aroma and it is so sweet, and she tells me she's so glad, as it means to her much—maybe faded but it is good—it is in good preservation.

Note 98. There is an effort to describe something sweet by various comparisons, and four times it is associated with the hair, though a fifth mention is by way of dissent (one wonders if the coming of the phrase "associated with *her*" caused the inference on the part of the medium that "hair" was an error for "*her*").

My mother had a hair tonic which had quite an aroma which she often put on at night. I used to joke her about it.—*Tamm.*

At the time of writing this note (two years later) Mr. Tamm does not remember that any of the tonic was among his "effects" at the time of the sitting. But it was retained for a time after her death.—*Ed.*

Med. (*Pause*) Bobby—bobby—baby—five—five in the family—

five—five (*pause*) five in your family, dear—there were five—speak of your father's family, dear—father's family—father's family—five reaching out to that home—there were five in the family (*pause*).

Note 99. Note the same seemingly-auditory error of "bobby," then corrected to "baby" (See over Note 62). It will be remembered that Mrs. Tamm long ago prematurely lost an infant. (See Note 219.)

Unfortunately, "family" is an ambiguous word, used sometimes to include the parents and their children, and sometimes signifying the children alone. Perhaps the mention of the baby (which died prematurely) is an indication that the latter sense is to be understood here. There were five children including that baby.—*Ed.*

Med. Are you in an office that we call one two one two—number one and a two? I find a number somewhere around here—speaking about a number of a room somewhere—yes—maybe we'll put the two with an O making 20—such a peculiar old typewriter we see there—some kind of a machine makes me think it is a typewriter—some kind of an old make—you have to pull something on it—it is an old machine—it is like a typewriter you have around you but it is old or that part of it is old—it is not the latest make of that part—it is not the latest—seems to be in H's place—seems to be in H's place—maybe he's taking H's place—somebody we would call H's place (*pause*). Always flying—there has been somebody in an aeroplane or something that was spoken of in Dr. Prince's home about an aeroplane. Tell him White Light's conscious of something that has taken place in his home or something that had been spoken of as an aeroplane (*pause*), he's not going up in it—he's not going up in it—no, although I would like to have wings—I would like to have wings (*throws hands up*). I will say good-by, dear friends—I will say good-by.

Tamm. Good-by.

Med. Good-by. Come again.

Transitional Stage

Lous—Lou—Lou—Lou—come again, Lou—come again—have left you my little bar pin, dear—you keep it—not my little namesake—my little namesake—I have written there in the back you see (*smiles*). Cranford—Cranford—Cranford—Cranford has been disciplined—disciplined in the—in the art of make-up—strengthened in the outer world—in the outer world. (*Throws hands up.*) Jenny—can I have some water? (*Mr. Tamm gave water. No more said but it took medium three or four minutes to wake, and then she stretched her arms and began untying scarf around her eyes.*)

(Throughout the sitting the medium spoke very slowly almost word for word. When asked to speak louder she would say about two words in a loud voice and then go back to talking in a very low voice.—C. B.)

Note 100. Nothing in this is intelligible to Mr. Tamm or to me.—*Ed.*

Third Sitting

JUNE 1, 1922; 11:22 A. M. to 1:08 P. M.

Mr. "Brown" (Rev. Francis C. Tamm) sitter; Miss Blessing, scribe.

There being no windows open when medium was settled in her chair she said the dining room window might be opened, so stenographer went out and opened it, and when she returned medium said: "Just as you left here to go there I heard the voice say, 'Charlie wants you.'" *(pause)* "like Horatio H O R a name—might be Horace—but sounds more like Horatio."

[It required about two minutes for the medium to go into trance.]

Note 101. This was addressed to Miss Blessing, whose Uncle Charles, who was fond of her, died about two years previously. Her mode of addressing him was invariably "Uncle Charlie." Horace—or Horatio—however, is not intelligible to her.—*Ed.*

Med. Spirit of an elderly lady,—she's right near this gentleman—she's smaller than he and she says mother. Maybe we'd call a name beginning with an E n or m *(pause)*.

Note 102. It would naturally be my mother who would communicate. She was talkative, alert and we were deeply attached.

She was "elderly," having died in her 82nd year. She was noticeably "smaller," her height being not much if any above my shoulders.—*Tamm.*

The mother's name, which it is intimated "maybe" began with "E n or m" did not do so.—*Ed.*

Med. The gentleman seems to have had an experience since he was here. He came upon a scene or he had something that came near being an accident—it seems to have startled him in some way—something I can't say just what it is—maybe about a train—something that seems to have startled him in some way *(pause)*. He may have heard but it was so vivid that he has visualized it for me. *(Makes movement with right hand over right shoulder.)* Seems to be on the

Jersey side as I move to and fro—seems more like that had taken place over on that side (*pause*).

Note 103. “He came upon a scene” perfectly correct. It could not have been better expressed. Two days previously while taking a short motor ride I “came upon” a burning house. The whole house was blazing like a log in a fire place. Near by stood the desolate owner with a few remnants of furniture, etc. around him. This was on the “Jersey side” of the Hudson, but really just over the N. J.—N. Y. boundary line in Rockland County, N. Y. only however four or five miles from N. J.—*Tamm*.

The only fair interpretation of “the Jersey side” is that, in the parlance of New York City, it meant the other side of the Hudson.—*Ed.*

Med. Paul’s father or calls father—hearing it.

Note 104. Here is one of the expressions indicative of quasi-auditory impressions, as if the medium heard a word which sounded like “Paul’s,” but which might have been “calls.” Did it mean that the incident, heard by the mother, caused her to call the attention of the father to it?—*Ed.*

Med. Spirit of a lady that is young. She comes in—she kisses gentleman on both sides of the face and seems to be so happy this morning—happy that he’s here—hair is of brown—she’s gown’d in a filmy jacket like—like a negligee—chiffon or silk—seems as if and the hair is down—her hair is hanging like as if perhaps she had been in a sick bed or perhaps just from her boudoir.

Note 105. This does not seem like my mother. She never kissed me that way. I had one cousin who always did and who has died; but I have not enough evidence here to identify her. My mother knew her well and liked her.—*Tamm*.

Obviously this could not be meant for the mother of the sitter, as he was upwards of forty years old, and she therefore could not be a “young” woman. It is of interest that a young woman, although the description is not sufficient to identify her, had been in the habit of kissing him in this unusual way. No woman ever was accustomed to kiss *me* in that way.—*Ed.*

Med. Calling name beginning with a J or a G sound—seems as if I’m calling somebody—doesn’t seem to be my name—the spirit’s name—it seems to be the gentleman’s name, or some one we would call.

Note 106. The cousin's name, as well as the sitter's mother's, was Julia, so "J or G sound" *does* fit "the spirit's name," if she is the spirit now referred to.—*Ed.*

Med. Very strange—the gentleman seems to exchange something—or kind of hidden in some way—an article—or changed in—or change either from a box—its wrappings—its pocket—now speak up—yes—to that—have you made a change in something that belonged to the spirit? I don't know whether you've done it to make it more evidential or to fool me but I find that you've made a change in something that belonged to the spirit—now try to think:

Tamm. I don't think of it.

Med. Yes you have made a change—something you have done—something—I will try to get it through plainer.

Tamm. I'm trying to think.

Med. Have you changed it then have you it in a different pocket have you something on this side instead of that side (*indicated first right and then left side*).

Tamm. No, not that I know of.

Med. Well, we'll try to say—seems I'm either with a thermometer I'm shaking down the mercury—the spirit is trying to speak of that thermometer—I don't think it is a fountain pen—it seems more like a thermometer.

Tamm. I don't know what it can be.

Note 107. All this was meaningless so far as the sitter was aware.—*Ed.*

Med. Guide says to register the heart beats heart beats (*pause*). W's brother—W's brother is spirit—rather stout—hair near bald here (*makes movement with right hand to indicate right side of head*)—medium height—rather stout—jovial nature. He's telling me that he had come on a boat, or he had taken a boat—he was on the water and he'd gone across—been out of the body many years seems to be W's brother.

Tamm. That's good. Very good.

Note 108. I am not aware now why I said this. The medium's description recalls nothing to me now.—*Tamm.*

Med. (*Pause*) Wants to say that L-L-L sounds—is there name begins with L or L sound? is there in spirit with him maybe a little name I'm trying to get through a given name or a surname a given

name not a surname or a little pet name (*pause*)? So many things in the family were either distributed or lost—seems as if the family belongings are regarding jewelry, silver, something that was old—seems as if they were scattered and like some was lost. I'm trying to tell you that—

Tamm. Who's saying this?

Med. I want to say G or C (*pause*) do we call—do we call grandfather B or grandfather P (*pause*)? seems as if I'm trying to explain about some things that were either lost in the distribution or lost through some condition.

Tamm. When were they lost?

Med. They were lost when I either came from some European country or in the transit—the bringing things over (*makes movements with hands in front of her*).

Note 109. Many of our household possessions have come from abroad, but I am not aware that any considerable number of them have been lost.—*Tamm.*

Of course it is possible that things happened before a sitter's birth, or at least long ago, of which he is not aware.—*Ed.*

Med. Spirit of the lady is so happy speaking about anniversary—has just passed—when we all get together for this anniversary.

Note 110. My brother died on a May 22nd (1918). Thus this anniversary had “just passed.”

I might add that my family, when all in this world, always got together for anniversaries such as Thanksgiving Day, Xmas and the like—*Tamm.*

It looks likely that the following sentence is integrally connected so to make “When we all get together for this anniversary, reaching out to the two in the home.” If spirits survive, it might be that the anniversary of one's arrival in that higher sphere is held in similar esteem to that paid to one's birthday while on earth. Naturally, on such an occasion, the celebrants would think of those remaining on earth, whose coming is awaited. The passage presents no evidence that this is the fact, but this may be its meaning, which is all that we inquire.

There is a limited amount of evidential value in the reference to getting together for an anniversary, since, although a frequent practice, it is not that of all families. It never was, for instance, in my own family.—*Ed.*

Med. Reaching out to the two in the home—there are three there but I seem to reach out to two more than to the three.

Tamm. That's right.

Note 111. This is well said and quite remarkable. There are three of us in this world—my two sisters and myself. *Two* (one sister and I) are in the home, the other sister is in Hongkong. This would seem to explain why “I seem to reach out to two more than to three.”
—*Tamm.*

Med. (Pause) An emblem—emblem of the family—there is an emblem there that represents a family tie—or like a crest, and it has horns—something that has horns on it, you see—it is like there is horns on it. Seems to come from J, you see—J—seems to come from J or like J has it. Seems as if I'm trying to figure out from England but it seems something about Scotland—as if I would go further—seems as if—but seems as if I'm trying to get through there to one that had gone or been over to that side of the house—I don't think it was your uncle but I think it was a great uncle or a grand uncle. What would be the proper or correct word—great or grand? you see. We want to call them J or G.

Note 112. I have in my home the Tamm [the reader will bear in mind that this is a pseudonym] coat-of-arms, and it was a familiar object to mother, as it hung in view there in her lifetime. It comes from Scotland, ultimately, though I think that the family was located in England for some time before emigrating to America. The coat of arms shows a fox rampant, with a hen or goose overhead.—*Tamm.*

It is of great interest that the crest of the Tamm coat-of-arms is an animal, and an animal which has erect ears which could easily be mistaken, if not clearly delineated, for horns. The final form of the medium's statement is “it is *like as if* there were horns on it.”

And the family did come from England, and there might well be “something about Scotland” relative to the “crest,” since the family anciently came thence.

The crest did “come from J,” in the sense that it belonged to the sitter's mother Julia, as a piece of property which had belonged to his father. Mr. Tamm does not know the name of the ancestral town in Scotland, which it is a bare possibility might be what is meant by “J.”—*Ed.*

Med. Have you a little box? Would you mind giving me the chain that I can lift it up—something that I can lift up—would you

place it in my hand so that I can get through the message? (*Makes movement as if taking something from palm of left hand and lifting it up with thumb and first finger of right hand. Pause*)

Note 113. "Have you got a little box? Would you mind giving me the chain?" rather implies that the "box" belonged to the chain, and looks like a second reference to the "watch or something that pertains to the chain." (See text over *Note 12.*) "Watch" defined the shape of the "some thing," and "box" is more nearly descriptive of the compass than "watch." The compass had been given the sitter by his mother. But it may have been seen by the medium.—*Ed.*

Med. Gentleman seems to have been on the 8:30—like he's taken a train or he's been on an 8:30 train—try to put it down—seems to have been an 8:30—something about 8:30—two—try to get it through, dear—the gentleman he was on like an 8:30 or he had gone 8:30 or something, because the two—spirit was with him—something about 8:30—

Tamm. 8:30 to-day?

Med. I don't know—I think so—speaking about 8:30 train or getting ready to go to an 8:30 train or something—the spirit of the lady was with the gentleman—was with you—we are going to speak about 8:30—put it down—such a long wait—I waited so long for you—the spirit of the lady is telling me I waited for you—she waited for you—it seems to have been a long time—I don't know if it was a long time before you could see me but she was conscious of feeling the loneliness of that town. (*Pause*)

Note 114. Since the previous sitting I had taken the 8:35 a. m. (standard time) train from Erie Sta., Jersey City to Suffern, N. Y. (on Monday, May 29). On arriving I had a wait for fifteen minutes before I was met. I hung about the station having expected to be met on arrival, and not knowing where my host was and there being no telephone I distinctly felt "the loneliness of that town." My mother, if she was with me in spirit, may have shared my feelings.—*Tamm.*

It is not certain what "two" means, nor is the stenographer certain that the plural was not used—"two spirits," thinking that she may have been misled by the singular form of the verb following. But in this medium's speech the verb frequently disagrees with its noun in this respect. If the language was "two spirits was with him," the meaning could be that mother and brother were with him. But as it is afterward said "the lady was with the gentleman" it is safer to assume that the record is correct and that "two" is an anticipation

of the statement that the spirit of the mother and her living son were together.—*Ed.*

Med. Calling B—calling B—B—find in the home with the gentleman—maybe I'm calling a little name or a little nickname—I don't know if I would say b-o-y—boy or a little name—put it down (*pause*). So much smoke (*pause*)—enveloped in so much smoke—perhaps I'm trying to describe—I don't know if this is a cremation or not but there is so much smoke—that's enveloped in smoke—I feel that I have passed through a condition that was like smoke in the passing out or the consuming of the physical body—I want to say that the smoke—that had not been a physical hurt to the body but it was just as the smoke—conscious of that (*pause*).

Tamm. Who is saying this?

Med. I'm speaking of the spirit of the gentleman, dear—I'm trying to—I don't think it is the battlefield but I'm trying to give further the experiences of the spirit either in the passing out of the body or the consuming through cremation of the physical body.

Note 115. This reference is undoubtedly to my brother. He was cremated. (See Note 80.)—*Tamm.*

The medium was very uncertain what B stood for. But it might well have been for Brother, the vestigial remains of an effort to get through as well an affirmation that "the spirit of the gentleman" was the sitter's Brother. "Find in the home with the gentleman" would be true of earlier years, or it may mean merely that the spirit belongs to the sitter's family.

In spite of a little hesitation, the expressions employed repeatedly and pointedly imply cremation. That process dissipates nearly all the body in smoky gases, and smoke is what the medium's language most insists upon,—“like smoke in the passing out or the consuming of the physical body,” yet not involving “physical hurt” (infliction of physical pain). And already it had been affirmed without any hesitation that one of three deceased persons whose remains lie together had been cremated. (See text over Note 80.)—*Ed.*

Tamm. Did the spirit have any premonition before passing?

Med. Now when we answer—they're trying to call the initial H there—the initial H, you see—want to speak of the wandering as a—Yes in a—Yes, that's strange—conscious of leaving the body—conscious of a—I don't know if I had seen my body or if I had gone out and some one else had seen my body when you speak to me—I'm trying

to tell you—it is like I knew or I had been given a premonition as it was my Waterloo—as it was my Waterloo.

Note 116. Motive for asking this question was this. At 4 P. M. on the day he died the nurse asked my brother how he felt. He replied, "To be candid, I have a headache." Then said the nurse in telling me of it afterwards "A most beautiful smile came over his face and he said, "But in three or four hours I shall be *quite well*." He then fell asleep. At 7:30 p. m. he died. I have always wondered if he did not have a premonition of death.—*Tamm*.

The sitter's question tended to test further whether it was his brother who had been referred to. It was a leading one as to the fact that there had been a premonition or what might be regarded such, but not as to the nature of the premonition, except so far as the premonition of approaching death might be the most likely one. The answer "premonition as it was my Waterloo," though not grammatical, in its meaning seems to fit the case.

See Notes 9 and 32 for a tentative explanation for the recurrence of "H" when this brother appears to be referred to.—*Ed*.

Med. We have been satisfied—c h c h or s e e—c h—(*pause*) speaking of mama—speaking of mamma as having seen mamma—the loneliness—

Note 117. My brother always called my mother "mamma." The other children did not. She was hurrying to him (from N. Y.) all the day on which he died. I can imagine he was *lonely* for her.—*Tamm*.

After what we have noted as to the frequent instances of gradual approximation (which sometimes apparently do not fully reach their goal) to the word or idea meant, it may be permissible to conjecture what the purported communicator was trying to say.

"C" is the first form of what soon comes forth as "see," and is fully expressed in "seen," which undergoes no further modification. The "h" may be the "H" which stands for "A" as in other places where the brother was referred to. The ejaculations, it may be, should be separated thus: C—H—C—H—or s e e—C—H. The full thought would be: I, H., have seen mamma. *I was lonely for her. We take pleasure* ("are satisfied") *in each other's company*.

I am far from asserting that this reconstruction is correct or urging it as evidence. My point is that, if these often confused and puzzling ejaculatory groups are the result of attempts on the part of discarnate intelligence to communicate their thoughts, or even partly the automatic telepathic reaction in the medium's brain of their

thoughts, these thoughts probably had some coherent and intelligible form before they were refracted and shattered by passing through the medium's consciousness, and I am simply making a plausible conjecture what in this concrete instance the original thoughts may have been. So much is scientific, anything further not. (In text above Note 32 we find the mother saying that she has met "*H*," and now that the brother, referred to several times as "*H*," is speaking, he rejoices that he has met "*mamma*."—*Ed*.)

Med. You must live in a house that has a stairs to it—you see you have a stairs in the house—or—where you were because the spirit takes me we go upstairs—the spirit goes upstairs with you—you have lived in a house—the spirit has lived there in that house that we have a stairs to it. I don't know if you live in a staired house now but I'm speaking of the condition during the passing out of the body—the passing out of the body—I'm speaking of the lady dear—I'm speaking of the lady—now try to go with us—we go upstairs with you—she went upstairs with you—yes—there must be some stairs to that house.

Tamm. When was that?

Med. That was when after she passed out of the body—after her—yes—her spirit had flown—yes. Now she goes up the stairs with you—now she goes in the house with you that you had to go upstairs—and when she was out of the body she's been upstairs with you—now try to get it through because we know we are going there right—try to think of the house that you went to after the spirit of the lady had gone and she accompanying you up these stairs to that side—to that side—to the west side of your house—or to that house—she went with you up those stairs.

Tamm. Is it after the spirit had gone?

Med. Yes, it seems to have been soon after because you were very lonely and very sad, and then she takes two others by the hand. She followed you and then she takes two others by the hand and takes them with you.

Tamm. Two others of the spirit world?

Med. Yes, two others of the spirit world, and they join you in that room—we're going in the southwest room. You seem to be going over books or a book that was there, and after you opened up there is something we find there, either a picture or something that is marked—that is, as a passage—as a verse—something there that is trying to attract your attention—yes—it seems about the family—don't think it's the family births.

Note 118. The medium now seems to have shifted to the time after my mother's passing—a year and a half after my brother's death. My room in the house was the southwest room upstairs (the only room that could be so designated). My mother having been so close to me would have naturally thought of me and come to me. The "two others" (mentioned just above) would be my father and my brother. My room was really my study and it was full of books. At the time I was using it also for a sleeping room. I seem to remember looking for a Bible to get my mother's age in it.—*Tamm.*

Why the insistence on stairs? Most houses in the East have stairs. Possibly it was because the peculiar prominence of these stairs, since they went up from the middle of the hall, was in the memory of the communicator.

The house of the message is required to be one which the mother inhabited before her death ("the spirit has lived there in that house"), one in which the sitter continued to live at least for a time after her death ("She went upstairs with you . . . after she passed out of the body," in the same house with the stressed stairs), and probably or possibly not the present domain of the sitter ("I don't know if you live in a staired house now").

Also the sitter is supposed to have gone at a particular time into that house and up those stairs to the southwest room, where there are books, and to have looked for something, about the family, possibly in relation to births, though the medium is doubtful.

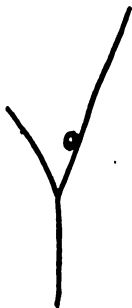
Also the lady who had lived in that house, together with two other spirits, go into that room with him.

Every particular fits the house, the sitter's own room, he thinks also a quest which he made in that room, and the fact that his mother and two other members of his immediate family were dead.—*Ed.*

Med. You lived in a funny place—you seem to have lived there and then there are two roads, one to the right and one to the left—I'm speaking about home. There is a pivot (*makes movement on pillow in front of her as if to indicate pivot*) that is a center, then I would go that way—that way—to other places, dear. I don't think I'd go to Michigan but when I go that way I'd go that way. I'm trying to get in touch, dear, with the place or a home that the spirit had stayed—I'm trying to get through—seems to be as if I would be on the New York Central train—seems as if I would be on that route. I'm trying to find that place—Queen—Queen—Queen (*pause*).

Note 119. The above was not intelligible to Mr. Tamm. It does not at all fit the location of the house just before referred to.

But if by the law of association of ideas the communicator's mind reverted to another "home" shared by her and her son, then certain parallels appear in what is said, although divergences still exist. For twenty summers both lived in a house situated as in the annexed diagram. It is a home which, Mr. Tamm states, would have a most prominent place in his mother's memories.



The railroad was in sight from the house. It was the railroad where, as they came from their home in Boston, they met what was called "The New York train" (possibly this is the explanation of the reference to the "New York Central train") and continued on to their home. This train has a prominent place in the sitter's memory because they used sometimes to miss it and have an annoying wait. The roads of course went "to other places," and though "Michigan" was not one of them, Meriden was, being the next village, and much more important than Cornish, Cornish Center or Cornish Flat. It may not be very likely that Meriden was meant, but it may have been.

The meaning of "Queen" is unknown, unless it is an attempt to get through Corn (ish). At any rate it happens that Queen more nearly resembles the first syllable of that name than it does any syllable of the name of any of the twenty towns I have lived in.—*Ed.*

Med. Have we got a pair of glasses on the chain—have you a pair of glasses?

Tamm. No.

Med. Well the spirit tells me you have a pair of glasses that must be attached to a string or a chain because it was the spirit's glasses (*pause*)—old-fashioned—it seems like they're smaller than the up-to-date glasses.

Note 120. My mother often wore a lorgnette on a chain—in fact

I may say she always did. I still have them—two of them. This was very characteristic of her.—*Tamm*.

Mr. Tamm states that the glasses fold and in that shape look smaller than the more common types of glasses. They are not particularly old-fashioned, having been purchased eighteen or twenty years ago.—*Ed*.

Med. I don't think Dr. Prince is wading in water but we must be somewhere near water unless we're trying to get through a name Wade—I don't know (*pause*) try to put it down, dear. I don't know if Dr. Prince is getting wet from the rain. Put the hour—place—put it down—12:05—but I'm conscious of his presence being in some way affected by water—he's not out of the body either—would you put it down?—would you put it down? for the guide wants to give a test to Dr. Prince. He's having some experience with water either in the rain or in some way and he is not present therefore I want to give him a test as regarding mental telepathy.

Note 121. There was nothing evidential in this "mental telepathy" test. Probably it was suggested, subconsciously, by the fact that it was raining at the time. It would be probable enough that I would be out at or about that time for lunch, and in fact I was, according to my secretary's memory, but nothing noticeable relating to water happened to me, beyond shielding myself from the rain by an umbrella.—*Ed*.

Med. Try to ask the gentleman—we seem to be confused this morning—if he has with him a book or something that would make me think of a little book in his pocket. If so would he present it to the medium or the contact of holding—would you answer me?

Tamm. What kind of a book did you say?

Med. You have a little book in your pocket that is holding something that the spirit wants to get in touch with, or something that makes me think of a book, dear, that seems to be in your pocket on the right hand side—if so would you please inclose it—

Tamm. I don't know just what you mean?

Med. Have you something written in a book then or inserted in a book then in your pocket that would belong to the spirit?

Tamm. You mean a pocketbook?

Med. It might have been.

Tamm. I have something in a pocket that belongs to the spirit.

Med. That's the book isn't it a leather pocketbook? Now don't take it out but touch it because I think if we do we will be able to get

through stronger. You shouldn't hesitate with W—you shouldn't hesitate with M or W. (*Mr. Tamm had taken out a leather pocket-book from his inside right hand coat pocket and kept it in his hand.*)

Tamm. W?

Note 122. When the question about a "little book" was first asked I could remember nothing relevant.—*Tamm.*

Yet the medium persisted that there was at least "something that makes me think of a book," and something inserted into it which belonged to the spirit. The spirit last communicating was supposed to be the sitter's mother. The pocketbook was a kind which is much like a book, and in it was a photograph of the mother.

"M or W" had been used before in reference to this spirit (See text over Note 13), only there it was said "M or W upside-down, maybe." These letters look like handy ones to be taken for Mother or Wife, whichever a sitter has lost, but probably this is an unjust supposition. Certainly it had been shown often and positively enough that the mother was meant, before the second appearance of "M or W." Sometimes Mrs. Sanders, like some other mediums, gets her impressions in an auditory, and sometimes in a visual way. There is not a hint throughout the sittings, that Mr. Tamm has a wife living or dead, and in fact he is a bachelor.—*Ed.*

Med. Put that here, we want to get it—put that in my hand, please. (*Mr. Tamm gave her the pocketbook with papers in it and she held it on pillow in front of her and kept patting it with first finger of right hand, then let whole hand rest on it for a few minutes and then took it up and laid it between both her hands.*) Such a queer experience! just as if I'm flying—came in contact with queer-looking people. I'm speaking of a—I'm speaking of a foreign country. I don't think I'm in an aeroplane but I'm traveling (*pause*)—queer-looking people—that's very strange—seems as (*pause*) I was in contact with the presence of people having—wearing earrings like, through their nose there is a feeling that I'm in the presence of one having worn a ring in his nose—I'm trying to speak of the spirit that had been in the foreign country—I don't know if I've that ring that belonged in the nose of that spirit in my travels or in my experience. Now try to put it down, for we have this here—we might only have the ring that belonged in the nose, you see, like that now we're trying to get it through. I'm speaking for a gentleman—I'm speaking for the spirit of a gentleman that is trying to tell you of his travels or his experience with these funny looking people or the ring that belonged in the nose of that funny looking man.

Tamm. Who is the gentleman?

Med. The gentleman is (pause)—I don't know—no, it wasn't Egypt—speaking of the gentleman we call J—G or J—I don't think we call him Uncle J, but he's close to you—he's close to you on the father—on the father's side.

Note 123. The leather pocketbook was given me last summer by my bankers to use abroad as a receptacle for my letter of credit. I carried it to Europe and have used it since my return. It is interesting that as soon as the medium touched it she began to speak of a "foreign country" and of traveling.

My Uncle George lived in India and traveled extensively among queer peoples. But he was my *mother's* brother.—*Tamm.*

Why should a pocketbook associated with foreign travel bring references to Uncle George's travels, considering that he had never owned or seen it? The psychological explanation, providing that the minds of people act after they leave the body somewhat as they acted in it, would be this. Uncle George is at hand, he recognizes that the pocketbook is associated with foreign travel, and he is reminded of his own travels among "queer-looking people" and either deliberately tries to identify himself by references to his experiences, or his thoughts regarding them mechanically come through by telepathy.—*Ed.*

Tamm. Can you describe him?

Med. So many curios, but there was some commission that we had to go on that brought him in touch with peculiar people and customs, and we have the relics of those travels, but in some way it seems as if some of them have gotten lost or separated (*makes movement with left hand as if to indicate separation*)—yes. Speaking of the sword also, dear—speaking of the sword—we have the old sword. I'm not a collector in that sense of the word but I was interested—

Note 124. My uncle had many relics of his travels. At one time thirty-two huge crates of curios were brought to this country. The contents have since been "separated"—amongst members of the family and museums.—*Tamm.*

Perhaps the "commission" referred to was in connection with the tramway in Bombay (See Note 125). Nothing is now known of an "old sword."—*Ed.*

Med. and I had some very wonderful experiences in opening up—maybe I was opening up railroads—I don't know if I was excavating

and going to open up new railroads, but it seems as if I was in that capacity—a forerunner—opening up like an engineer—yes, I must have been—I must have been one to go on before to get my focus—opening up for a new civilization or for new enterprises.

Note 125. My uncle was instrumental in building the first tramway in the Orient in Bombay. He was always interested in the effect of the tramway upon the caste-system.—*Tamm.*

The phrases are remarkably pointed and apt; “opening up railroads,” “going to open up new railroads,” “opening up like an engineer,” “opening up for a new civilization.” The last is appropriate in view of his hope that the tramway would ameliorate the tyrannous system of caste.—*Ed.*

Tamm. Can you describe him?

Med. Yes. He is a man that is over the medium height and wearing a beard—but not a deep beard—more like a Vandyke beard, good form—good muscle (*medium moves right arm as if to indicate muscle and taps muscle of right arm with left hand*)—good strong man. I don’t know—maybe I was a fighter—don’t know (*pause*). (*Makes movement with fingers on pillow.*) Captain B—Captain B—Captain B—Captain B (*Said very quickly. Pause*).

Note 126. Wrong. He was a noticeably small man.—*Tamm.*

The description is considerably like that of the sitter’s father, who, I learn, was about five feet and nine or ten inches tall, wore a beard somewhat resembling a Vandyke beard but smaller, was muscular and had a good form. But his son does not think that the term “a fighter” applies to him.

The reference to “Captain B” is meaningless to Mr. Tamm, but who can say whether or not it would be so to Uncle George, were he here to be questioned?

After the above was written, Mr. Tamm wrote: “My uncle’s grandfather or great-grandfather was a Captain Grozier, of Cape Cod. He was killed by pirates off the coast of Cuba. My uncle was always interested in this event, and we spoke of it in his later years.”

This opens up the bare possibility that the thought of the relics led by association of ideas to the thought of an olden event, and that “Captain G” became transmuted in the medium’s consciousness to “Captain B.” If this possibility should represent the fact, we could have little doubt that there was an unintended telepathic transmission of a thought, rather than a deliberate purpose to deliver an isolated fact of family history.—*Ed.*

Med. We're trying to get the two pictures—I'm trying to get the two pictures—

Tamm. Yes.

Med. I'm trying to get the two pictures—I wish we could try—would you—I want to reach to J, you see—I want to reach to the name J—would you tell me please—J—J—we have got to get it through—J—I've got to——

Tamm. J, the initial?

Med. Yes, I'm trying to get J—I'm either reaching to J here—but I've got to get it through, it hurts me if I don't (*pause*).

Tamm. Can you give the rest of the name or the letters?

Med. Yes, we're getting the next initial or the middle name or the next letter, we're saying J A. It may be just a short name we're trying to call as a nickname but we want to get the next initial or letter J A—try to get through now. The spirit tells me I'm speaking for the spirit of the lady—we're trying to connect the two pictures, you see—the two pictures—and this as we handle this (*medium took up sitter's leather pocketbook and held it up in front of her*) it brings us in touch with that, you see—it brings us in touch with the two.

Note 127. There were three little kodak photographs in the pocket-book.

1. One of my mother and me.
2. One of my brother and my sister and her husband (Mr. and Mrs. — who live here in —).
3. One of my niece (my sister's daughter in Hongkong).

My mother was devoted beyond words to her little and only grand-niece, who was born on her wedding day and named for her. My mother was out in Hongkong with the baby's mother when it came. The baby's name is a long one "Alice Julia Evelyn Atwell," [the last name is a pseudonym]—but she is always called for short "Julia Atwell." Thus "J. A." is quite exact.—*Tamm.*

The language employed is remarkable. Two pictures are the subject, and primarily it would appear, on account of J A, to whom the "spirit of the lady" is "reaching." J A is what comes when, after having given J, "we want to get the next initial," though we are not quite certain that we are getting it. "We're trying to connect the two pictures" with which we are brought in touch by the pocketbook.

The actual facts were that two of the pictures concealed in the pocketbook were eminently fitted to "connect" in relation to the "spirit of the lady," if she was the sitter's mother, and her beloved grandchild, Julia Atwell, for one of them was that of the mother her-

self, and another was that of the very baby of the initials given, J. A. With this the sitter agrees, saying, "The 'two pictures' are undoubtedly Nos. 1 and 3 above. One is a picture of one Julia (my mother), the other of the other Julia (my little niece). Thus they are connected!"

See text over Note 44 where, after what Mr. Tamm thinks is an attempt to describe the Atwell home in Hongkong, there came a reference to a "father" and then "Seems as if it were near J or A, near A or J . . . near a person or a place." Mr. Atwell had become a father while the communicator was in his home, and the child was both Alice Julia and Julia Atwell.—*Ed.*

Med. Would you—I don't know—I don't recall—this is the guide speaking—this is White Light speaking—I don't recall, dear, that we had satisfactorily (*pause*) finished the work about the burial place—you know, the burial place—that there had been some confusion or some afterthought about the placing of the body of the last one, dear—the last one that had been placed. And we seem to have put that body rather late—it seems to have been late in some way—in the center of the other two—now try to catch it, dear—try to catch it—

Tamm. I see what you mean.

Med. Can't you see?

Tamm. Yes.

Med. We're trying to speak now, dear one, of the condition that was brought about by the one—by the one that was late, you see—late in—now try to answer me, dear,—say yes—try to answer me, dear, because there was something late about it being placed there.

Tamm. Yes, that's right.

Med. Try to get it through because your spirit friends here are telling me we must get it through—we must get it through—we must get it perfect. The spirit tells me that there was a space that was left either in the middle or a little from the middle and that was where it was placed.

Tamm. Yes.

Med. And it was not only the body that was laying there and that lateness and confusion did in no way affect their spirit body—want you to know that (*medium felt of sitter's cheek and forehead*). .

Tamm. Yes I understand.

Note 128. The medium now shifts to the burial of my mother. I decided just before the burial that my brother's ashes (which had never been buried) should be lowered with my mother's body "in the centre

of the other two." My brother's ashes were placed with my mother's and father's bodies in the same grave. It is not a common arrangement certainly— one body already in the grave, another body placed in with it, and then the ashes of a third lowered also into the grave. I am sure the medium could never have guessed such an arrangement! This would seem the reason why the "spirit friends are telling me we must get it through."—*Tamm*.

At first dissatisfaction was expressed at the manner in which the former account (See text over Note 80) had come through. Then also, after the ejaculation "so strange!" it had been declared that one body was placed between the other two (with the after explanation that one of the bodies had been reduced to ashes), but then came the errors of mentioning different graves and of indicating that the bodies were side by side. Were these errors the source of the present dissatisfaction? There would have been nothing "strange" about such an arrangement, for it is the ordinary one. And yet in the two versions together the fact that one body was placed between the other two is iterated and reiterated seven times with variations of verbiage as though there were something peculiar in the arrangement and as though there were a struggle to make it plain as an evidential fact. If in the second recital there is still obscurity and confusion, there at least is no mention of different graves.

The "last one that had been placed" in the grave was the brother. His ashes had been deposited elsewhere, so, in a sense, it was an after-thought to place his ashes in the grave with the remains of his parents. "We seem to have put that body rather late" is correct in view of the fact that he had been dead more than a year when his ashes were here interred. One was "in the center of the other two," but it was the body of the mother. Possibly "confusion" is a vague reference to the cremation, which "did in no way affect the spirit body."—*Ed*.

Med. Always trying to call through—we're trying to say carry or carried or carry—try to get it through—carry—carried a long distance, dear—carried a long distance—the body carried a long distance.

Tamm. I see.

Note 129. My mother's body was carried from —— to Boston, a distance of more than two hundred miles.—*Tamm*.

Med. Yes, dear—now try to call F R—try to call F R—going out west, dear—going out west—and we're trying to call F R—don't seem to be Fred—no, seems to me we'd call Frank. So much to do with

chisels—chisels—some kind of small instrument—sometime on the hill top—sometimes on the hilltop, sometimes on the plain. I'm setting this up now—I'm going to set up my—I'm going to set up my—I don't know what you call it, but I'm trying to get it through—I don't think it is a camera but I get the prospector—you know what we would call it if a civil engineer—I wish you would call it——

Tamm. I don't know what you refer to.

Med. Yes, you do. If you were a civil engineer what would you call the instrument that you set up like a camera to look out and get your plumb?

Tamm. I'm sure I don't know what you'd call it.

Med. Well you put it down—they'll know what it is.

Note 130. My father's name was Fred. His brother's name was Frank (also dead), but I don't think he would come into this circle. My father was fond of his tools and his camera and used both a great deal. He was not, however, an engineer.—*Tamm.*

Tamm. If I should say the word *vibration* would the spirit tell me about it and what it means? Or glow?

Med. Glow is the flashlight, the substance of the spirit body and its element—its natural element. Glow is the word that had been given in representing the spiritual life in its entirety as regarding the substance of the new body and of the element—elements of the other, but there has been a word—there has been a message—I don't know why I say this, dear, but there has been a message as a flashlight that had been given to you and experimenting—you had been experimenting but not here, not here in this city, away—further that way (*points over right shoulder to wall*). I don't think I go as far as Washington but I seem to be over that way between here and there, and there has been a word—a word—a message given to you that is the substance of the light—that is the message—the light vibration is a channel that is not in liquid form as we would know it in the physical body but as a sticky substance, vibrating, sensitive, adhering to its own element in the physical body—suction like, cup—cup formation, through which a tangible sensation—manifestation is felt. I'm hearing you, are you hearing me? I'm trying to explain as to the subtles [?] of the actual vibratory elements of the waves that permeate your world as a stimulus to those that respond to, and the more you are in its sheaf the more sustained and filled with the fullness of a sensitive comprehension of the conditions without (*while saying the foregoing she kept moving hands in front of her as if drawing a circle*). Have I eluci-

dated—have I given—can I give more—have I elucidated that, dear, with the question you asked?

Tamm. I think so.

Note 131. I feel at certain times a vibrating feeling or sense of “glow” indicative to me of my mother’s presence. Therefore I asked the question. The medium’s answer was not very clear to me.—*Tamm.*

The sitter remarks that the answer was not very clear to him, although at the time he had politely acquiesced. Surely, had the Sphinx’s demand been to unriddle that marvellously involuted and convoluted paragraph, Œdipus would never have saved Thebes. It stands as a horrible example of what may happen when a sitter interrupts the tide of more or less evidential spontaneous utterances, with an unrelated query, like a fly in the marmalade. Note that the answer to the sitter does not claim to be from spirits,—there is not a hint that it proceeds from a source further than the medium’s own subconscious, to which such a query was a direct stimulus to expound its profound explanations.—*Ed.*

Med. Some time I will try to take it up further for you. I would like to tell you some time, too, about the color—the coloring, that it has—that it draws to itself—the coloring—coloring of what you would term vibration. You would be a great deal more—you would be a great deal more sensitive yourself if you would be less—less seeking—less seeking—you would be filled with the power—you have tried to switch, that is what is the matter. Would you put it down young lady—would you put it down? Tell the gentleman that he has switched—what you would call switched, in a way. I don’t think you were a minister but you have switched in your thought, and also in your grouping of things—in your grouping of things—you have switched in your grouping—

Tamm. In my grouping?

Med. Yes in your grouping you seem to have been working on this side and now we have changed our thought and our work like you have switched yes in the grouping of things like in the grouping of things.

Note 132. The cloudy exposition of “vibration” continues.

The sitter is a minister. He wore nothing significant of his calling, but perhaps there is a ministerial manner about him, though I do not think that I could have identified his calling by it. He is not able to interpret “switched” with any assurance. But see Note 242.—*Ed.*

Med. Taken first—we’re going to have two pictures, dear, one

we have on this side and one we have here. (*Medium held up sitter's pocketbook lengthwise and indicated with first finger of right hand first top of pocketbook and then bottom.*) Now this one was taken first (*pointing to top of pocketbook*).

Tamm. Yes.

Med. This one was taken first—I'm speaking about those that have left you dear—this one was taken first and then the second one dear.

Tamm. Yes.

Note 133. Here the reference would seem to be Nos. 1 and 2 above. No. 2 was taken before my brother died. No. 1 before my mother died.

I did not note whether or not the positions of the two pictures corresponded with the indications given by Mrs. Sanders.—*Tamm.*

Med. My boy, my boy, have you a cross on you? Have you a cross hanging on your neck?

Tamm. No.

Med. There is somebody here—I don't know, one of these two—there is a cross here—we hang a cross.

Tamm. No, not a cross.

Med. There is something that looks like a cross on the neck. Has my medium got a cross on her neck?

Tamm. A cross on?

Med. My medium hasn't the cross on her neck, has she? No.

Note 134. It seems not unlikely, especially after the doubt expressed as to whether the sitter was a minister, that the visual impression of the cross hanging from his neck was a device to imply that he was. Near the close of the first sitting he appears to be called "good instrument of the cross." (See text over Note 46.)—*Ed.*

Med. Spirit of the lady is satisfied—satisfied with the conditions that had since her passing out—she's satisfied with the conditions—yes. And trying to write—the spirit has tried to and has written, dear. I don't know if we have written through your hand—if we have written through your hand—we have tried and have written through another hand, dear, you see—yes—

Tamm. Yes.

Med. and is satisfied with the condition that existed, you see—

Tamm. Yes.

Note 135. My mother would be sure to say this—as would any

one who had passed over, I suppose. The reference to the writing is quite right. My mother has been using my hand the past five months or so.—*Tamm*.

Med. and the message that was given, and we have tried to tell and have told about the condition of her life there now.

Tamm. Yes.

Med. Satisfied, dear—satisfied (*pause*).

Note 136. Quite correct, such messages purported to come from her.—*Tamm*.

Med. I'm reaching out I'm reaching out to you, dear—I'm reaching out to you, just all love, but I must love and I do love the other two. I want to, and through you, dear, I get the love. I want you to pass that on to the other two.

Tamm. Yes.

Note 137. "I'm reaching out to you, dear." My mother "all over." I was her ill-concealed favorite! The "other two" are my two sisters.—*Tamm*.

Med. I want you to—(*pause*) baby (*holds pocketbook in hand as if holding a baby and first patting it on the back and then stroking its head*).

Note 138. The baby's (Julia Atwell's) picture was in the pocketbook. My mother held that baby often just as the medium was now holding the pocketbook! Her death occurred only six weeks after her return from Hongkong.—*Tamm*. (See Note 127 and accompanying text.)

Med. Realized all my condition when passing out of the body, and the bright—the brightness—the brightness—and when you came—when you came into the room there was a brightness—a light that I saw and knew that it was you. I knew that it were you that had come into the room and with you there was the brightness and the face of father—father (*pause*)—yes, although—this is the guide speaking—although the spirit had not flown of the dear spirit of this woman, but she was unconscious, dear—she was unconscious,

Tamm. Yes.

Note 139. A correct reference again to my coming into my mother's death chamber just before she died and while she was unconscious.—*Tamm*. (See Notes 34, 37.)

Med. and she wants you to know that she saw you and knew you and when you came into the room that the spirit of father—put it down—of father, was with you, dear. I don't know if it is your father, dear, or not, but father—father was with you—knew you—put it down—yes (*pause*).

Note 140. My mother and her father had been most intimate as a girl and her father often are. All her life she spoke of him affectionately. This may refer to *her* father or to my father; more probably to *hers*. There would be no point in saying *my* father knew me—but to say *her* father knew me would interest me—as he had died before I was born.—*Tamm*.

Med. Do you know, I'm speaking for the spirit of a lady that when she was laid out she was dressed in light clothes, dear—she was dressed in light clothes, not dark—not black, you know.

Tamm. Yes.

Med. She was dressed in light, you see,—she was dressed in light—yes—yes—yes—in white, dear—in white was what I was laid out in—not black (*pause*). I don't think it was my bridal gown but in some way this spirit—she looked like a bride, dear, you know—she was just like a bride (*makes movement as if stroking hair or veil hanging over right shoulder*). Now, dear—now, dear, I have something here—I don't know if it is my hair—hair hanging down, or I have something here in my arm or something in my arm that is laying here like as I lay—seems more, dear one, that we would have tell the operator that it was more like the—like my hair—just like my hair was braided down.

Note 141. It is not correct that the body was dressed in white. The color was black. It is correct that my mother's hair was braided down the back. She had flowers on her arm.—*Tamm*.

Med. Did we bring the rings?

Tamm. What did you say?

Med. Did we bring the rings? Didn't you fold up—didn't you fold up the rings?

Tamm. Fold up the rings?

Med. Yes, didn't you fold up the rings and bring the rings with me? (*Pause*) Gentleman has moved—he's moving his office or he's fixed a new laboratory—he's fixed or moved to a new laboratory—seems queer—since about three seems it is like about three months—three months, but you don't seem to be finished yet—we're not quite settled yet, but you will be and then you can—will be able to do more

of the impressions, you know—the impressions—the imprints. I don't know if I'm writing and then taking an imprint of it, but something that we're doing—that we have to write it, and then print it or imprint it—something like that (*pause*)—strange! I don't know if you broke your leg—I don't know who we're speaking of but seems as if somebody broke a leg. I'm trying to speak of a condition of the one who had broken their leg—I'm speaking of that condition—it is not just now.

Note 142. Nothing in this passage meant anything to the sitter.—*Ed.*

Med. Mother circle—mother crekle—mother cecil—mother circle—mother cecil (*pause*)—three had passed out—three has passed out—three has passed out from the home, one having passed over many years, then the other two having passed over more together—more together.

Tamm. That's good.

Note 143. The facts correspond with the statements. My father died in 1902. Then came a gap of sixteen years, to May, 1918, when my brother died, followed by my mother the next year, in November.—*Tamm.*

The difference between the incoherences which spontaneously come in this series, and the incoherences elicited by the sitter's question abruptly changing the subject, is that one can usually at least conjecture a coherent meaning behind the former, while the latter is hopeless of intelligible reconstruction.

Thus, the variants "Mother circle," "mother crekle," "mother cecil," very probably all are the equivalent of "the circle of the mother," and mean the mother's "home," or family, referred to immediately afterward.—*Ed.*

Med. Being watchful—ever watchful—wanting you to be ever watchful for the—for the crest—for the crest of some manifestation—try to catch it—be ever watchful because you're going to get the—you're going to get the vision or the manifestation, and it will then be full at the crest, you see—you will see them all together—it will come through but you in some way are a party to it—you will be a party to it either in seeing or in some way being like an instrument yourself in getting the (*makes movement with hands as if to make a circle*)—yes. (*Pause*)

Note 144. This tallies with what has come through my hand.—*Tamm.*

Med. I don't know what day this is, dear, but the day before yesterday—the spirit wants me to tell you that the day before yesterday they were with you when you were in—when you were in the trees—I don't think you went to a cemetery but you were in a place that might well look like a cemetery—the trees—the beautiful trees—now try to think. I don't know what day this is but we want to go to two days ago and you were in the trees—somewhere near the trees—and it seems like a cemetery—now try to think—yes—we were doing something because the spirit tells me that she was with you. I don't think we had the picture with us out in the trees.

Note 145. “In the trees” on what was the “day before yesterday.” I was at my sister's farm in the country, seven miles east of Suffern, N. Y., among beautiful trees. I did not go to a cemetery although it was Memorial Day. All quite correct.—*Tamm.*

No matter whether the medium knew what day it was or not, it is to be assumed that she knew that the day before yesterday was Memorial Day. As the medium said that the spot looked like a cemetery, although she thought it was not one, it would have counted equally as a hit had he been in a cemetery. But it would not have been a very evidential hit because of the likelihood that he would be in a cemetery on that day. The actual facts cannot add to the valuation of the passage, for if it was likely that he would be among the trees of a cemetery, it was still more likely that he would be among trees either within or without a cemetery. But there is some evidential value in even such a statement since Mr. Tamm could have been in a place without any trees at all.—*Ed.*

Med. Calling Fred—calling F F r (*pause*).

Note 146. “Fred” my father's name.—*Tamm.*

[Here the control sent Dr. Prince a message of an esoteric character, unrelated and unevidential, not necessary to include, then said “good-bye.”]

Transitional Stage

Med. (*Let go of pocketbook and threw hands up.*) .Al-Al-Al-Al-Albert-Albert—Albert (*pause*) Albert-Albert-Albert-Albert (*pause*) Albert and W has been set free—Albert and W has been freed (*pause*) to come across the channel—channel (*pause*). So many beautiful little blue flowers—little corn flowers—I have never seen them grow to my knowledge, but I'm on the banks—it is like a channel or somewhere there—I don't know where they grow, but there are the little blue flowers that

remind me of what I would call corn flowers. I don't know what part of the country they would grow but that's where we seem to present them to (*pause*) just like old times (*pause*). Planchette is not the will of the wisp—no—planchette is not the will of the wisp (*pause*)—it is a good thing to further the strength and give the impetus to the writing. Please can I have some water—can I have some water? (*Sitter gave medium drink of water—threw hands up.*)

Note 147. My brother's name was Alvah—often called "Al."—*Tamm.*

Albert is very similar in sound to Alvah.

If Alvah is meant and if "W" is equivalent to the "M or W" which twice hitherto seems to have stood for Mother (See Notes 13 and 122), then we have grouped together the three deceased members of the family ("Fred" the father, the brother and the mother) as if to say good-bye at the close of the sitting.—*Ed.*

Fourth Sitting

JUNE 15, 1922. 11:31 A. M. to 1:08 P. M.

"Mr. Brown" (Rev. Francis C. Tamm), sitter; Miss Blessing, Scribe.

[No time for medium to go into trance.]

Med. I hear some one say music hath charm for the dumb brutes here. (*Pause. Stenographer removed bird from dining-room to kitchen at this point, therefore medium waited until she returned.*) H. Ward Beecher. I don't know if his name is Henry Ward Beecher. I don't know if that's correct but that's what I hear.

Note 148. No relevance, unless bringing into the medium's consciousness the name of a clergyman familiar to her was a device to indicate that the sitter was a clergyman, as we have indicated that the impression of a cross hanging from his neck might have been (See Note 134).—*Ed.*

Med. Seems as if this gentleman has been somewhere where there was a flagstaff—this gentleman seems as if he has had something to do with a place or near a place, like as if he were standing under it or seeing it erected or something of that kind.

Tamm. Yes, that's good.

Med. I also hear something about a bell—something about a bell—I hear it—seems as if in connection with that place I have been to regarding that flagstaff.

Note 149. Only the previous day the matter of flagstaffs had been on my mind—how many large estates in the group of towns about my home had them. I was noticing a place which had recently been made over which had a flagstaff.—*Tamm.*

But Mr. Tamm recognizes no relevancy in the mention of a bell.—*Ed.*

Med. The spirit of a gentleman who claims to be your father here—might be the grandfather but it seems more like the father—seems to be taller than you as I see you. J (*makes movement as if writing letter J before her with finger of right hand*). Now you must be related or your name begins with a J. I get there a relationship between the gentleman and the sitter and this name J (*pause*).

Note 150. Neither the sitter's father or either of his grandfather's was J. He had one great-uncle, and he thinks two, whose name or names began with that letter. We note the fact, although for several reasons the reference is evidential to but a very slight degree. It is at least on a different basis than if the sitter had had no relative of an age or period that might cause him to be mistaken for father or grandfather.—*Ed.*

My father's uncles were rather noticeably tall men, taller than I, I think.—*Tamm.*

Med. Calling George—seems to be in spirit. I wish the sitter would come a little bit nearer to me. (*Mr. Tamm moved chair nearer and said "All right." Pause*)

Note 151. As these notes have told, my father, mother, brother and an Uncle George (my mother's brother) are those who are closest to me in the spirit world. My father was very fond of his brother-in-law George. They were much together.—*Tamm.*

Med. N has been present with you. (*Pause*) You're nearly settled now. You have made some kind of a change—you're nearly settled. There is a spirit of a lady here that is telling me that you are about settled and there are three and I'm speaking of three that seems to be in that home—yes, you see seems to be three in that home there that you—(*pause*) seems as if one in that home is either C or G—now try to get it. Seems as if they're staying or would have gone to somebody with a name beginning with a G or a C—C in it (*pause*). That's very funny. I don't know if I'm speaking of you or if I'm speaking of Dr. Prince. I'm speaking of the funeral—of the coffin that had to be lifted it seems almost to the shoulders, like as if in

some way we had to lift it to our shoulders—higher than just the hand. I'm trying to bring forth that one that was in the coffin. It may have been an unusual point that we had to get through as regarding a passageway—something—but the coffin was lifted up on to the shoulders or high as the shoulders—now try to get it through—he—oh yes—and it was one that had passed out with a terrible racking cough—I don't know if it was asthma but it was one that had suffered with an awful cough—yes. (*Pause*) *Oh yes (spoken very low)* we're speaking of Doctor Prince, not the sitter (*pause*).

Note 152. This entire passage, except for one slight detail, is irrelevant to the sitter. But midway in it is expressed doubt whether it applies to him or to me, and at the end, in a very low voice, it is positively affirmed that the declaration relates to me.

Why did the medium's voice become hushed at the point where she became convinced to what person her utterances related? Did it begin to dawn upon her that her impressions as they went on came to deal with the future rather than the past?

The utterances of this medium do sometimes purport to foretell the future. Whether they correspond to subsequent facts beyond the possibilities of coincidence, I have not sufficient first-hand acquaintance with her work to determine. To conclude that the present paragraph under discussion relates in the main to the future, in spite of its use of the past tense, would be foolish indeed. But some correspondence with facts related to my family, facts *in esse* and *in futuro*, are there.

A change was impending in my family, the death of my wife. The matter was in fact "nearly settled"—she would have died within a few months but for the fortunate issue of an operation. There *were* three in my family, my wife, my foster-daughter and myself. My wife's middle name (her former surname) began with C—a point of very slight evidential possibility. And yet I suspect that this "C or G," "G or C—C in it" did not relate to the name of a person, but is the first adumbration of the fateful word Coffin which came and was twice repeated later. It is to be noted that after speaking of the "change," the being "nearly settled," the "three in that home" and the "C in it," the medium says "I'm speaking of the funeral—of the coffin." The patient had periods of distressing coughing, and less than two years afterward died in the midst of a truly "terrible" attack of coughing. The nearest to the description that was to take place in regard to the coffin, so far as I know, was that it had to be lifted somewhat higher than is usual, to put it in, and take it from, the baggage car. —*Ed.*

Med. Dr. Prince has been for three days looking over a map some kind of map or drawings and seems as if it was the crystal or the globe he's had something to do with the globe or the crystal. It's a map you put it down and speak to him about it seems as E has had something to do with it E M or M.

Note 153. Here is another statement positively referred, not to the sitter but to me. And it is an extraordinary one, in view of at least a part of the external facts.

I had been recording a series of visions seen by my foster-daughter, Theodosia, in the "crystal" or glass "globe." These experiments had terminated in February, to be taken up again at the end of the summer. Many of them had to do with London and certain other parts of England, and the very last ones in my record, in my own private keeping, were of this character. Now and then these visions led me to study English maps, particularly that of the city of London. Not suspecting that there would be anything said by Mrs. Sanders about me I did not examine the typed copy of the record of this sitting of Mr. Tamm with her until some time after. I am consequently quite unable to say whether I had been reviewing the crystal-gazing records and studying the maps at intervals during the last three days, but it is not at all unlikely that I may have done so.

"E" indeed had "something to do with it," for the visions related to England and the maps so many times studied were maps of parts of England. "EM" may easily be an auditory error for EN, the first two letters of the word "England."

My foster-daughter's mother Emma purported to communicate through her during the same period.—*Ed.*

Med. Now we're prepared for the two pictures—for the two pictures—we're prepared now for the two pictures (*holds right hand out with fingers straight, then brings fingers down together gently to palm of hand. Pause*). The sitter has—yes—he has two pictures, dear—two pictures—they're either taken together or there are two pictures that I'm reaching out for that we want to speak about—I would say it was mother and boy.

Tamm. That's right.

Note 154. The same pictures were in my pocketbook. (See Note 127.)

One of the pictures is of "mother and boy," i. e., of my mother and myself—no others.—*Tamm.*

It is one hit that the sitter still carried the pictures, since he might

have taken them on June 1st as a test and then left them at home. It is another hit that one of the alternatives given, that there should be a picture in which mother and boy are taken together, corresponded with one of the three photographs which the sitter carried.—*Ed.*

Med. We've been so happy to be with you and to guide your hand and to bring the message through that B is all right that B is all right.

Note 155. My mother and the others have been sending me messages through my hand—generally for a few minutes every day. This is quite correct. But “B is all right” means nothing to me.—*Tamm.*

Unless it is an assurance that his brother is all right. This (the foregoing sentence) was written before I observed that further down there comes “Your brother is all right. Your brother's all right,” rendering my conjecture next to a certain one. And this sitter had (naturally) received such assurances through his own hand.—*Ed.*

Med. Calling—we're going to call a name—sounds like Buddy—like Buddy—like Buddy or Bud (*pause*).

Note 156. This looks like an auditory error for Burdick, the “B” mentioned further on (See Note 158). This medium frequently seems to get a gleam of an idea, drop it for another and then return and develop it further. We have just observed an example, where it was said, “We have been so happy to . . . bring the message through that B is all right,” leaving it doubtful who is meant by B, and nearly forty lines after comes the unmistakable—“Your brother is all right.”—*Ed.*

Med. It is peculiar—there is something that is dripping that you have—something about a chemical or in some way something that seems to drip—your working or have something to speak about of this dripping—try to get it through—I don't know where you come from—I don't think you come from Philadelphia but try to think about it—seems as if we're in a college or some kind of an institute—I'm going with you there and I'm conscious of the dripping or the running of this liquid—I want to speak about it—yes—(*pause*) calling doctor—doctor—don't know if I call doctor—but I'm calling doctor—yes—we must take part in this education—instructions that is given in a college or some kind of an institute, dear, of learning (*pause*). Freeport—Freeport—Freeport (*pause*).

Note 157. During the week previous to this sitting I had spent

much time preparing for the Commencement session of my Sunday School—tying up certificates, signing them, etc. My mind almost wholly on this subject. The Commencement had occurred June 11. —*Tamm.*

At first thought it seems almost ridiculous to simmer down the “college or institute” to a mere Sunday-School of a local church. But what was seen obscurely as a bird soaring in the sky has been known to be actually a fly walking across a window pane.

If spirits try to get their thoughts through “psychical” consciousness, they may have as much reason to complain of the frequent obscurity of the results as do the interpreters of the results. If this medium’s utterances were all of so cloudy a character, it would be absurd to conjecture what this particular passage could have been intended to mean, for there would have been earned no right to assume that it meant anything. But so many of the utterances correspond with external facts relating to the stranger sitter, and their aggregate is so immeasurably beyond the reach of chance, that there is thereby created a certain degree of presumption that even a puzzling and literally non-correspondent passage like this has a meaning, if one could only get at it. Has Mr. Tamm done so? I think it not improbable.

In the first place, the paragraph is wedged between the reference to “Buddy” and the passage about “B’s (Burdick’s) dog,” which I think belong to each other. The locality of the dog incident is the house where the Burdick family lived. It would seem rather likely—though by no means certain—that the intervening incident would be located there also, as that of preparing the certificates actually was.

A modern graded Sunday School, with its examinations by which scholars are promoted from grade to grade, and with its formal Commencement and graduation certificates, is a sort of “institute,” and bears a certain though remote resemblance to a “college.” If the communicator was really trying to show that she knew what the sitter had been doing, whatever term she employed might have been interpreted by the intervening subconsciousness, or by the “control” calling herself White Light, as signifying “a college or some kind of an institute.”

The mysterious reference to something that had been dripping occurs in the same connection, and is coupled with “your working.” What in the process of the sitter’s working in connection with the Commencement dripped? His work was largely the signing of the certificates, and ink issued from his pen, if it did not actually “drip.” Writing with ink *is* “working” with a fluid, and the idea of a fluid carries with it the implication of possible dripping. This may be the

psychological *explanation* of the reference, though it has a little or no *evidential* value. That is, there is no proof that the terms employed were intended to signify writing with ink, but if that were hypothetically admitted to be the meaning, the explanation might be along the lines I have indicated. Even "doctor" *might* be a distortion of "doctrine," from an attempt on the communicator's part to define the nature of the "institute" by saying that doctrines are taught there. "I don't think you come from Philadelphia." Well, the sitter did not, though he came from that direction.—*Ed.*

Med. Funny—it is a nice dog—it is a nice dog here, putting his paw out to the gentleman—seems as if he wanted to speak to him—nice dog. Kind of a tan or brown dog lifting his paw for you—the dog yes (*makes movement with right hand for somebody to take and slightly shakes arm and hand just as a dog would hold out his paw to be taken in your hand and shaken*) comes to you—seems as if he's shaking hands with you, but he's raising his foot to you. I don't know—I see him plainly—he's—yes—something went out of the body with something that was wrong with his mouth or he was hurt—seems as if with the mouth—not hydrophobia—but it was something that was more like a hurt—not a slick dog—this dog was a shaggy dog—don't think we would call it an Airedale but one of those something on that order—seems to have belonged—we would call somebody—seems to have belonged to B or P—it belonged to (*pause*).

Note 158. About two weeks before this sitting a little "tan and brown dog" belonging to my small nephew had died. He really was an "Airedale," but he was so young and small that he had but few ear marks of one.

"Belonged to B or P." My nephew's surname is Burdick.—*Tamm.*

Observe that a little before this came "a name—sounds like Buddy—like Buddy or Bud," which, we remarked, might be an attempt to give the name Burdick.

The expressions about something going out of the dog's body, something wrong with his mouth or he was hurt, may be obscure allusions to his death.—*Ed.*

Med. Passing out of the body—spirit here that had passed out of the body not quite three years—conscious of being taken in the morning—being taken in the morning—and did not fly away as had thought—but went through alone with consciousness illumined by the strength of the associates—of the—by the associates—the mother was there and the boy to meet—to meet her—the mother and the boy met her—

(*pause*) had been closely watching over for some time (*pause*) Geneva—Genea—Geneva—trying to get a name (*pause*).

Note 159. This must refer to my mother who died Nov. 14, 1919, "not quite three years." Her mother and her son (my brother: died May 22, 1918) would be there to meet her. My mother was stricken with apoplexy in the early morning. She died, however, three days later in the afternoon.—*Tamm.*

Med. Your brother is all right—your brother's all right.

Tamm. Glad to hear that.

Med. Was with M or W you see—was with M or W in the barricade—in the barricade (*pause*)—has been watching over and helping you—has been watching over and helping you to grow—to grow—to hear—to see you—yes. Now try to think about the table—we have been sitting at the table when you are at the table, dear—says to tell you that she's watching over you helping you to see and to hear—they don't know what you're doing at the table if you're writing but you seem to be sitting at the table we would call more oblong than square, dear—that's the table we find you sitting at (*pause*).

Tamm. Yes.

Note 160. The "M or W" here, as heretofore, might be regarded as a device to apply to "Mother" or "Wife," depending on which the sitter had lost. But this criterion would be at this point most unfair, since it has been repeatedly asserted that the mother is dead, and not once has the word "wife" been used in reference to the sitter.

Apparently it is meant that the brother was with his mother at the boundary ("barricade") between the two worlds at the time of her death, and has since been watching over and helping the sitter.—*Ed.*

My desk is flat topped and "more oblong than square." Here I sit several hours on most days.—*Tamm.*

Med. Would speak and tell you—I wish we would get it through—speaking of mother—speaking of mother—mother's presence has been helpful—has been helpful. Try to think of the time we were waiting for you, dear—when we were waiting for you to come home, you know—when we were waiting for you to come home so to meet you, you see—to meet you—waiting for you to come home. You were away and you were coming late so I was waiting for you. I don't know if we're going to call H or K—H or K—yes—was (*here a word was lost*).

Note 161. This is *most striking*. Every evening in the year my

mother waited for me to come home from making parish calls; and her one greeting was "How late you are!" or "How long you have been!" Her waiting for me and her opening remark on my arrival were more characteristic than almost anything else. This whole reference is to me most strikingly evidential.—*Tamm*.

Med. Try to help—the spirit is conscious of having to wait for some—this gentleman to come home or to come into the room when it was late—you were late some but the consciousness was there—yes—the spirit was seemingly unconscious but was conscious of your presence, dear—won't you try to speak? yes—

Tamm.—Yes.

Med. Yes—I see—yes—now try to remember—we are trying to recall that there was some delay or something—that you were detained or kept out of the room until it was late—try to get it through.

Tamm. When was it?

Med. Because it was (*pause*)—consciousness had seemingly left but—to all appearances it had left but the spirit was conscious—conscious of your presence and also conscious of your entering the door—the door—there you came through (*points with left hand toward window*) and there were two others dear—two others that were present.

Tamm. Yes I remember. You are right.

Note 162. Here the medium drifts to the deathbed scene, and correctly states the facts given before.—*Tamm.* (See Notes 37, 139, and accompanying text.)

The reader may be inclined to question whether the passage printed above Note 161 does not refer to the same deathbed scene and to the fact that Mr. Tamm came into the room just before his mother's death. I was at first inclined to do so, but a careful study has brought me to his opinion. Let us designate what precedes Note 161 by I and what follows by II.

In I Mr. Tamm is away from home and waited for to come home.

In II he is at first "to come home *or* to come into the room,"
and next "you were detained or kept out of the room."

In I the mother was waiting "to meet you," twice so stated.

In II the words "to meet you" do not occur

In I there is nothing about the mother being seemingly unconscious though really conscious, but

In II this is a prominent feature.

It is as if the memory of her waiting for her son to come home from his parochial calls brought in its train, by the law of association,

the memory of the last waiting for him, when he was simply out of the room.—*Ed.*

Med. I'm trying to recall for the spirit, dear one, the exact condition of the passing out. I want to speak to you that there is no lapse—there is no lapse—a continuation of the consciousness in its superb holdings in the not nudity but its body of transparency and whiteness that would glow in the shadows like a moonbeam streaming through (*threw hands up*).

Tamm. That's very lovely.

Med. (*Pause*) I'm trying to think of the bells, dear. I'm conscious of the bells—of bells that were near me in some way in this home. They had the walk—the walk—there was a walk, dear, right down to where the gate should be—don't you see? I don't know if there is a church near me but when the passing out—I'm conscious of the bells—gentle bells—gentle bells—or in the distance gently rung—maybe the bells were muffled in the house I don't know, but I'm conscious of it dear—
[*Pause*]

Note 163. This is a return to what was said in the sitting of May 11th (See Note 21 and text). Then there was doubt expressed that it was a church bell that was heard, here the possibility that it was is merely suggested. Then, after a question from the sitter, the communicator expressed uncertainty whether or not the bell was in the house, and the same uncertainty is here. In both accounts the suggestion that the bell was muffled is found. The bell which actually rang a few minutes before the lady died was not one of gentle sound but the distance and failing senses might easily have produced that effect.

The house where the mother died was not, as it might have been, flush with the sidewalk, or separated by only steps and a few intervening feet, but a curving walk went from it to—not a gate, but a gap in an enclosing hedge the width of a gate (“where the gate should be”). But why should this reference to the walk be sandwiched in the paragraph about bells? It may be for a good reason.

It must be remembered that the bell which sounded a few minutes before the mother died was the front doorbell, which the sitter answered to let his cousin in. The cousin had to come in the opening “where the gate should be” and up the walk to ring the bell. Here and in the text above Note 21 it appears as though the dying mother did not know whether it was one bell or more than one, whether in or out of the house, whether church bell or some other. Perhaps this reference to the walk, etc., is as near as she could get through the conjecture that

it might be the doorbell which she heard. This conjecture is strengthened by a passage in the record of the fifth sitting (See text above Note 232), where, after speaking of the sitter being sent for, and some one coming with him, again there comes mention of "a place where there should have been a gate," preceded by the more positive "And there was not a gate but there was a place for a gate."—*Ed.*

Med. So lonely! I'm trying to reach the home now. I don't know if we find the three there but I'm speaking specially about the two—seems to be of two—like two children, dear, you see—seems to be—I don't know if I make the third when I'm going into the house with the spirit—I don't know if I'm the third, but I'm speaking about the two specially—children—my children.

Tamm. Yes, I know.

Note 164. There were actually three children, of whom two were in the home of my mother where she lay dying, the third being in England.—*Tamm.*

Med. The attraction is so great to earth through my children.

Tamm. Yes I know that.

Note 165. The medium spoke the words "my children" in tones marvelously like those of my mother. I was almost startled.—*Tamm.*

Med. Song—the song that was never sung, dear. I'm speaking of the song that wasn't sung—was not completed, you see.

Tamm. What song?

Med. (*Pause*) I don't know if it's the poem—the song—the song that was not completed—it had not come to completion—in order to read or to sing—conscious of it. (*Pause*) We'll try to put n there we'll try to put n n or m then e. (*Pause*) Now we're going to get it through—now we're going to get it through—Nevins—Nevins—Bert Nevins—my rosary—that is the song.

Note 166. The reference to Ethelbert Nevin's "The Rosary" is at least in character, for the mother was a musician, having studied piano-playing in Paris. She was of course familiar with the famous song, the first two stanzas of which are appropriate to the peculiarly tender affection between the mother and her son.

The hours I spent with thee, dear heart,
Are as a string of pearls to me:
I count them over every one apart,
My Rosary, my Rosary.

Each hour a pearl, each pearl a prayer,
 To still the heart in absence wrung;
 I tell each bead unto the end,
 And there a cross is hung.

The expression "the song that was never sung" is later changed to "was not completed," and that is twice repeated, as if this had been the intended idea from the first. It might well be that the communicator meant that the affection expressed in the song had not been brought to a close by death.

Mr. Tamm informs me of a curious coincidence which may have significance. A favorite name of his for his mother was Pearl, and three times the poem mentions the word "pearl." It might be that this reiterated term of endearment, in connection with expressions fitly describing the son's love for his mother, impressed the latter in her lifetime and explains the reference to the song.—*Ed.*

Med. Spirit is conscious—this is White Light speaking,—please,—guide—spirit is conscious of one of the children having gone away or made some kind of a change, dear, you see—I'm speaking of those in the body. I'm speaking of one of the children having gone away like on a visit or made some kind of a change—get it through, now—yes.

Tamm. Yes, that's right.

And the mother has followed that one—followed that one and is (*makes movement with hands in front of her*)—and is soothing and helping that one. I wish the gentleman would please tell us because—so we can get through.

Note 166a. My younger sister came on to America from England and then after a visit went to Hongkong—all in the first year after my mother's death.

Presumably the one followed and helped is she.—*Tamm.*

Med. We're brought in touch with a place that is likened unto an institution or—of some sort—like a college or something—that is so very near him. Try to get it through—its somewhere near him, dear.

Tamm. Geographically you mean?

Med. Yes, geographically, and in some way you seem to have response and in some way it seems to be growing nearer. I'm not speaking it geographically now—we would have left it geographically or we do leave geographically but the response is nearer and clearer.

Tamm. What do you mean by response?

Note 167. This may refer to my church.—*Tamm.*

It might, but it also probably trails an implication of the Sunday

School, if it is correct that this was referred to earlier. (See Note 157 and text.)

Med. I mean response of your mental and your disposition as pertaining to the understanding and the channel (*holds hands in front of her*)—we're speaking from our plane, dear—I'm speaking of the psychic, as you would call it—in the channel more in harmony—more in sympathy, and a greater response from the spirit—yes, from the spirit body, that will carry you through in your efforts and in your change in working—workmanship—definite change—therefore seems as if we are now working on something that is more concrete. Now, dear one, would you put your hand here where I put mine? (*Mr. Tamm put his hand in medium's right hand and she held it up in front of her, resting her elbow on arm of morris chair.*) In the past—I would say for ten years—let's go back for ten years—now you have been working on something or doing something in a way that you have not accomplished what you expected—you were not the master—you didn't accomplish, and you have now been led and are coming out where you're going to perfect, and you're going to understand more about the thing that you had been working on—now try to say yes—we know now—we know now—let's go back five years now—ten years ago—ten years ago we were working but we did not—we did not accomplish nor understand—no—we were not satisfied were we?—we were not satisfied, were we, with what we were doing?—we did not feel that we had accomplished the best—no.

Tamm. No.

Med. Now we have made a change, and we have begun that change five years ago, and we have made a more definite change and we seem to be able to get it through now—it seems more concrete—now you seem to be able to get with concentration. I don't know what we're talking about, dear, but I'm trying to get through in living—your life now for you—I'm speaking for you as I would live your life ten years—there is something in me that I had not accomplished, but now we're going to accomplish, but we're going to do it in a way that we had not heretofore thought—now that's the way we're—(*pause*) yes, it is more definite now—the instrument help seems like—the instrument help you in some way—I don't know—instrument helps—(*pause*) Carra—Clara—Carrie—Chatter—trying to get through a name (*pause*).

Note 168. I doubt if any of this refers to me.—*Tamm.*

But see Note 189 for the possibility that the last sentence represents an abortive attempt to get through the sitter's old pet name Ceddie (hard C.) And see Note 242 as to the rest.—*Ed.*

Med. (Laughs) Brother—Brother—come here—come here—just want—I just want to ruffle up your hair. *(Pause)*

Note 169. As we have repeatedly been informed a brother of the sitter was dead.—*Ed.*

Med. Oh! speaking of J—

Tamm. Who's J?

Med. Speaking of J—

Tamm. Who is J?

Med. (Pause) Don't know—don't want to say brother—want to say J—J—I'm calling—*(pause)* we have been putting—we have been parted two years—parted—parted through the—parted through the fleshly——

Tamm. How long did you say?

Med. Two years—parted two years—I'm speaking of two—I'm speaking of three—one having gone over from your home *(pause)* a long time and then the two having passed out leaving the happiness broken in the home—with the two that were so near together—of the passing out of the two that were so near—one there and the other here *(points with first fingers of left and right hand as if to indicate a space not more than one inch or so apart)*—so close together.

Note 170. The initial J is mentioned in most of the sittings. My mother's name was Julia, and she died two years ago last November.

References are in notes of previous sittings to the fact that one (my father) passed over a long time ago and two (my brother and mother) lately, and only a year and a half apart.—*Tamm.* (See Notes 9, 110, 143.)

Tamm. Any others?

Med. (Pause) That's so strange! I'm trying to speak of the two, dear, that passed out away from home—we're in some European country—I don't know where we are but we are in some European country—they lived there—don't know if they lived there all the time but one of the two—seems as if we're going to call—H would be one *(pause)* Mercy—Mercy—Mercy—Meris—Meris—Mercy—*(pause)*. Tell Dr. Prince he seems to have fallen—I don't know if he fell on his head or not—he seems to have fallen—I don't think he broke his eye glasses but there is something there—you put it down and tell him. Tell him that John—John speaks of the capsizing of the boat—of the little boat. No, I don't think the crabs got the body but could have eaten him—could have eaten him—was drowned near the water

edge. Would have been a very big man—yes—would have been a large man—he would have grown to a very large man. Speaking of uncle—say uncle Jo or—Uncle Jo or—Uncle Jo—just J o—Jo—no (*pause*) we're speaking of a place that begins with a P—name that begins with a P—I'm trying to call a name that belongs to the place (*pause*). Now we're going to speak of something—(*smiles*) going to tell doctor—Dr. Prince—that he has a picture of a boat that was familiar to him and to the two that has passed from his home and the friend that was familiar with the boats—see? (*pause*) and I don't know if we would call that a jumping-board—it is either a little walking-board that we go out to the pier or maybe we jump on there and dive off, but I want to speak of that picture—giving notes to his—(*smiles*) face seems to be all white washed and all scratched—maybe it is old—maybe it is an old picture—it is an old picture—seems some way the face is blurred (*pause*). I'm trying to call—I'm trying to call for you, dear—Aunt C or Aunt A, you see—yes—I'm trying to call for you Aunt C or we call it A—try to get it through (*pause*).

Tamm. Where is she?

Med. The spirit of the lady that has passed out with the—I don't know is this summer time now—is this summer yet, dear friend?

Tamm. Almost.

Med. Well we're speaking about the summer time—speaking about the lady of summer time, she tells me (*pause*).

Tamm. About what?

Med. She passed out of the body in the summer time or near the summer time—something about the summer time, she tells me—(*medium throws hands up and brings together with a clap and rests on pillow again*) F was there—F—. Didn't you write something on the picture this morning—haven't we written something on the picture this morning—didn't we write something on the picture, dear? Yes, we have—try to get it through—conscious—conscious of something having been written underneath the pictures or somewhere on the pictures that you have in your possession—in your possession—because the spirit is here and we're conscious of it and we would call it rather a nice hand—rather a large hand—conscious of the presence of the writing and we're going to try to get it through. But the name beginning with an S—let's try to get it through—the name beginning with an S or a L—we find something written on the picture or by the picture, dear, by the large nice writing—please—please—please would you recognize to speak here—we are—we're conscious of it—we know it—conscious of it—we don't know if it is the S or the L—conscious of the writing or something by the pictures, dear—I don't know if it

would say sincerely but we're conscious of it. Maybe it is part cut off—has it been cut off from the bottom? (*pause*) we must have some writing there by it then but we're in its presence.

Tamm. Begins with an S?

Med. Seems to begin with an S. I'm conscious of that more than any other word. Seems to be a large handwriting but a delicate one—I mean as regarding the ink and the fineness of it. It is not too heavy. We know its promptings is correct—(*pause*) one picture is large—larger than the other, or one is taller than the other—I don't know—I'm conscious of a difference as regarding the outline—the body—the head. I'm going to try to place it now—it seems as if it is on my right—maybe—I don't know if I would call that left of the picture but on that side (*medium indicates right side of her which would be left side of sitter*) is one that is smaller—smaller or we might say younger, but I get it as smaller (*pause*). I seem to have a necklace on me, dear,—I seem to have a necklace or something that is like a locket—seems as if it is something like a locket on me—I don't think it is onyx—I don't think it is an onyx necklace but it is something that would make me think the darkness of onyx.

Tamm. What?

Med. Onyx. (*Pause*)

Note 171. Nothing in all this mass of allusions is intelligible to Mr. Tamm. Whether or not his asking the question "Any others?" threw the medium from the track into a ditch is a question. I have noticed that with this medium and with some others, questions, unless they are for the purpose of a better understanding of what has already been said, have a marked tendency to bring confusion and irrelevancies.

Another thing I have noticed in Mrs. Sanders' work is that when such stuff comes in the course of a sitting which is largely evidential it is apt to come in groups, and when in the course of a generally unsatisfactory sitting strongly evidential points are made, they also tend to be massed in one or more groups, rather than being scattered at random through the sitting. This is a strongly significant fact, for if the hits are mere coincidences there is certainly no reason why they should be grouped.

I have the record of an unpublished sitting which I had with Mrs. Sanders. Whether or not there was any other person (for instance, her last sitter) to whom her references would have meaning, to me they were, almost throughout, rambling irrelevances, with here and there minor hits, in about the proportion that experience has taught me to expect from trance. But midway her manner altered and she

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almost screamed a sentence as she fell back into her chair as if shot. That sentence contained a statement of so superunusual a character and so relevant to me that I was startled from my usual phlegmatic demeanor. However I controlled myself and asked no leading questions and offered no hint, but for five minutes the hammer kept hitting the nail on the head, adding particular after particular, until all doubt remained that the singular sentence meant what I had taken it to mean. And then the discourse drifted away again into irrelevances, and so continued to do until the close of the sitting.

Resuming the study of the present record, we take up the sentence claimed to be relevant to me. I had an Uncle John (if the "Uncle Jo"—was Uncle John—not the John supposed to have been drowned), his last name began with P and he formerly lived in a place near P., he had a sister who was my Aunt C. and his wife was my Aunt A. I do not value highly such initial-letter-coincidences, *taken alone*. But I do not know an earthly thing about any John, or anyone else in my circle, who was drowned by the capsizing of a boat and was in danger of being eaten by crabs, nor do I know of any such picture as is described, nor does the reference to a "jumping-board" or "walking-board" bring anything to my mind. I had not recently fallen or broken my eye-glasses.—*Ed.*

Med. You came across a bridge didn't you?—you came across the bridge—yes—you have been on the bridge or near a bridge—you seem to have come across it or you have been near the bridge since I saw you. This is the guide speaking.

Note 172. The morning of the sitting as I was on my way to get the train I noticed a railway bridge in ————— I had not noticed before. A few minutes later I came across the bridge.—*Tamm.*

(*Phone rang here and as medium's maid was out stenographer had to answer it. While stenographer was absent medium said*) Your brother has helped you, dear.

Note 173. References to my brother are frequent in my own automatic writing.—*Tamm.*

Tamm. Is he helping me now?

Med. Helping with the vibrations—helping you with the vibrations he tells me—

Tamm. Very glad to know that.

Med. with the—the wires have been down but we're repairing

them, he tells me to tell you—the wires have been down but we're repairing them but we'll be—well—will be settled—will be connected—the glow of the—of the tube would be—of the speaking tube—the glow would have been much improved—yes, by the time we have carried on the process that we are establishing—yes—that sounds funny—in our next review—in our next review—I don't know why but we repeat the lesson given. J has been present with you in many experiments and helpful thought. Tell the gentleman the sitter he must have an H in his name or one of his initials, dear. That old Brown—that old Brown Old John Brown story no good—John Brown's body lies a moulding in the grave—yes—but he was not mouldering (*almost sings last three words*)—only the refuse—only the refuse (*coughs*). I don't think I have been operated on but I feel very badly—doesn't matter—the ills of the flesh are not suffered after—the soul and its body environment does not suffer yes (*pause*). Now we must cheer up—this is the guide speaking. I want to speak to you—I'm trying to call somebody—we're going to call Dave—David—David—speak about David (*pause*)—yes, likened unto David. We will perpetuate our work and we will be given the insignia as appertaining to the spirit life and its work and motive for the upbuilding of those that are in the body and a carrying further of the work—the truth—for their future state.

Note 174. The “vibrations.” These vibrations mean to me the presence of my mother. I feel them usually at night time. I had been waiting for some reference to them.—*Tamm.*

The references to “vibrations” and “glow” are not evidential since the sitter had asked about them in the third sitting. (See Note 131 and accompanying text.) But the answer is now relevant to facts which the sitter had not mentioned, however cloudy the explanation of the process involved. The sitter believed that his mother was connected with the phenomena referred to, and J is mentioned in connection therewith. His brother is said to be helping with the vibrations, which might be the case if the communications supposed to be from him are really so.

But H is not an initial of his name, though “in” it, as would be probable. The remark about the John Brown story being “no good” is probably a cryptic way of intimating that the sitter's name is not Brown. There is a curious appearance as though the medium's subconsciousness did not understand the allusion, for the utterances wandered off into an attempt to explain it—apparently—by saying that John Brown [himself] was not mouldering. Why the sitter, if he is meant, should be likened to David is not clear.—*Ed.*

Med. (Pause) So carefully laid away that cloak—that cape that you have carefully laid away, the spirit tells me,—would you pass it through that you have lain away carefully that coat or that cape that belonged to the spirit—conscious of your having done that—now try to get it through—yes—laid so gently and so tenderly when I came across it—you were conscious of it and you were placing—having to—now try to get it through for the spirit is conscious of your having done that—so gently, so carefully touched (*medium took shawl on lap and tenderly laid it on her right shoulder*).

Tamm. Which spirit is this?

Med. The spirit of the lady is conscious of your having come in contact with a coat or a cape that belonged to her or some one that has passed from you, and they were conscious of your having—seems as if it hasn't been so long ago that you have come in contact with it and the message is the spirit wants you to know that they were present—was conscious of the tenderness and thought the father's heart was broken when he had looked upon the scene—yes (*pause*).

Note 175. The lady—my mother no doubt. I cannot recall any coat or cape put away.—*Tamm.*

Med. Don't know where you come from but you come from a place where there are trees and it is outside in the suburbs—like you live out in the suburbs—or that is where you came from because there are trees and shady nooks there as I go with you to that place—so nice—nice smell—sweet odor of the flowers and of the trees—it is like a balm—yes—like I don't know if it is—if there is such a thing as a balm tree but it is sweetness (*pause*).

Note 176. Correct—we have fine trees and gardens in our place.—*Tamm.*

Not only are the grounds of the sitter's residence so characterized, but the surrounding region is distinguished by its multitude of noble trees and its flowers. It is a suburb of New York.—*Ed.*

Med. You seem to have been working—you're working on a manuscript now—you're working on a manuscript now—yes—this is the guide speaking—working on a manuscript now—(*pause*) letters (*pause*).

Note 177. I am always working on mss. (sermons) and writing letters. It is my chief job.—*Tamm.*

This would of course be the case with a clergyman. But the majority of men could not make the statement of the sitter.—*Ed.*

Med. It is hushed up—it is all hushed up (*pause*).

Tamm. What kind of manuscript?

Med. You have postponed something or you—(*pause*) now it will be all right—we'll—yes—for some reason it was through the hush of death that you were—the work was impeded, but now we're going to break through that postponement and reclaim all of the script and reap the benefit—yes—reap the benefit (*pause*). Your brother is so glad that you have taken up the work—so glad—it will be of great benefit both to him and to yourself.

Tamm. Glad to get that.

Note 178. Was there, from association of ideas, a transition at the words "It is hushed up" following the pause which is so often significant of a change, from the manuscript at first alluded to and the letters to some other manuscript?

It is learned that the sitter's father was at work on a genealogical manuscript when it was interrupted—"hushed up"—by his death. His son A then took it up and it was again "hushed up" by *his* death. The sitter has not actually resumed it but has always been promising himself to do so. "You have postponed something . . . but now we're going to break through that postponement and reclaim all of the script" states the case fairly. The "hush of death," the "postponement," and the interest of the brother would be very relevant to this manuscript and the sitter's intention.—*Ed.*

[In the interest of space the remaining matter of this sitting, about a page and a half, is omitted, but we will summarize it.

The sitter is said to be like a twin to some undesigned person, then comes some esoteric jargon, then a message for me for evidential purposes, concerning a man who had something the matter with his leg, which failed because I did not know whether it was true or not. A demand was made for a "charm or something" that "would hang on a chain" said to be in a designated vest pocket, something "a little heavy." The sitter said he had some money there and the medium said that it did not seem to be that, whereupon the sitter admitted that he also had a bottle there. The medium made some obscure remarks intimating that "the glow" was connected with the bottle, whereas the glow which the sitter meant was one of physical sensation. The medium intimated that something like papering or painting was going on in the sitter's home, which it does not appear was the case. Then came a queer reference to my "tiptoeing and listening to results" with a "strange lady," and the doorbell woke the sitter exclaiming "Jean—James—Jean or James. Oh, yes! Oh, yes!"]

Note 178a. I have had a friend whose leg was deformed or injured by an accident, as stated, but who has not? There was never any clear evidence of his attempting to communicate in a "circle," as further stated, so far as I recollect.—*Ed.*

Fifth Sitting

JUNE 22, 1922, 11:32 A. M. to 1:27 P. M.

Mr. "Brown" (Rev. Francis C. Tamm), sitter; Miss Blessing, scribe.

[No time taken by medium to go into trance.]

Med. Trying to write a name that begins with a J (*makes movement with fingers as if writing*). Speaking of mother and of brother being here—don't hear the names.

Note 179. My mother's name begins with a J. (Julia).

"Mother and brother being here." My mother (died Nov. 10, 1919) and my brother (died May 22, 1918) are those who would be most likely to communicate.—*Tamm.*

Of course, these facts have been given again and again, and constitute no new evidence.—*Ed.*

Med. I'm going to your home seems since I seen you some one came into the home some one came into the home and like just left again I don't know if I'm speaking of you try to think now I go to your home where you live and some one came in and went away quickly I don't know if it's you they're just giving me that feature seems as if it is only like a day or over night I s-double e h or I'm getting the initial c-h I'm hearing it stenographer.

Tamm. Yes.

Med. I can't distinguish with my voice between the sound s-e-e h and c-h.

Tamm. Yes I understand.

Med. Put it down I c h. I'm hearing it.

Note 180. Incorrect as far as my home is concerned.—*Tamm.*

The "I s—double e h" might stand for I see her (or him) or something else or nothing.—*Ed.*

Med. The gentleman has had so much to do with numbers or I want to speak to you about numbers—numbers—two in a set (*pause*).

Note 181. In the day or two previous to this sitting I had spent several hours over some investments.—*Tamm.*

Med. Calling M spirit of the mother young mother young mother a child is placed in my arm holding the child (*pause*) calling M-M (*pause*).

Note 182. The language is too indefinite to be sure what it means. It might be a random memory of the sitter's mother regarding the time when her child Marion was a baby, or it might possibly refer to the prematurely born child.—*Ed.*

Med. Spirit of the lady is speaking telling me the gentleman was away from the city or away from her and there was a message that was sent to bring him to her side (*pause*).

Note 183. If the reference is to the sitter and the mother at the time of her death it is incorrect. Perhaps the statement is a distortion of the fact that he was sent for when he was "away from her" but in the same house, to "bring him to her side" when she was discovered to be dying.—*Ed.*

Med. Going to the old home—try to catch it now—we're going to the old home which lay between this place (*points over right shoulder*) and on our way to maybe M or W—do we call a place beginning with a M or W, you see? It is not as far as Chicago—not as far as Chicago—we go that way (*points over right shoulder to wall behind her*). There were five—speaking of five in that home, dear, you see—there were five in that immediate home—it is the home I would say when you were a boy—I would say it was when you were a boy. There are five there in that family, dear (*pause*). M or W must have been one of them. Trying to get it through (*pause*)—three having left the body—leaving three in the body now.

Tamm. That's good.

Note 184. My boyhood home was in Boston. It is "not as far as Chicago." But also not in the direction of Chicago. "Five in that home." Correct from 1902 to 1909. In 1902 my father died; in 1909 the home was given up. During these seven years the home contained my mother and her four children—though I was for the most part away. "M or W" my older sister is named "Marion." She was "one of them."—*Tamm.*

Note that there is nothing arbitrary in Mr. Tamm's fixing on the period subsequent to 1902 as that meant. Since it is expressly said that three of the family are dead and three living, the time when five were in the family, *must* be after one member had died.

But "M or W" has hitherto seemed to refer to the Mother, who also was "one of them."—*Ed.*

Med. And we're placing J or G as one, dear. I don't know where we're going to place her—but G or J is one.

Tamm. One here or there?

Med. I don't know—I don't know just yet (*pause*).

Note 185. As has been so often stated, J is the initial of the mother who is dead. It is curious that it does not seem to get clearly into the consciousness of the medium herself after so many associations of "J" and of "J and G," with statements about the mother, that she must be meant. But she now gets that it is a woman ("her").—*Ed.*

Med. Try to think—there is a spirit here of an elderly gentleman that is speaking about the brother—the brother that is with him now—the elderly gentleman is relating [related?] to this gentleman—the younger man—try to think he has dark hair—dark hair—yes—(*pause*) we're wearing—oh, he isn't so terribly old—he has dark hair and wears a beard—kind of an oval face—more long perhaps—dark eyes and a deep—deep set eyes, dear (*medium kept holding her right thumb and first finger on her cheeks as if to indicate the beard*). [See Note 63 and text.]

Note 186. This description is good of my father so far as it goes. He died at 61—elderly, but not "so terribly old." He had dark hair (rather grey at the end of his life), an oval face, a beard, but *not* as I remember eyes that were noticeably "deep set." [See Note 63 and text.] My brother was very devoted to his father (as I to my mother) so it is natural they should be mentioned here together.—*Tamm.*

Med. Speaking of brother (*pause*) being not isolated—no—not—try to think now—try to get it through, dear—he wants to tell you he is not isolated—not from you—not from life.

Tamm. I see.

Med. He is not—that's the word he uses—put it through—in no way is he isolated or is-o-lated—get it through—there it is—in no way from you only the time understanding the *modus operandi* of the exchanging of thoughts and location of—I'm trying to get it through, dear—I'm trying to explain to you my condition (*pause*). Try to get through—B I'm trying to get through B—a name that begins with B—maybe the last name—B or P—I'm speaking for the I'm speaking the name for a lady seems as if we would maybe get a surname.

Note 187. My married sister Marion's surname begins with B.—*Tamm.*

It would be natural enough after mention of the child who is dead, and referring to the living child who was present, to refer to another living child.

And the language employed is suitable to this reference. The brother says he is not isolated "from you—not from life," that is, not from the living. After referring to "you," the sitter, the effort is made to get through the name of a "lady," "maybe the last name," which is said to begin with "B or P," which fits the name (Burdick) of the communicator's sister who lives with the sitter.—*Ed.*

Med. I don't know why I say this but I'm trying to get through a surname—it seems of this lady—that was used as a middle name you see—it is used as a middle name for somebody.

Correct. My mother's surname (Kittredge) was my brother's middle name. But this use of a mother's surname is not uncommon in other families.—*Tamm.*

Note 188. Is there a change of subject from the surname beginning with "B or P" to the surname used as a middle name for somebody? If so, "this lady" does not mean the lady just referred to but, as it has often done before, to the principal communicator, the mother. This interpretation sounds a little forced, yet it may be the true one. In that case Mr. Tamm's note is justified. He truly remarks that it is not uncommon to make the mother's surname the middle name of a child, but it is far more common not to do so. No relative of my own, for example, bears the mother's surname.—*Ed.*

Med. I don't know if I can get through—trying to put it through—Chattie—Carrie—Chattie—Carrie (*pause*).

Note 189. "Chattie" etc. My mother's surname was Kittredge. Her nickname for me was Ceddie (hard C); which I think she would try to get through. Could "Chattie" "Carrie" be possibly an attempt to get either of these names through? Perhaps not. There was an effort in the last sitting to get the same name, apparently, through.—*Tamm.*

The passage referred to (See text over Note 168) is "Carra—Clara—Carrie—Chatter—trying to get through a name."—*Ed.*

But apparently "I don't know if I can get through" is continuous from "I am trying to get through a surname . . . used as a middle name for somebody. "Kittredge" would, then, seem a more likely

reference than "Ceddie." Perhaps in the earlier passage the attempt to give "Ceddie" resulted in "Carra—Clara—Carrie—Chatter," and in this the attempt to give the somewhat similar "Kittredge" resulted in "Chattie—Carrie—Chattie—Carrie."—*Ed.*

Med. Brought mother through his symbol is correct—you have been wading through the symbol, dear—they speak that you have been wading through the symbol—having doubt in your mind whether something was correct and, that is either getting through your own penmanship or guardianship or through some one else and (*pause*) I want to speak to you dear to tell you that the symbol is correct—the thing that you have had doubt about.

Tamm. What thing is that?

Med. Why it seems as if it is about the glow worm—that's a peculiar name like the glow worm (*pause*) maybe we would reverse that maybe we would say the worm glow.

Note 190. I have always called the vibratory feeling which is to me evidence of my mother's presence the "glow." I have had this strange feeling only since my mother died—never once before her death. For an exact description of this feeling see "Life of Lawrence Oliphant" by Mrs. M. O. W. Oliphant, Vol. 2, p. 226, Tauchnitz edition. I came upon this description only a month ago—more than two years after I had first felt the "glow." Lawrence Oliphant seems to have had the same feeling after the death of his wife. Naturally this is to me a most noteworthy discovery.—*Tamm.*

It seems likely that the "symbol" is the "glow" afterward referred to in terms. "Brought mother through his symbol" might be a twisted attempt to say that the glow brought his mother, or that the coming of his mother's presence was accompanied by the glow. If so, this, the third attempt to define the meaning of the glow, is the most successful, if the sitter's own interpretation of it is correct. (See Notes 131, 174 and text.) Any doubts which he had of the meaning of this "symbol" are here supposed to be removed.

The words "glow worm," which afterwards the medium thinks perhaps should be "worm glow" are rather significant of the gradual process by which she arrives at a goal, and also of the fact that it is not always fully reached, as it is probable that warm glow is what was meant. What I have said in *this paragraph* is interpretive but not evidential. The sitter does not think that the adjective "warm" in fact applies.—*Ed.*

Med. I don't know (*pause*) spirit of the lady has left two children

—not anxious about the children I'm not anxious about them, but my love—but I seem to have to go to two homes—now such a fine one—I go to two homes—seems as if one is in one place and the other is in another (*medium points with fingers as if to indicate places*).

Tamm. I see.

Note 191. “I go to two houses.” Quite correct and they are indeed in different places, one being near New York City and one in Hongkong. My mother left three children, but could the reference be to her two grandchildren—one of whom is in each home—it would be right.—*Tamm.*

And the supposition that this is the intention is strongly supported by the fact that the deaths of both father and mother had been indicated already more than once, and it had been repeatedly said that three of the family are still living. It had also been indicated that two of the children were together and one was somewhere else.

Now there are two children, one in one home and the other in another. The sitter's mother, he says, was devoted to the granddaughter born before her death, and she doubtless would be as interested in the grandson born after it, if conscious and aware of it.—*Ed.*

Med. Yes—I'm going and when I come through in my body to this—no—that's right—it is just to the homes I'm going and to two homes—and I see one here and my son—

Note 192. Right. I am in the home *here* (where one of the grandchildren, my nephew, is).—*Tamm.*

Med. No, not twins—I don't think they're twins but they are very close—very close like twins—maybe I'm a twin, I don't know—maybe one is a twin, I don't know—we speak of the brother being a twin—it seems as if we're going to speak of the brother being a twin—put it down—I'm trying to get it through (*pause*). We want to try to get T or F—T or F—T or F—

Note 193. Did the reference to two children suggest to the sub-consciousness the word “twins,” patently irrelevant to the children, just referred to, seeing that they belonged to different homes?

The sitter's Hongkong sister's name begins with “F” (“Flora”) and one surname begins with “T” (letters changed to suit the pseudonyms). She is the mother of one of the grandchildren.—*Ed.*

Med. We know we have the glasses with us to-day—try to think, now—haven't we the glasses with us to-day?

Tamm. What glasses?

Med. I'm trying to get through now—the spirit is speaking of glasses and you either had them or have them with you—try to get it through now—they seem to be so close—yes—in a case—have them in a case—now try to think—the spirit is conscious of your having had glasses or you have them with you to-day—now I want to get hold of those glasses.

Tamm. Whose are they?

Med. These glasses are the ones that had belonged to—they're in a case—not these glasses (*medium indicates nose glasses*) but they're bow glasses (*medium indicates glasses*). I don't know what they're made of—horn glasses or celluloid and they were placed on the gentleman's eyes (*made motion as if to indicate putting the bow glasses on sitter's eyes. Pause*).

Note 194. The glasses referred to in the sitting of June 1st [See Note 120 and text] were in a case in my room at home.

In the previous week a person had left a pair of horn glasses in a case in my church and had sent for them. I did them up and mailed them to the owner. These glasses had nothing to do with my mother who never wore horn-rimmed glasses.—*Tamm.*

If the passage has any relation to fact, it is highly probable that it refers throughout to the horn glasses found in the church.

The glasses referred to in the sitting of June 1st were declared to belong to the mother, to be attached to a chain and to be smaller than ordinary ones. The glasses referred to here are not said to have belonged to the mother, to be attached to a chain or to be smaller than ordinary ones, but are declared to be bow glasses of horn or celluloid. These last particulars do not apply to the mother's glasses, though "in a case" does to both. "These glasses are the ones which had belonged to—" suddenly breaks off, as though the medium were inhibited from uttering her own natural inference that they were the same as those earlier referred to as the mother's. Besides, there is now an impression of recent association with the sitter, "either had them or have them with you." It would be a natural act for the sitter, after the glasses were found, to casually try them on. He does not remember whether he did so or not.

If the reference is to these glasses, why should so slight an incident be selected for mention? Such a question may, for aught we know, reflect our ignorance of the conditions which govern discarnate intelligences as to their acquirement of knowledge regarding the acts of their friends on earth. It might be that they get only occasional glimpses,

and that their moments of clairvoyance do not always correspond to important events.—*Ed.*

Med. Spirit of the lady—when she passed out of the body she tells me to tell you that she heard them sing.

Tamm. She what?

Med. She heard the singing when she passed out of the body—she heard this singing—I don't know if she's speaking of the singing of those in the body or if she's speaking of the host that she heard the singing from the spirit life—it was during the transition or as the body lay in its cold and clammy state—yes—speak it through—conscious of the voices—the singing—

Note 195. I well remember my mother telling me at least a year before she died that she expected, immediately after her death, that she would hear beautiful music.—*Tamm.*

Med. as you tiptoed into the room silently.

Note 196. I tiptoed into the room just as the spirit was leaving the body.—*Tamm.*

Med. she tells me she was conscious—conscious of your presence, and longed to give you the experience that she was then enjoying in the separation of the spirit and the body—there were two others dear with you try to answer dear.

Tamm. Yes.

Note 197. Yes, my sister and the nurse.—*Tamm.* [See Notes 34, 37, 139, 162.]

Med. As she brings the chamber in its quietness in the separation she was conscious dear—she's bringing it up—I'm living it with her and it seems that you were not sure if she understood all but she did and she was conscious of that entrance and of you

Note 198. I naturally did not suppose she understood anything of what was going on in the room.—*Tamm.* [See Notes 35, 162.]

Med. Seems that you came after the two, dear—now try to get it through—she's trying to give you an accurate account of the experiences and she tells me—I think it was you but there was some one that had come in after the other two were in the room, dear—try to get it through (*pause*).

Note 199. "You came in after the two." I did.—*Tamm.* [See Notes 37, 162.]

Med. We seem to have left now—try to get it through, please—we seem to have left W or we left M, dear—try to get it through—same upside down perhaps—I don't see (*pause*).

Note 200. It is by no means certain what is meant by "we seem to have left." The mother did leave a daughter Marion.—*Ed.*

Med. Conscious of my body having been brought or taken away to a place—I don't think they're at the foot hills but the place is like at the foot of the hill, dear. Here it is (*medium indicates with hands a hill and then the foot of it*)—it is at the foot of an up-grade—now there is where we're going—we go right there on the slope, you see. I'm talking about a burial place, dear. Why don't you help us through? The spirit is conscious of the body lying at either the slope of the hill or a little up-grade.

Note 201. Yes, this is correct. The lot is by a little "up-grade."—*Tamm.*

Med. They're conscious of the body of the three lying there (*last sentence spoken as if angry*).

Tamm. I see. That's right.

Note 202. "The three"—my father, mother, brother—in one tomb. Correct.—*Tamm.*

Med. Not in teetotal darkness as they lie there—their clearness of the bleach and of the bones—No—No fleshly memory—no fleshly memory being deposited in that claim but being submerged and a liberation of the soul and the spirit body in its entirety memory being (*medium makes movement with right hand, holds it up resting elbow on arm of chair*) permanent—permanent happy recollections and a gathering together with those that were in the life—yes—in the—in the world—in the earth plane. Now we're speaking of being with J—we're with G or J, dear, you see we are with and guiding and helping G or J.

Tamm. Who says this?

Med. (*Pause*) Father says this. Father says this (*pause*).

Note 203. Of course it was correct grouping to make the father say this to "J," the mother.—*Ed.*

Med. That's a very funny thing—(*pause*) some gentleman when they were in the body they worked on something—I don't think it was an invention but it was something that they worked with that was some kind of an instrument, dear—he tells me try to get it through—you require—(*laughs*) you require no explanation—no explanation—now try to think—the father says the medium—with our putting through your message requires no explanation, because you know—now try to get it through—try to get through—the instrument or the invention or something that the gentleman was working with, dear—or are you working with it now? Are you working with some kind of an instrument or perfecting some invention, dear? Try to get it through—(*pause*) glad that you have come, dear (*pause*) Jas Jas Jas J a s or J e s (*pause*) yes speaking of Scotland, dear.

Tamm. What's that?

Med. I'm speaking of Scotland. I'm going now to England and then I enter Scotland. I don't know what part I'm in but the spirit is taking me there and I'm bringing in a home that the spirit had enjoyed and had relationship with—we're entering the bay, dear—we're entering the bay—we're entering the bay—that's right—(*pause*) yes—near the water, dear—you were born near the water now or we live near the water, but it seems as if you were born near the water, you see, and I'm speaking of this—of this (*pause*) relationship between the—we would say it was Scotland, dear, but I don't know what bay we're entering but I'm trying to recall to your mind that place—(*pause*) yes, water—I don't say Walter, I say water (*pause*). Carry me home to Virginia (*medium almost sings this and then hums as if to indicate two more words. Pause*).

Note 204. My father spent much time on a book of genealogy of his mother's family. He did not quite finish it but left it to me. If he could say so, I think he would like me to go on with it. It has to do with our ancestors in England and Scotland. The reference, I should say, may be this.—*Tamm.*

Strongly in support of Mr. Tamm's view that the expression "invention or something that the gentleman was working with" means the genealogy that his father was engaged upon at the time of his death are the facts that the passage was introduced by the words, "Father says," and is followed by "speaking of Scotland," and then "I'm going now to England and then I enter Scotland."

The process of getting the form of the statement may have been that the medium received the impression that the father was making something, did not grasp the difficult word "genealogy" and subcon-

sciously guessed "instrument or invention," the uncertainty signified by the following "or something." The query "are you working with it now" may be an adumbration of the wish that the sitter would carry out his intention of completing the genealogy.

Whether or not, if the facts were known, "Jas" or "Jes" would have a meaning, is not determinable.

But be it noted that the mysterious letters come after the reference to an "invention or something" that the gentleman (deceased) was working with and the reference to England and Scotland. The "invention or something" we have interpreted to mean the genealogical record which the father was engaged upon when he died, and it had much to do with England and Scotland. The interlarded letters would, then, be expected to relate in some way to that record or the family. It is barely possible that "Jas—Jes" represents an attempt to say *Genealogy*. We have seen that repeated attempts to get through a word or sentence generally—not always—make nearer approaches to the apparently intended goal, and "Jes" is nearer *Genealogy* than "Jas." But this is only a possibility.

It may be that from the ancestral homes the thoughts of the communicator wandered to his own home, with the words "I'm bringing in a home that the spirit had enjoyed," and that the medium's subconsciousness infers from what had gone before that it must be in Scotland. The father had lived in Boston, which lies "near the water" on a "bay," and here the sitter was born, as is stated.—*Ed.*

Med. Three years—three years—I'm going into my third year of the passing out from the body (*pause*).

Tamm. Who says this?

Note 205. This is true of my mother (died Nov. 14, 1919).—*Tamm.*

Earlier it had been said in round numbers (See Note 170 and text) that the mother had been dead two years (the real figures being two and a half years); now, in more correct terms it is said "I'm going into my third year of the passing."—*Ed.*

Med. Speaking of a gentleman—speaking—gentleman—speaking—just let me—I want to brush your hair back.

Tamm. What's that?

Med. I want to brush your hair back smooth—your hair—smooth your forehead back. I want to tell you of—the spirit of the lady wants to tell you of having met being with the brother, dear, you see. I want to soothe your brow and to tell you that we are with you—now

try to get it through—try to get it through—a—a—we want to say like J or a—try to put it through—yes (*pause*).

Note 206. “I want to . . . smooth your forehead back.” This is most interesting to me. My mother was always distressed at seeing lines in my forehead—would stroke my forehead playfully to smooth them out. She would naturally do this as a preliminary to giving some good news. So here, she goes on to give the good news “we are with you.”—*Tamm*.

Note the gradual approaches to the facts “brush your hair back”—“smooth your hair”—“smooth your forehead back”—“soothe your brow.” The person speaking is identified by “spirit of a lady” and “J.”—*Ed*.

Med. I’m conscious of having passed out with—yes—within the three years, but it seems not quite finished—the three years has not been quite (*pause*) finished (*pause*).

Note 207. The three years will be finished next Nov. 14. Quite correct therefore.—*Tamm*.

Med. And when I passed out I laid the books I laid all the books aside, you see. I had something to do with books because I seem to want to and have laid them all aside (*pause*).

Note 207a. See 78 and 96, text and notes. This may be an obscure reference to the same matter.—*Ed*.

Med. I’m going to speak to the lady present—I don’t know her name—don’t we call the gentleman a professor?—this is the guide speaking—don’t we call the gentleman a professor?—we don’t have to say so—this is White Light speaking—I’m going to call him professor—my professor—I’m going to call him professor anyway, you don’t have to take on anything—don’t have to take on anything—don’t have to take on anything to know—what do we call a play?—tit tat toe—well, we don’t have to play tit tat toe to know it—he has great affiliation, dear, with Philadelphia or Washington and it seems more as if I’m near Philadelphia, dear. I don’t know—yes—there is a building there that he goes to that has a—would you call it a pyramid or a pinnacle?—something there—yes, that seems to be at the end (*pause*). Doctor has not been disappointed and will help in all things in the perfecting of the—ha! that’s a peculiar thing (*pause*) maybe that is some word that I don’t know—I’m trying to get

it through—it seems to be a Latin word—sounds like *omnus—ominus—om—om—*(*pause*) *ominus—omina—*trying to get it through—I can't (*Pause. Medium starts to write on palm of left hand as if trying to get the word through*).

Note 208. This is incorrect so far as it refers to me or my family.
—*Tamm.*

Med. Three in the body, one being separated from the two, dear, you see, one separated in the home from the two there are two homes they are shared by the three two in one and one in the other, dear.

Tamm. That's right.

Note 209. Remarkably accurate. "Three in the body;" my two sisters and I. "One separated from the other two." My younger sister is in Hongkong, my older sister and I in ——. "There are two homes;" correct, in Hongkong and ——. "Two in one and one in the other;" right, my older sister and I in ——, my younger sister in Hongkong.—*Tamm.*

Med. And we have gathered together to make—(*pause*) yes—I'm speaking about a girl, dear, you see—speaking about a girl (*pause*) I'm speaking about a young woman, dear—I'm reaching out to a young woman. Do we call—don't we call M or W there?

Tamm. What's that?

Med. Don't we call M or W? I'm speaking of a young woman.

Tamm. A name?

Med. Yes, M or W.

Tamm. That's good.

Med. I feel that I'm looking for her in the body—

Tamm. Yes.

Note 210. The reference seems to be to my older sister who is a "girl" or "young woman" (being in the "thirties"). She is *M*, i. e., Marion. She is "in the body."—*Tamm.*

Med. but I'm going—I find her—I find her—I find her—I don't know why but I seem to go that way—I don't know where I am now but I see it there—seem to go like southwest—I seem to be trying to find a home that I find her in—I don't think that there seems—seems to be away—I don't know whether we're graduating or not—

Note 211. —, where Mrs. Burdick (Marion) was at the time of the sitting, is very slightly south of west from New York City. Here her and my home is.—*Tamm.*

Med. I seem to have been in a place or having been in a place and then like I come home.

Tamm. That's fine.

Med. And I don't know but I see like papa was with her—I see papa with her—I don't know if I call you papa but papa was with her, don't you see? (*Pause*)

Note 212. Our name for him was always “papa.”—*Tamm.*

Med. now G was there—G was there—wasn't you G? Wasn't you G?

Tamm. What's that?

Med. Wasn't you G? wasn't you G? G was there (*pause*).

Note 213. Our Uncle George (my mother's brother) also lived with us (when he was in America) and was like another father. Might “G” refer to him?—*Tamm.*

I retain the notes as Mr. Tamm first wrote them. But on reading the text carefully from the mention of “M or W” as a “girl” or a “young woman,” of a “home . . . that seems to be away,” of “graduation,” of finding her “southwest,” of seeming “to have been in a place and then like come home,” of “papa with her,” and of G being “there,” it occurred to me that all these looked like allusions to the past and especially to a special incident in the past. Accordingly I questioned Mr. Tamm, and learned the following facts: When the family home was in Boston and therefore decidedly “away” from the place of the present sitting, Marion, as a “girl” or “young woman” of about sixteen graduated from a school in Connecticut southwest of the Boston home. This was before her father's death, and at a time when Uncle George was in America, so all three were at home together after the graduation.—*Ed.*

Med. That's so strange—you know the brother takes you and throws you over your back—the brother in spirit takes you and throws you over his shoulder and he tells me that he's carrying you—helping you—carrying you—lifting you, you see, not out of the body but carrying you—lifting you—helping you.

Tamm. Who says this?

Med. Speaking—the brother speaks—I'm calling brother—you are thrown over my shoulder and I'm carrying you and lifting you—

Tamm. Lifting me?

Med. (*Pause*) Lifting you—helping you in the body to be strong and helping you in your work (*pause*).

Note 214. In the first sitting (See text over Note 31) the same message had been sent to me. Then it was *my* brother that was carrying me on his back. Was the first or the present message "switched" in its application or did it refer to me in this instance also? Very possibly carrying one on his back or lifting one is an idiom of this medium for strong helpfulness on the part of a spirit. At any rate, in the present instance this is specifically stated to be the meaning.—*Ed.*

Med. Going to Washington—(*pause*) we're going to Washington, dear, with you—(*pause*) yes—we're either in Washington or we're very near it, dear—I have never been with my medium to Washington but we have been through it—the medium has been through there but not in the place but that's where we are, dear—we're on the outskirts of Washington or we're in—in it—the place—(*pause*) I'm trying to (*pause*). Oh yes—I don't live there—no, you don't—live there, dear, but I wish you would speak to me and tell me, because we're trying to fulfill our mission in repeating the message and—and the feeling of those that are surrounding you, dear, and trying to get through their word to you.

Tamm. Who says this?

Med. (*Pause*) This is the gentleman—this is the guide speaking to you but I'm speaking to you for the gentleman that is trying to give you an outline of this (*pause*) environment when in the body (*pause*).

Note 215. Presumably "the gentleman" is the deceased brother just before referred to. Apparently the incident of going to Washington is supposed to have taken place when he was living for it is given as belonging to "his environment when in the body," that is, it took place within his surroundings. And it is as plain as the peculiar idiom of the medium's trance can make it that the sitter is the one who went to Washington. This being the case, Mr. Tamm was questioned, and it came vividly to his recollection that the first long journey which he took away from home by himself was to Washington, when he was about fourteen years old. To his mother, mentioned in the line following this note, it was a thrilling event, and of course the brother also was interested in it.—*Ed.*

Med. The mother the mother (*pause*) has three children, dear, in the body—catch it—there are three in the body—the mother—

Tamm. Yes, that's right.

Med. is reaching out to three of her children in the body, dear (*pause*) with love and trying to prove to you her existence and a con-

tinuance of her memory and life you see since she left you she left you, dear—

Tamm. I see. That's fine.

Note 216. The statement about three living children is correct and has been made more than once before. The main value of this passage is to reinforce the interpretation that the passage about the sitter's journey to Washington is a reference to his early first trip. For now she says that she is trying to "prove her existence and the continuance of her memory," and it seems likely that she means that this is the object of the references just made to old incidents. I see nothing in the fact that "the gentleman" (presumably the sitter's brother) appeared to be giving the Washington incident, which is necessarily fatal to this view. The mode of communication could have been closely analogous to a case where a woman has her son speak for her over a telephone about a matter with which he is familiar and in which he has personal interest which appears in what he says; and then she herself takes his place at the telephone. If there is such a thing as communication from spirits many of the critical doubts and objections based on seeming inconsistencies like the one just noted may arise simply from our erroneous notions as to what the process in communication must be.—*Ed.*

Med. and is so happy that you are here and that you're getting the light she calls it the gleam the gleam of light.

Note 217. This might mean the "glow" referred to above.—*Tamm.*

[See Notes 131, 174, 190 and text accompanying.]

Of course the reference is not now evidential, especially a "gleam of light" does not seem to define the phenomena very well.—*Ed.*

Med. Now she speaks of her hair—seems that her hair will have a very good—a very good message for you, dear—there is about the hair—

Tamm. What about it?

Med. That she wants you to know that it lives and grows and is now like it was before this had either been cut off or dropped, you see—she's speaking of that condition with her hair, dear.

Tamm. Yes, I understand.

Med. Because she had beautiful hair, dear, and I don't know if it has been removed from her head but that it lives and grows in length

and it was of soft brown—the coloring, dear—now try to catch it—the soft brown—

Tamm. Yes.

Med. The light shade as it passes through the light—more into the light shade, you see—she tells me to tell you that you still have the piece of hair—you still have the hair.

Tamm. That's good.

Med. But there is something there—that condition while she was in the body that had to be—it was either lost or it was cut off—and now it is in its luxuriant growth and beauty as it had been (*pause*).

Note 218. See notes in sitting of May 18 [Note 50] referring to my mother's lock of hair which I had cut off after she died. Here we have another reference to this matter. It was *soft brown*. Although my mother was in her 82nd year, she still had brown hair—not white and only slightly gray. [See Note 66.]—*Tamm.*

The reference to the mother's hair would indeed be “a very good message” to the sitter, since he values the hair and the incident of having it cut off for him is vividly in his memory. The uncertainty of the language about the manner of removal and the exaggerated impression it conveys as to the quantity removed remains, but “you still have the piece of hair” is quite correct as to fact and expression. As to the condition of her hair now we of course have no means of verification.—*Ed.*

Med. Speaking of mar-mar—we're calling a name—Mar-Mar—Mar-Mar—(*pause*) no regret—no regrets—no regrets only the (*pause*) now that's queer—would you—did you know that the mother had a—had a child there with her did you know that?

Tamm. Yes.

Med. She wants me to tell you—she wants me to tell you of the one that passed out when a baby, or you see it was young—she wants me to tell you that that one is with her, you see—(*pause*) seems to be two—one perhaps having not come to birth—now try to catch it, dear, because we're trying to get it through—we're speaking of two now—one perhaps not having come to birth being with her and she's speaking of the one now there—maybe the two, dear—are there?—maybe the two—I'm trying to get it through now—seems like the two children and there is something peculiar about one having gone over when it was a little child or before it was born—I can't get it through—that's the thought—that's the picture (*pause*).

Note 219. The reader must not connect “Mar” with the sister

of the sitter whom we have called Marion, since that is a pseudonym beginning with the same letter as the real name. It might possibly refer to the name which the mother had given the prematurely-born child in her thought. (See Note 182.) Whether or not the reference is to the baby of the passages connected with Notes 62 and 99 is indeterminate.

Also, the name of the valued housekeeper long employed by the mother (See Note 42) was Margaret. This is a possible allusion, but, since it is not easy to see by what association of ideas the mind of the purported communicator could have been diverted to her, the coincidence has very little evidential force.—*Ed.*

My mother never spoke to me of this. Since the sitting I have spoken of the matter to my sister Mrs. Burdick and she tells me all this information is quite correct. My mother had a "miscarriage" after three months. One child (my mother's first) went over "before it was born." The other one referred to is, of course, my brother Alvah. While my mother never spoke of this to me it may possibly be that one of my sisters did once. But it had passed from my mind. I have never given any thought to the matter of there being an unborn child with my mother. The news was quite astonishing—especially after my sister had confirmed it.—*Tamm.*

Med. Speaking of L, dear—speaking of L—yes—speaking of L. *Tamm.* Who's L?

Med. I don't know—I'm trying to get it through—lu or lo sound—I'm trying to get it through (*pause*) I feel that we're speaking of one that is in spirit, you see—maybe there are two names like that—the one in spirit (*pause*).

Note 220. "Speaking of L, dear." My mother always called my brother "Al" (his name was Alvah). "I feel we are speaking of one that is in the spirit." This would tend to confirm the supposition that "L" is "Al."—*Tamm.*

A possible but uncertain conjecture. Still, it is to some extent made more plausible by the fact that the reference to "L" comes directly after one to the mother's two children who are with her, one of whom would necessarily be Alvah.—*Ed.*

Med. You're always trying to flash me—flash me—flash me—I get the flashes but I do not get the significance of them (*pause*).

Note 221. Perhaps this means the same as "the gleam of light," referred to above (See text over Note 217). This would imply that

the spirit is still trying to explain about the "glow" and that the medium does not understand what is meant.—*Ed.*

Med. If I could open up the watch or some frame I would see the pictures—I would see the pictures of the two, you see—yes.

Tamm. Whose pictures?

Med. I would see the pictures of—(*pause*) I would see the picture of the mother and the—the mother and the child, you see—yes—(*pause*) maybe it would be her son I don't know. I'm trying to get it through—(*pause*) didn't we have to separate the picture—didn't we have to separate the one from the other or did we separate—did we cut the picture out from some one else, trying to get it through (*pause*).

Note 222. In the pocketbook I was carrying were pictures of my mother and brother. [See Notes 127, 154 and text.]—*Tamm.*

It should be borne in mind that the mother and her two children had just been referred to, so that we should expect that "the mother and the child" would also refer to her and one of them—that one surely not the one that died "not having come to birth." And pictures of these were in the sitter's pocketbook.

The passage may be interpreted in two ways:

(1) As a reference to that one of the three pictures in the pocketbook which represented the mother and her living son (the sitter).

(2) As a reference to the portrait of the mother in the picture just referred to, and to her deceased son in another picture which has also the portraits of a sister and her husband.

On the whole the second conjecture seems the more likely, as then both persons mentioned would be what are termed spirits—on a parity,—and the picture of the son would be "separate" from that of his mother.

It is interesting to observe that although the first time the medium got her impressions about the pictures it was while she was holding (not looking into) the sitter's pocketbook, the nearest she now gets to the receptacle is "watch (something which, like a pocketbook, is usually carried in a pocket) or *some* frame." It looks like a *de novo* attempt to describe the receptacle, independent of any surmise on the part of the subconscious.—*Ed.*

Med. We would like to go to the cemetery, dear—I would like to go to the cemetery and we'll find three—three bodies in the lot, dear—don't you see? There were three placed in the lot and the one having—yes, it seems to have been some delay or some change made in plac-

ing the last body—not confusion altogether but we seem to have brought the body away—the body came from away and was placed there—seems as if we had to bring it on the train (*pause*).

Note 223. This covers the facts pretty well. Three bodies are in one tomb. At the time of “placing the last body” there was both “some delay” in a sense—and “some change;” namely the placing also of my brother’s ashes, a year and a half after his death. My mother’s body was brought by train from New York to Boston.—*Tamm.* (See Notes 80, 128 and text.)

Med. We wouldn’t call him Doctor Frisco, would we? Doctor Frisco—that’s a funny name (*pause*).

Tamm. Doctor what?

Med. Sounds like Doctor Frisco (*Pause. Medium’s right hand patted left hand five or six times*).

Note 224. Some time after the sitting Mr. Tamm happened to remember in this connection an incident which occurred within his mother’s last year on earth. On the way to Hongkong by train (and it might be that the train journey just mentioned brought up the memory of another one taken not long before), his mother was taken ill, and at Oakland, a suburb of San Francisco, was taken to a hospital remaining there a week and three weeks in Oakland. She formed a strong liking for her doctor at the hospital, and often spoke of him during the last year of life. Mention of San Francisco would at once make her think and speak of this doctor.

It greatly strengthened the theory of association of ideas to notice that a former reference to the journey of the body on the train is followed by “I don’t think we were in California, but I don’t know why but I seem to see a place that reminds me . . . a place, a country, that looks like it. (See over Note 75.)

This time the mention of the journey of the body on the train is immediately followed by “Frisco” and “Doctor” coupled with it.

The otherwise inexplicably abrupt and irrelevant “We wouldn’t call him Dr. Frisco, would we?” is easily explainable on the overlap theory (See Note 74). The mention of death and the funeral journey by train is a reminder of the last long journey in life, interrupted by an illness which led to friendship between the communicator and the “Frisco” doctor. It is like a moment when, on the screen, one picture is seen through another, and then the first is taken off, and the other is briefly seen alone.—*Ed.*

Med. I'm going to call brother J or brother G—Brother J or G—

Tamm. What's this?

Med. Calling brother J or brother G (*pause*).

Note 225. If my mother is speaking, Brother G would be her brother George. They were very close to each other.—*Tamm.*

Med. If we had the key we could open up the safe.

In the safe we would find something that was left to be opened (*pause*)—you were present at a meeting—there was a meeting of gentlemen and it seems to have been—I don't know if there were five or seven present—(*pause*)—not barring anything now—would you put it down?—we're not, the spirit is saying—we are not barring anything—that's a funny word—not barring anything—I'm speaking about the safe—(*pause*) I'm trying to say that we are not keeping anything hidden now or I don't want to keep anything hidden (*pause*).

Tamm. Who says that?

Med. I'm looking for a safe. It seems to be on the third floor—I don't think it is an attic but it seems to be on the third floor and if I could find the key—(*pause*) and I don't know if the key or the combination has been thrown away but I want to get at it and I want to open up this—I want to find and open this up—(*pause*) because I want those—I am not keeping them—I don't want to keep them obscured any more—I want to (*pause*) I want to open it up—I want to bar things, not keep things behind where it is locked doors (*pause*). I'm speaking for Dr. Hyslop. He's present and I'm trying to find a part—it seems as if it is a lock and key instead of a combination (*pause*). Yes. Maybe the key has been thrown away or given to somebody but I don't seem to be able to find the key—(*pause*) seems not a manuscript and yet it may be a manuscript, I don't know (*pause*). That's a peculiar thing—I don't think it on or a name sounds like begins with an f (*pause*). Calling Isabel—Isabel—(*pause*) we would say sister Isabel.

Tamm. What's that?

Med. Sister Isabel (*pause*). Do we call somebody Darkey or Dorothy—Dorty or Dorothy? (*pause*). Spirit of the lady reaching out to you telling me that we will and have gathered with you around the table—it is night—it is at night when the lamp is burning—sitting with you in the home—maybe it is the new home, we'd call it—maybe it is the new home but I'm getting beside the table as you are there writing—she tells me we gather with you around this table, dear—(*pause*) conscious of the raps—conscious of the raps—

Tamm. Of the what?

Med. of the raps being made up in the corner towards the book shelf—the—yes—(*medium points with right hand as if to indicate place*) yes.

Note 226. Nothing in the above seems to mean anything to me.
—*Tamm.*

And it is worth noting that at the very point when a whole group of topics unrelated to a sitter begins, a new communicator, unconnected with the previous communicators, purports to make his appearance. For although Dr. Hyslop is not immediately named, it appears later that it is he who from the first reference to a “safe” and “something left to be opened” is supposed to be the communicator. There is no assurance that he continues to be to the end of what is quoted above.—*Ed.*

Med. (*Pause*) Fleeting moments—fleeting moments—calling the judge—the judge—the judge—(*pause*) seems as if we call the gentleman present—seems as if he called his father the judge or a name beginning with that—I don’t know—the judge or a name beginning with that sounds like.

Tamm. What’s that?

Med. The judge or a name beginning with that sound like (*pause*).

Note 227. It is quite possible that “judge or a name beginning that sounds like” is for George. Then the passage would connect to the one just before the long uneventful passage and mark this as an interpolation. But George was not the sitter’s father, but his uncle, as indicated by the words, apparently by the mother, “brother George.”—*Ed.*

Med. Trying—try to think, dear. You seem to be older—you seem to be the eldest of the three that’s in the body—aren’t you? Aren’t you the eldest of the three in the body?

Tamm. That’s right.

Med. Because here she is, dear—why don’t you speak to her? She tells me you are the eldest of the three in the body.

Tamm. That’s good.

Note 228. Correct—I am “the eldest of the three in the body” in my family.—*Tamm.*

Med. Yes (*pause*) and you live in one place and the other two live

in the other, don't they?—sure they do—maybe they're away—I don't know if they're away to school or not, but you—I seem to go to two houses. Now the father—the father and the mother say I go to find you at the one home then I go to the others you see. (*Pause*) Life eternal—(*pause*) now try to get it through, dear friend (*pause*).

Note 229. It had been repeatedly stated that the children were in two homes (See text accompanying Notes 111, 164, 191, 192 and 209), but never in which two and one of the children, respectively, lived. Here the reference to two houses is correct, but not the statement that the sitter lives in one of them and the other two in another.—*Ed.*

Med. Wasn't you away from home?—didn't we have to send for you—didn't we let you know of the condition and before the passing out—didn't we have to send for you?—yes, I know that you came—you came—yes (*pause*).

Note 230. If this refers again to my mother's dying it is correct—although I was sent for only from downstairs.—*Tamm.*

In a former passage (See text over Note 183) there is similar uncertainty about the matter of sending for the sitter while his mother was dying. Then it was "the gentleman was away from the city *or away from her*," the latter alternative being the true one. All sorts of analogies illustrate how, owing to difficulties in the way of clear communication, such an uncertainty could easily arise, although the fact of being away somewhere and being sent for was clearly understood. Suppose a letter with defaced writing, or a person speaking imperfect English, or a half articulate invalid or a person talking over a telephone in poor working order, or a person talking in a roaring subway train, should attempt to convey to you similar information respecting some one else; you might later report to the third person "She was telling me that you were away from the city at the time and were sent for, or, at least you were away somewhere and they sent for you—I'm not certain just what was meant."—*Ed.*

Med. Yes, because it was—now, that's very funny—seems as if one came with you—some one came with you or you joined them when you came, you see—that's it.

Tamm. That's right.

Note 231. "Seems as if one came with you." Yes, my cousin came upstairs and into my mother's room almost immediately behind me. I joined my sister and the nurse in the room.—*Tamm.*

This makes it much more certain that the references to sending for Mr. Tamm when he was away, are to his being sent for when his mother was dying and he was out of the room.

And this detail "seems as if one came with you," etc., fills out the incident never quite complete in former rehearsals. It is as if the dying woman's consciousness had become faint when the cousin came in last, but that it made a slight impression which is at last recalled.—*Ed.*

Med. And there was not a gate but there was a place for a gate, dear—yes, for you to come up to the home, you see—(*pause*) it may not have been a gate but there was a place there and should have been a gate—maybe in days gone by there had been a gate there—don't you see—(*pause*).

Note 232. This must be read in connection with Note 163 and the text above it. There we saw that there was a hedge about the house and grounds, and the opening in it leading to the walk to the house would represent "the place for a gate." There can be no doubt, at this point, that Mr. Tamm's conclusion in Note 230, that the reference is to what took place when his mother was dying, is the correct one.—*Ed.*

Med. That's funny—now try to catch this, dear (*Pause. Medium holds hands up in front of her*) there were three of you there are three of you and in your own home there are four dear now try to catch that.

Tamm. Four?

Med. Yes with you yes with you I'm talking about you now isn't there four there were four with you aren't you four there is somebody there then.

Tamm. Four altogether?

Med. Yes Yes.

Tamm. That's good.

Note 233. "There are three of you" is correct in the sense that there are three living children of my mother. "In your own home there are four" is also correct; my sister, her husband, their son and myself.—*Tamm.*

Med. (*Pause*) Calling G and J—understand—(*pause*) calling H—calling H—maybe we would say H was the fourth one—I don't know.

Tamm. What?

Med. Is H the fourth one?—is H the fourth one? (*Long pause. Medium makes movement with fingers in front of her.*)

Note 234. None of us could be referred to by the letter H.—*Tamm.*

The medium appears to be puzzled as to who "H" is, and says that she does not know that "H" is "the fourth one." Perhaps the "G or J" (hitherto referring, apparently, to Julia the mother—see Notes 10, 112, 185, 203) and "H" (hitherto referring, apparently, to the brother, perhaps because of auditory error—see Notes 9, 32, 116) are anticipatory of what follows. Immediately afterward, the deaths of the mother and brother, together with that of that father, are apparently referred to.—*Ed.*

Med. Now, dear, we're trying to get it through (*pause*). It has—there has been one that passed from your life years—years ago? I don't know how many years but it is a long time—maybe we would say fifteen years.

Tamm. How many?

Med. Maybe we would say fifteen years and then there has been the last one—the last one—we're going—just two—a little over two years—and there were two not so far apart that went out, you see.

Tamm. That's right.

Note 235. Apparently my father is referred to. He died in 1902 or about twenty years ago. Then my brother and mother are referred to—they died in 1918 and 1919 respectively.—*Tamm.*

The fact that the last two died not far apart, and the fact that one of them died between two and three years before, have been given before. (See Note 170.)—*Ed.*

Med. Yes, I'm trying to speak of the one that had gone over a long time before, you see—that one had gone over a long time before. I don't know who it is but I am just trying to get it through—the father's speaking about that, dear.

Tamm. What?

Med. The father is speaking about that one having gone over a long time before.

Tamm. I see. What is he saying about it?

Med. Well, he's saying that one having been brought into his home you see together—they're all together—there are five of them, dear—five—five of them all together close—(*medium claps hands—pause*) yes—(*pause*) tall—oh not such a terribly tall man but a good

medium sized man—elderly man with a beard and he's been out a long time, dear, you see. I think it is the grandfather—I think it is your grandfather, dear, you see. I don't know if I was a teacher maybe or not—maybe we'd call him a teacher—maybe we had something to do with a school or a college or some teaching—maybe he was kind of a teacher but he's been out of the body a long time—(*pause*) maybe we would call the name C or G—there I don't know.

Tamm. What?

Med. Maybe we'd call the name beginning with a C or a G—there I don't know—(*pause*) didn't we have to catch a train—didn't we have to catch a train—are we trying to catch a train? I'm speaking for the gentleman, dear—(*pause*) we seem to be anxious and we'll be obedient in our effort to make and keep the appointment (*pause*).

Note 236. If my father is referring to *his* father's and mother's family circle in the next world he is right. That was comprised of five persons—one (a sister of my father) is still in this world. My grandfather was never elderly and he had no beard, nor was he a teacher.—*Tamm.*

It really looks as though "the father is speaking about that one having gone over a long time" means some one who went over before he himself did, and the reference to "your grandfather" strengthens this appearance. But the description is not of that grandfather, nor did he have a name beginning "C or G."—*Ed.*

Med. We call h e l or e l l (*spelled out*).

Tamm. What name did you say there?

Med. Trying to call a name beginning with an e l l or h e l l (*spelled out*) Helen—Helen.

Tamm. Who is this?

Med. Speaking of (*pause*) speaking of the mother—

Tamm. Who?

Med. speaking of the mother—(*pause*) calling e l or I don't know know what we're trying to get through, dear—(*long pause*) yes—(*pause*).

Note 237. If the father's father was just before referred to, one would suspect that the following reference to "the mother" would mean the sitter's grandmother. Her name was Emeline, which somewhat resembles Helen (-Eline—Helen). But we are on uncertain ground.—*Ed.*

Med. Let's see your pulse—let's see your pulse—that's funny—

I'm trying to—I don't know what I have got—I have some little instrument there—I try to get your pulse, dear—I don't know if you register a thing.

Tamm. What's that?

Med. I'm trying to get your pulse—I have some little instrument here and I don't know why but I'm trying to do this (*medium makes movement as if to take pulse*).

Tamm. Who says this?

Med. The doctor—the doctor—I would call what would you call it, a thermometer, dear?—that's strange—it seems instead of putting it in your mouth I put it on your wrist there and I'm registering your pulse—(*pause*) you have had some discomfort—some discomfort as regarding your blood, dear—as to the circulation now I would speak to you of your father—your father would speak this to you, you see—now as regards the blood—the circulation and also the purity of it—(*pause*) not speaking of a serious condition but I want to speak of a condition that you must look out for because it was my own condition—I'm speaking of my own condition when I was in the body, you see, and the passing out seems to be attributed to the condition of the blood and circulation, dear (*long pause*) Johns Hopkins (*pause*).

Note 238. My father died of angina pectoris.—*Tamm.*

Certainly the assertion is made that the sitter's father died of the condition which is described. The description is not an adequate one, as it stands, of angina pectoris. Yet that disease does affect the pulse and circulation. It would be natural for a man who had died of a disease of the heart, and one son of whom had had an affection of the heart (the sitter informs me that this was the case and that his brother used often to feel his pulse, being worried about his condition), to be concerned about the remaining son and to seek to warn him to take every precaution.—*Ed.*

Med. You seem to have had trouble—seem to have had a little trouble in your family—in your little family—didn't you have somebody there that was sick not long ago, that was in your little family, dear?

Tamm. How long ago?

Med. Yes—how long ago? Why it has been about three—yes—it has been about three or four months, you see.

Tamm. Three or four months? Yes.

Med. And I'm trying to speak to you, dear, and tell you—I'm trying to tell you that I'm conscious—the spirit wants to tell you of

that condition and sickness that was in your home—in your little family, dear.

Tamm. Yes.

Note 239. My sister's little boy, living with me, had the operation for mastoiditis a few days after last Christmas.—*Tamm.*

Here again the principle of association of ideas appears to have operated. The reference to the father's illness, and the warning lest the sitter might become ill in similar fashion, could easily turn the communicator's mind to the recent case of illness in the household of which the sitter is a member.—*Ed.*

Med. Yes—not—let's try to go back—the condition there had something to do with the blood, dear, you see—the condition of that—there was with the condition of the blood—I seem to be wanting to explain to you about—don't you see—yes—as the condition or the circulation of the blood, dear.

Tamm. Yes.

Med. Yes it would have. Now I want you to be careful—like I want you to be careful with—I want you to be careful either of yourself or somebody in your little family because the spirit in some way had that—seems as if it was like a parallel case of a symptom that was something like that, you see—(*pause*) yes—oh, yes—I hurt—I hurt—my body hurts with that condition that had existed there in your home—it hurts me—it hurts me (*pause*). Now we're going to say that G or J has been made easier—dear—catch it—has been made easier now—that condition (*pause*).

Note 240. The father, apparently, had been referring to a diseased condition of which he died and expressing solicitude that his son, in whom he detects no serious condition, should exercise care of his health. Then there is a digression to another and recent illness in the present home of the sitter. And now there is a return, signalized by the words "let's try to go back," the caution to be careful (confused as to its object—"be careful either of yourself or somebody in your little family"—by the interpolation of the little boy's case), and the familiar phenomenon of the medium seeming to reflect in her own body the physical sensation undergone by the communicator in his last illness. The exclamation "My body hurts with the condition that had existed there in your home—it hurts me—it hurts me," does much to fill out the picture of angina pectoris, since the most prominent symptom of that malady is the intense pain which it causes. The sitter well remembers, what would of course have been the case, how keenly his

mother's feelings were afflicted because of her husband's pain. "Now we're going to say that G or J has been made easier, dear—catch it—has been made easier now—that condition" might well be the resultant of an attempt to express her exultant joy that she has no longer to agonize over the father's malady.—*Ed.*

Med. A long, long journey—a long, long journey, but return to you—return to you (*pause*) a long journey out of the body, but return to you.

Note 241. If the phrase following the pause had not come I might be charged with forcing the language if I remarked that perhaps the allusion was not to an earthly journey but to the journey of death. But the final phrase vindicates that interpretation. What is meant, seemingly, is that in a sense death produces a vast change—is like a journey into a far country—but that one who has passed through it is not utterly separated from earthly friends, but is able to get into relations with them.—*Ed.*

Med. You seem to have made a new circuit now—we're speaking about business or your calling—you have made a new circuit, dear, or you have added something to your circuit—yes, I am conscious of it—(*pause*) yes, a new—you have entered into a new calling, dear, you see.

Tamm. A new calling?

Med. Yes, a new calling—a new profession or something that you have added to and a change in your regular calling—business, you see—conscious of that—we haven't side stepped but again we have made some new channel—(*pause*) yes—you seem to have so many so many railroad tickets, dear—I don't know if there are tickets or slips but you seem to have so many tickets—has blue on it has blue lettering on it or like blue (*pause*) seem to share them sometime—seem to share them with somebody—(*pause*) the little mother is reaching out, dear—is reaching out—

Tamm. What's that?

Note 242. The sitter did not understand this passage as related to himself, nor the passages above Notes 132 and 168. As I read the earlier passages, it seemed to me that they had reference to the sitter's change or development of views, accomplished within recent years, as to the possibility of intercourse between the dead and the living, and to the transforming effect that this and his own psychic development had upon his own life and work, something of which he had told me.

The impression deepened when I came to study this last passage, which seemed to me to relate to the same matters with the earlier passages. I determined to get a fuller statement from Mr. Tamm regarding the effect of psychical research and personal psychical development upon him before having him read the passages anew. And because it had been stated in the second of them that he was in a less satisfactory stage ten years before the sitting but began a change five years before, I determined to ask him, without stating my reason for doing so, in order to avoid the least danger of a modification of the chronological fact through the "will to believe," just how long ago he began to be interested in psychical research and to be impressed by the evidence.

Mr. Tamm's statement of the change wrought in him was to the following effect: The alteration produced upon his thinking, his personal life, and the general work of his ministry as a preacher and pastor has been far reaching and profound. It amounts to a new era, not a revolution but a radical advance. He has a new satisfaction in living, an enhanced sense of the reality of the unseen world, an increased confidence in the reality of the essentials which he sets forth and thus an increased energy in preaching and teaching.

His answer to the query how long ago the change began was this. "My first real interest in psychical research began with the reading of Lodge's *Raymond*, within a year after it first came out. [It was first issued in America in 1916.] That was—let me see—about seven years ago." And the mediumistic record had stated that the change in him referred to began about five years before the sitting, or seven years ago now!

Now let us test the most salient affirmations in the three passages to which we refer.

Text over Note 132.

The sitter has "switched in his thought" and his "grouping of things."

He has been working "on this side" [that is, in the realm of the spiritual] and has now "changed" his "thought and work," as though he had "switched."

Text over Notes 167 and 168.

The sitter's "response is nearer and clearer"—that is, the response of his "mental disposition," relating to "the understanding and the channel," is "more in harmony" and "sympathy," and gets "a greater response from the spirit" which will "carry you [him] through in your [his] efforts and your [his] change in working;"

the sitter is "now working on something that is more concrete" [his religion is a more concrete thing?]

"Ten years ago" the sitter was "working on something or doing something in a way" by which "you have [he has] not accomplished what you [he] expected—you were not the master," but is "going to understand more about the thing you have [he has] been working on."

Now he has "made a change" and he has "begun that change five years ago."

Now he seems "to be able to get it through," now "it seems more concrete," is "more definite," and "the instrument [pencil used by the sitter in automatic writing] helps" in some way.

Text over this Note.

The sitter has made a "new circuit," this refers to his "business or calling" [which is that of a clergyman, dealing in spiritual truths] or "added something to your [his] circuit;" he has "entered into a new calling," "profession or something that" he has "added to;" there is some "change in your [his] regular calling," not that he has "side stepped" but he has "made some new channel."

It is hardly necessary to comment on the above expressions. Some of them are obscure, and a few are literally incorrect (particularly "entered into a new calling," which, however, seems to be rectified by "profession or something *added to*"), but on the whole they appear to point in the direction of the sitter's psychical belief and development and their far-reaching effects.

All three of the passages are followed by reference to the mother and brother, the last by a reference to the father also.

If our interpretation is correct then the three passages describing so emphatically what had really taken place in the sitter's inner experience so emphatically, and dating its beginning five years before the date of the sitting, are evidential.

The remarks about "railroad tickets, shared with somebody" could not be evidential, but it is possible to explain them as an abortive attempt to return to the reference to the mother's "return" to the sitter from her "long journey" (See over Note 241), and to indicate that there would be many such returns, the benefits of which the mother and son would share, as would be the case if they had railroad tickets to each other.—*Ed.*

Med. The little mother is reaching out to you—reaching out to her children (*pause*).

Note 243. Quite like her!—*Tamm.* [See Note 137.]

It appears, also, that calling the mother "little" is correct. (See Note 82.)—*Ed.*

Med. The brother—the brother was brought home—the brother was brought home after having left the body—was brought home—(*pause*) yes—yes—to the father's—brought home to the father's home in spirit—yes—the brother has joined the father—(*pause*).

Note 244. This amounts simply to the statement that the brother is dead, a fact often stated before, and has joined his father.—*Ed.*

My brother must have been met, on his passing, by his father—the only other member of our family who had then passed over.—*Tamm.*

Med. You have the old Bible—you have the old Bible that belonged to me—I don't know if it is the father or the grandfather—you have the old Bible—strange to say it seems to have come to you—seems to have come to you (*pause*).

Note 245. Correct; I have it—an old Bible which belonged to my father.—*Tamm.*

Med. Speaking of Harvard—Harvard—speaking of Harvard (*pause*). Will have a better chance—will have a better chance. (*Pause. Medium throws hands up.*)

Note 246. My brother and I both graduated from Harvard.—*Tamm.*

It is possible to regard this passage as referring to the brother, and to have been prompted by the wish to say that his Harvard education was still helpful to him—not wasted because of his early death.—*Ed.*

Med. Tell Dr. Prince he must not go on the boat—speaking of a trip or somewhere to go, but he must not go on the boat—must not go—(*pause*) land is safer and better for him (*medium relaxes and stretches as if just waking from a good sleep*). Let's have some water—let's have some water. (*Sitter gives medium some water and after rubbing her eyes she takes a drink and then rubs eyes again and comes out of trance. Apparently there was no transitional stage.*)

Note 247. I was not intending any early boat trip, and should not have been influenced by the warning if I had been.—*Ed.*

SUMMARY OF THE EVIDENCE

THE MOTHER

Near the beginning of the first sitting "a lady" calls "My son" (5), and the sitter's mother was indeed dead.

After the announcement of the mother and brother (also dead) of the sitter, and an apparent attempt to give the initial letter of the name of the latter, comes "J or G," which the medium surmises may mean the name of the spirit (10). The mother's name, in fact, was Julia. In the second sitting, in connection with a recognizable incident regarding the mother, it is declared that the lady is trying to say "J" (50). In connection with another recognized incident related to the mother, "J" comes again (64). When plainly referring to the scene of her death, "Ja came (*Julia*?) (84). "J" or "Ja" is said to be hungering for the sitter (95), who was, in fact, her favorite child. Later it is said that "J" had been parted two years, the mother actually having been dead between two and three years (170). "J or G," it is said, was one of those in the old home (185). The father alleges that he is with "J—we're with G or J" (203). And just before a reference to the mother's death, again comes "G or J" (234).

Also "M or W," with the declaration that the one of them might be the other upside down, is also apparently used in significant connections for the mother, and may refer to the initial of the word Mother. After mention of the mother and brother comes "M or W" (13). Also "M or W" after a reference to a body taken on the train, as the mother's was (61), after a likely communication from the mother (122), and again just before a reference to her (160).

Just after mention of "J or G" comes a reference to the spirit having been lifted on some kind of a litter and taken to a hospital, which actually happened when the lady made a journey to California (11). It was her next to the last illness, about a year before her death.

A reference to something like a watch given by a spirit—evidently either the mother's or brother's (12)—concludes with the fact that the sitter had on his watch chain (possibly seen by the medium) a compass given by his mother. That it was passed to him by some one else, is not true of the watch but is of a ring of hers, taken from her dead body.

The medium's way of throwing kisses while speaking for the mother (15) is said by the sitter to be characteristic of her, as also the vocal intonation, emphasis and phrase employed soon after (17).

Next come details about the death, plainly of the mother. Suffer-

ing in the head, on the right side, is indicated (18), corresponding with the fact that after her stroke, when past speech, she actually kept putting her hand to the right side of her head as if to show where the trouble was. It is also declared that the death was sudden (18), and it really followed the stroke in two days. Correctly she is said to have gone into a state of unconsciousness (19, 67, 70), and the remark that this was a blessing (20) is consonant with the fact that it had been her desire to so depart. But in spite of an outer appearance of unconsciousness she is declared to have been inwardly partly conscious of outer stimuli (21), and this, which may well have been a fact but which cannot be proved, is insisted upon repeatedly afterward (35, 37, 68, 84, 139, 162, 196). But it is made emphatic that there was no apparent consciousness toward the last (162), which is true. She could not speak (34); correct.

If she was partly conscious, she would be at least dimly aware of some external happenings. The sound of a bell would probably be well calculated to attract attention. In fact the outside door bell rang a few minutes before her death. Accordingly, there is a reference in the mediumistic description of the death scene to a bell (21), whether in or out of the house the spirit did not know, which sounded "when this spirit was going over." The efforts to describe the sound of the bell are such as we might expect after recovery from the comatose state in which it was heard, granting that it was heard in fact. In a later sitting (163) there is another reference to the bell or "bells" heard at the time of dying, and again there is uncertainty whether the sound came from outside, as from a church, or from within the house. It really was made by a gentleman who, coming in through the opening in the hedge, advanced up the walk to the door, and rang the bell. It is curious that interlarded in the second mediumistic reference to bell-sounds there comes, without apparent reason for it, the sentence "There was a walk, dear, right down to where the gate should be," and that in close connection with a reference to the sitter's coming into the room "late" (from answering that ring of the door-bell) comes, with as little apparent reason, "and there was not a gate but there was a place for a gate." Understanding that the opening through the hedge was "the place for a gate," the double reference to this and the one reference to the walk would be explained if the dying woman was dimly conscious that some one came from outside into the house at about the time the bell-sound was heard. In the comatose state there could have been confused reactions from auditory stimuli, the bell, footsteps, voices, etc., but without ratiocinative faculty enough left to logically connect them.

In immediate connection with the death scene, "two children" are referred to (22), and two of Mrs. Tamm's children were actually present. These are correctly said to be still living.

Then the spirit is represented as remembering about some one sitting at her left and holding her hand (36). The striking thing about this is not so much that Mr. Tamm and his sister by turns often sat and held her hand in the course of the illness of two days up to near the end, as that it was on the left side that they actually sat. The remark, otherwise inexplicable, regarding the apparently unconscious woman whose left hand had been taken by some one, that it seemed as if the left hand was trying to write, may possibly stand for the confused impressions of the comatose woman as her hand was held, pressed and lifted. The message was a little later enlarged by saying that the mother was more accessible on her left side (39), which was the case, because persons passing through the door into the narrow space between table and bed on the right side of the latter made that side less free. As if in partial realization of the reason it is stated in close connection that the door of the room was at the southwest of the room (38), which was precisely the case.

It is stated that two were in the room with her and that then some one, a gentleman, very sad, "came in late," the last word perhaps meaning toward the very end (37). And in truth, two persons were with the mother when her son was answering the door-bell, and another, a gentleman (her son), came in "late" before the death. Later, in connection with the pain in the head, which as we have seen actually marked the last illness, there is another reference to "two children" (53), the number who in fact were with her, and later there came through the precise fact that the one who "came into the room late" was "you," the sitter (67). As by way of definition of the term "late," it is said that "you were not too late, although seemingly late" (84). If the mother was really conscious of the son's absence she would, if also conscious that she was going, naturally have been apprehensive that he might not return in time and have felt a sense of joy, which might leave a deep impression upon the surviving discarnate consciousness, that he was not too late. The depth of the impression would be witnessed by another remark, at the third sitting, about the sitter having come into the room at the time when the woman was (outwardly) unconscious (139), also by words in the fourth sitting about "this gentleman" (the sitter) who "came into the room when it was late—you were late some," at the time when "the spirit was seemingly unconscious, but was conscious of your presence," the facts brought out still more clearly by the addition, "you were detained or kept out

of the room until it was late * * * conscious of your presence and also conscious of your entering the door " (162). Along with this the detail of "two children" is reiterated. And in the fifth sitting another particular, definitely related to the dying scene, is added, namely, that "you tiptoed into the room silently" (196). This was the fact, a most likely but not inevitable one. And again, in connection with this there comes the true statement that "there were two others" and that "I think it was you but there was some one that had come in after the other two were in the room" (197, 199). In the fifth sitting there is added, in two passages, the true detail that the sitter was sent for "to bring him to her side" (183, 230), but with a distortion which will be noted later. Finally, the fact that a cousin entered the door after the Tamms just before the death appears to be referred to in "I know that you came, * * * now that's very funny—seems as if some one came with you" (230, 231).

After the reference to the left side being more accessible, which was the case throughout the two days, it is intimated that she had suffered "a sudden collapse," and this corresponds to the apoplexy which caused her death. The accompanying remark that what she said before the collapse "was not wanderings of the mind" (40) is literally true since her mind appeared to be clear before it, but there was no occasion for the remark which is immediately apparent. Still, if these are communications from a discarnate spirit who is endeavoring to recall, it might well be that she wondered if anything she said before the collapse had the appearance of being aberrational as viewed after the event. Or suppose a person survives an apoplectic attack and remembers something he said directly before it, and which might have struck the hearer as odd. Being able freely to tell just what that was, otherwise the hearer might not be able to remember what remark was referred to, he says, "I thought that perhaps after my collapse you thought that my mind was already affected when I said it." The other responds, "O, that! No, I never supposed there was anything wrong with your mind." Now we certainly do not know that the communicator's case was analogous, but we are also unable to say that it was not. But we ought to be as fair to a spirit when we even hypothetically posit one as we are to a person here, especially in view of the fact that the former has not the glib means possessed by the latter for the explanation of his allusions.

Again, speaking of the "slumber state"—the seeming unconsciousness, but not limited to the moments of it just before death—it is said, "three in the room" (70), and that was the case most of the time during the last hours. In this same connection we read, "I'm conscious

that M or W " was there. "Marion" was one of the three. I maintain (70) that "doctor" immediately following the reference to "M or W" might easily be an auditory error for "daughter," which Marion was, that "seems to have an S" with it might represent an effort to express that the communicator's son was with her daughter Marion at the bedside, and that "William," as the name of the "doctor," instantly repudiated, bears a slight auditory resemblance to the real name of the daughter.

There is a reference to the communicator's hair, it was "cut off or fallen out," and in some way connected "with this gentleman here," and is now in a "receptacle that closes" (50). In the fifth sitting the subject is again brought up and there is at first similar uncertainty whether the hair was "cut off or dropped," but then, more precisely, comes, "you still have the piece of hair—you still have the hair" (218). The fact was that after the lady's death her son had a lock of hair cut off for him, put it into an envelope and into a drawer, where it still is. The statement that the hair was "a soft brown" (218) is correct. The assurance that the removal of the six inches from the braid has not shortened the hair in the spirit world (50) is, of course, unprovable, but answers a question in the sitter's mind. In an attempted description of the body after it was "laid out" we read that the "hair was hanging down * * * like my hair was braided down" (141), which corresponds to the fact that after death her hair was braided down her back. It is also intimated that something lay on her arm, and flowers actually lay on her arm in the casket.

"Ja" is said to have been conscious of "your taking a ring off * * * conscious of my hand being free after the life had ebbed—no, not far off" (85). If this means that a ring was removed not long after her death, it is correct. The sitter's sister did this for him and in his presence. Of course "your" can well have the plural sense. If it means that the consciousness of the act was prior to death it is not quite correct, but this does not seem a necessary nor perhaps the likely interpretation.

Speaking of "M or W," which apparently means "mother," it is asserted that the body was taken away on a train, and that two persons accompanied it, one of whom was the sitter (which latter detail would be probable) (61). The body was in fact taken away on a train for burial. If "two" was intended to be an exact mathematical statement it is incorrect, as three living persons accompanied it, but it may be only an allusion to the two members of the family who went.

When speaking of the burial of the three deceased members of the family, it is declared that one body was "carried a long distance"

(129). This was true of the mother's body, and hers only. Whether or not there was a delay of the train at a junction (74), the sitter is unable to remember, therefore there may have been, as he expressly admits. [See subdivision BURIAL for particulars regarding the interment.]

Speaking of a lady, and apparently of the mother, the death is placed at "not quite three years" ago (159); later at "two years" (170); and still later in the preface of material related to the mother, it is said, "I'm going into my third year of the passing out from the body * * * within the three years but it seems not quite finished" (205, 207). The fact was that she had been dead two whole years and about the half of another.

We have already seen that the mother's hair was correctly stated to be of a soft brown. In another place, where the reference, judging by the immediate context, is to her, it is said to be "dark hair" (66), and it was dark brown. She was smaller than the sitter as stated, and small as probably intimated (102). And she was in deep mourning before she died, as declared (87). The description of glasses said to have been worn by "the spirit"—and the plain implication is that the mother is meant—accords well enough with the facts; they were attached to a chain as stated, fold so to look smaller than more ordinary ones as stated, are "old-fashioned" in the sense that they were purchased some twenty years ago, and so are not "up-to-date" like the big horn spectacles now the fad. Also, as stated, they are in the possession of the sitter (120). The assertion, considerably dwelt upon, that there was a sweet odor associated with her hair (98) is justified by the fact that she was accustomed to use a hair tonic which had quite an aroma, and perhaps the emphasis is significant in view of the fact that her son used to joke her about it, so that it is one of those facts which stick in memory and come up naturally in reminiscences of the past.

Details of the relations of mother and son come. He would lift her, it is asserted (82), a thing which he frequently did. The assertion is in itself an indication of the small size of the lady. Immediately afterward comes the statement that "she does not forget the mornings," and a significantly reiterated naming of "violets" (83), the facts being that she enjoyed the morning most because that was the part of the day her son could be with her, and that he often gave her violets—her favorite flower—and placed violets in her dead hand. There is also a reference to her waiting for him to "come home so to meet you" (161), which accords with her habit of waiting eagerly for his return from the daily program of afternoon parish calls. The spirit of the

mother, as appears from the content, is represented as saying to the sitter, "I want to brush your hair back smooth—smooth your forehead * * * soothe your brow" (206), and in fact she had been accustomed playfully to smooth his forehead, to rub out the lines which she did not like to see there.

Several passages well fit the mother's solicitude in regard to the professional work of her son, the sitter, who is a clergyman. She purports to assure him that he will be helped and "will not be swamped" (91), and the sitter says that she had dreaded lest parish details should swamp him so that he would not have time to do the higher work of the ministry well. That this interpretation is correct is made still more probable by another passage beginning less than twenty-five lines farther on, which looks like a more pointed reference to what the mother had in mind; a passage directed to the sitter about getting things out of books, newer things to refresh the mind, rather than to "rehash or get too much of that old stuff," the desirability of both letting "the mind think and be guided" (96). The thing the mother most feared was that petty parish details would absorb her son's time so much that he would fail to do the study and reading which would fit him for the best sermonic work. Then there is a passage about her having left some work incomplete, a "work that she had been doing," followed by a reference wavering between a school and a church. (Be it remembered that a church includes a Sunday School) (78). Construing this as indicating a wish to continue a work that she had been doing, we test by inquiring what she regarded as her particular work toward the last of her life. Her son says that she had felt very strongly that her work was to help him in his ministry, particularly with regard to his sermons. So the three passages in this paragraph supplement each other and conform to the facts.

The statement that the mother had something to do with books, and laid them aside at her death (208) might be an obscure reference to the same matter.

Of course the statement that either at the moment of or just after death the mother heard singing, she does not know whether of mortals or spirits (195), cannot be tested. But it connects with a statement made by her in life to her son, that she expected immediately after death to hear beautiful music (she was herself a musician), and could be an assurance to him that her expectation was fulfilled.

The mother is also represented to be telling her son "of the one that passed out as a baby * * * perhaps having not come to birth," who is with her (219). The son did not then know, but learned from his sister later, that she had lost a child by premature birth.

Twice the mention of the train journey of the mother's body to burial—the mother herself purporting to be speaking through the “guide”—brings an immediate reference to California. In the second sitting it brings the word “California” (75) and possibly, on my theory of overlapping (See Note 74), also references to a “delay,” “near a junction,” as really though not textually connected therewith. The fact was that the mother's last long journey while living was to Hongkong. She went by train to California, and at Oakland, near San Francisco, the junction between the train and the vessel, was delayed by illness in the hospital. It looks as though the journey of the body connected with death reminded the communicator of the journey connected with illness. In the fifth sitting comes another reference to the train journey of the body, and is immediately followed by the enigmatic utterance: “We wouldn't call him Dr. Frisco, would we? Doctor Frisco—that's a funny name!” (224). Here, it seems the more likely, because it is a second working out according to theory, that the train journey after illness and death reminded the communicator of the journey also associated with illness,—that illness which led to friendship with the “Frisco” doctor as set forth in the note.

In another passage there is an inadequate description of a place (43) which could be Hongkong, although it could be many another. The mother seems to say that she and her son were there together, which was true. Hesitatingly it is added, “Seems as if father was there—father—I don't know—seems as if it were near A or J * * * a person or a place” (44). It is rather odd that the visit was made that the mother might be there when her daughter's child was born, so that the son-in-law of course became a “father,” and that the child was named “Alice Julia,” which gives not only “A” but “J” also.

Now for incorrect statements regarding the mother. The reference to her nose bleeding (32) has no known meaning. We therefore set it down as an error. But candor compels us to admit that if an intimate friend after more than two years' absence communicated to us by telephone and attempted to relate events of her last day before departure, and if we could hear only fragmentarily, some assertions, in default of their fuller statement reaching us, would probably appear equally in error. The mother's “stroke” came early in the morning, while she was in bed. Whether or not she rose earlier and went to the bathroom, no one knows. I do not suggest that she had nosebleed before the collapse from apoplexy as in the least likely, but only as possible. If she went to the bathroom on account of nosebleed (epistaxis) it would be in order to staunch and wash away the blood. It is curious

that another passage, otherwise inexplicable, would yield to this theory. In close connection with a remark about her head having hurt her (and apoplexy is coma caused by cerebral hemorrhage induced by blood pressure) came the fragments "Washing out all the water—seems as though I was just washing out—washed out—." What it *might* have been the intent to say is obvious. Personally I regard all this as very unlikely, but the point is that a great many things we hear of which initially appear unlikely actually prove to be facts, when the facts become known, and we cannot be sure that the unlikely situation which would make the quoted enigmatic utterances intelligible did not really exist.

It is not correct that either the death or the funeral was on Friday (57) (the former was on Thursday), but this statement was made uncertainly, and the alternative form is that on that day "something pertaining to my burial * * * seems as if there was a consultation" on that day. And that would probably be true in relation to the undertaker.

Nor was the mother "taken in the morning" (159) if the death is meant, but if the collapse is referred to, in the sense of being "taken" ill, then the assertion is exactly right.

The body was not dressed in white, like a bride, as asserted (141).

Nothing is remembered about any laying away of a coat or cape as described.

The true reference to the something with odor related to the hair (98) has the incorrect addition that the sitter still possessed it.

In the otherwise correct statement about the "things" and the "trunks" (64), the word unpacking should have been used instead of "packing."

In one place what appears to be the effort to get through about the sitter being sent for when he was out of the room and his mother was dying (183) is distorted into a statement that he is out of the city.

It is not correct that the mother spoke three languages (below 45), but she did speak two.

The mother's name did not begin "En or m" (102).

THE BROTHER

At the beginning of the first sitting, the dead brother seems to be announced along with the mother, by the words "calling him brother." (3).

The reference at first seemed to alternate between the two. "H" is mentioned and then "J or G" (9, 10). As "J or G" would stand for Julia, the mother, one would expect "H" to refer to the brother.

Especially is this the case since in direct connection with "H" it is said that a great shadow or grief came into the sitter's life about four years previously—between four and five years, for the brother had actually died almost precisely four years before the sitting. But the initial letter of his name was A, not "H." Still, this may be the result of an auditory error, as the name of the letter H is most like that of A, unless we except K and J. Again a spirit who has been helpful to the sitter and whom the mother met at death is called "H" (32). This would fit the brother, who died before his mother did, and who had purported to give the sitter helpful counsel in automatic writing. The premonition soon to be mentioned is apparently connected with "H" (116), and it was the brother who actually had experienced it. Still another reference to "H" is found between "G or J" (supposedly the mother) and "one who passed from your life years ago, I don't know how many years but it is a long time; maybe we would say fifteen years", the father really having been dead twenty years (234). From its position "H" could again easily be the brother. The dead three members of the family would then be referred to in the inverse order of their deaths.

But there is a reference to "Al—Al—Albert" (147). There is nothing definitive in its context but it is worth while to note that the brother's name Alvah resembles "Albert" in pronunciation, and that Al was his mother's constant name for him.

It is stated, in connection with remarks about the mother and the brother, that "the spirit" was not at home at the time of death (13). As it has a little earlier been intimated that the mother *was* in the sitter's home when she died, the brother would appear to be meant. He was not in the sitter's home at the time of his death, if that is what is implied.

Soon after came a reference to a gentleman with a beard of a few days' growth who maybe was not able to shave before he died (23). This is exactly correct in relation to the brother.

Referring to the three who are buried together, it is said one had been cremated (80). The body of the brother, and his only, was cremated. Again, in connection with "H," which, as we have seen, stands for him, his cremation is mentioned (115).

The sitter did what is very rare in these sittings—asked a leading question, whether the cremated one had any premonition before passing. The answer indicated that the premonition was of his "Waterloo," probably meaning death (116). The answer was correct, though of little evidential value, owing to the wording of the question.

The mention of "Harvard," following soon after remarks about

the brother (246) accords with the fact that he was a graduate from that institution.

On the other hand, it is uncertainly intimated that the brother was a twin (193), and this is not true.

The reference to "flying in an aeroplane" or in an automobile (24) certainly sounds as though it were to be understood literally, and it is not relevant to the brother. (But see pages 176-177.)

THE FATHER

Wedge between two references to the mother comes, "F r e d. Don't know why we're going to put it through but we're trying to get it written out—would you put it down? Fred." (45). This was the name which certainly would interest her, since it was that of her husband, the father of the sitter.

In the second sitting comes the description of a gentleman with a beard—"not a full beard, but kind of close," who looked like the sitter, with the intimation that the latter could aptly be called "father's boy," and does not look old though he died when older than the sitter (who was upwards of forty years old) (63). All this corresponded to the facts. Then, after a paragraph about the mother comes, "Fred" and "Freddie" (66).

A little later "the gentleman with the beard" is again referred to as doing something to little trees or saplings—"I don't think they're fruit trees," either putting them down or taking them up, at a place rather particularly described, and where George had been (77). The fact was that at the old home in Cornish, New Hampshire, the situation of which was pretty well described (See Note for the details) the father, assisted by his brother-in-law George, made it his chief summer occupation for some years both to take up small trees from the woods and to set them out on the estate.

Then, directly after reference to the body carried a long distance (which, as we have seen, was that of the mother) comes another mention of Fred, later on, while making what Mr. Tamm thinks is an attempt to describe avocations of his father, though it wavers to "Frank" (130). He had a brother Frank, but his own name was Fred. He was fond of his "camera," and took pictures on "hilltop" and "plain;" also of using carpenter's tools, which may be what the "chisels" and "small instruments" refer to.

Again, directly after it is stated that the spirit of the mother was with the sitter on a certain occasion under the trees, comes the name "Fred," as if to intimate that he was there, too. Thus everyone of

the four passages giving the name "Fred" follows something about the mother, a significant fact.

Again directly following a reference to "J or G," which appears to mean Julia, the mother, comes a passage about the spirit of an "elderly gentleman that is speaking about the brother that is with him now" (presumably meaning brother of the sitter), the elderly gentleman "not so terribly old," being a relative, having dark hair with beard and oval face (186). All these particulars coincide with the facts. An incorrect detail will be mentioned later.

Once more following a reference to the mother come ejaculations regarding a thermometer, feeling the pulse, the blood and circulation, and the statement purporting to be from the father that he is speaking of his own condition in the body and is warning his son to be careful of himself. After a brief digression to a case of sickness in the family which the son lives with, it is said "let us try to go back," the warnings are renewed, and the father speaks about his own body hurting, but intimates that his wife, "G or J," is now relieved because that condition is gone (238, 240). In fact the father suffered from angina pectoris, a disease of the heart and arterial system, characterized by paroxysms of pain. The description of the disease is inadequate, but there are hints of the main features in the references to "pulse," "circulation" and suffering. Probably the average living layman could say little more about angina pectoris than that it is a disease of the heart, in some way related to the blood or circulation and very painful somewhere about the left pectoral region.

The only errors related to the father which I have noted are the apparent intimation that he was a prospector or engineer (130), the detail that his eyes were "deep set" (186) and the words "Johns Hopkins" embedded in the description of his illness (238).

THE BURIAL

With the opening remark "that's so strange," a cemetery lot comes to attention and three persons buried, one in the middle. Three graves, one in the center. Four times it is insisted that one was buried in the center (80). What was there about that fact to emphasize? One would say that where three relatives (and since it had already been stated that three of the family were dead—see 30—one would already suppose the reference was to them) were buried in the same cemetery they would of course be side by side and one, therefore, in the center. And yet there *was* something peculiar about the manner of burial hinted at by the words "middle" and "center," but obscured by the

erroneous word "graves." It is added that "one had been cremated," which we have already seen is the fact regarding the brother's body, and his only.

In the next sitting it is significantly said by the "guide," "I don't recall, dear, that we had satisfactorily finished the work about the burial place." In the attempt to finish we find utterances about "some confusion or some after-thought about the placing of the body of the last one * * * And we seem to have put that body rather late * * * —in the center of the other two," some "confusion," etc. Again there is mention of placing one in the center, but now nothing about separate graves (128). The fact was that the three were put in one grave in a vertical order, one—the mother's body—in the center, the ashes of the brother uppermost. This may be what in the second sitting was glimpsed as "so strange." This was the first time that the remains of the brother were buried, though he had been dead a year, so it was "late," and it was also in reality "an after-thought" to do so.

Directly afterward there is reference to a body "carried a long distance" (129), which, as we have seen, was the case with that of the mother only.

Again, in the fifth sitting we find a return to the matter. "There were three placed in the lot," "some delay or some change in placing the last body—not confusion altogether, but we seem to have brought the body away * * * —we had to bring it on the train" (223). It is not clear either in this passage or the one just above it whether "the last body" means that of the person who last died or the remains last placed, nor is it certain that the one signification is not intended in the first passage and the other in the second. But a body was late, a body came on a train, a body was cremated, a body was in the center in a fashion calling for remark, etc.

Earlier in the fifth sitting the mother, after giving correct details about her dying moments, says that she is conscious of her body being taken away to a place, and that it is lying "either at the slope of a hill or a little up-grade," and adds that the bodies of the three are lying there (201, 202). And the son tells us that the bodies do in fact lie "at a little up-grade."

FAMILY STATISTICS

At the beginning of the first sitting, as we have already seen, it is plainly intimated that the mother and brother of the sitter were dead (3, 5). A little later it is said that "there were three in your family, dear, when they passed out—there were three or they have left three"

(14), which is indefinite. The sitter assented according to his interpretation of the utterances but his "Yes, that is right" could not inform the medium which interpretation was right, that there were three in the family before the deaths of the mother and brother or afterwards.

But there is nothing ambiguous in the statement how many are dead, "there are three now, dear, and they want to tell me that the three are together—the spirits of two gentlemen and the spirit of a lady" (30). This accords not only with the total number but with the allotment of sexes, the father, mother and brother of the sitter being dead, and these only of the immediate family, not mentioning a child that perished after but three months' gestation, who would not ordinarily be mentioned in such an enumeration. It is furthermore asserted that one has been over a long time, the fact being that while the mother and brother had been dead respectively about three and four years, the father had been dead for twenty.

In the third sitting the number of the dead is again stated, with a correct general assertion regarding the dates of their departure. "Three has [have] passed out from the home, one having passed over many years, the other two having passed over more together" (143).

In the fourth sitting, after the statement that "J" has been dead two years (the mother Julia having actually been dead two years and odd months) we again read: "one having gone over from your home a long time and then the two having passed out" (170).

One passage asserts that a family anniversary had just passed, making the mother happy (110), the fact being that the anniversary of the brother's death was just over, which from the mother's point of view would be as a birthday anniversary.

Repeatedly it is asserted that the number of living children is three, and that they live in two homes. In the first sitting we read: "reaching out to the two in the home—there are three there but I seem to reach out to two more than to the three" (111). The sitter, interpreting this to mean that there are three "there" in this world, replied "That's right," which would give no clue to the medium what his interpretation was, and therefore could not guide her in the later utterances. The fact was that the sitter and one sister live together in one house not far from New York City, and another sister lives abroad. That the communicator did mean that three are in this world is indicated by the later passage from the mother "I'm reaching out to you, just all love, but I must love and do love the other two * * * I want you to pass that on to the other two" (137). It is broadly correct about "one of the children having gone away like on a visit or

made some kind of a change" (166a). Again it is said "Three in the body, one being separated from the other two * * * —there are two homes—they are shared by the three, two in one and one in the other" (209), which is quite correct. Thrice more the fact that there are three left in the family is insisted upon (184, 216, 233). The sitter is correctly associated with the home which is "here" (192) and is correctly indicated to be the oldest of the living children (228).

Repeatedly it is indicated that the dead members of the family are the father, mother and brother. (See 179, 244, and passages cited in the subdivisions Mother, Father, and Brother.)

The statement "there were five in your father's family—five reaching out to that home" (99) is not true if by "family" is here meant the number of children plus the two parents. But the word family often is applied to the children only and may be so here. But even at that, the prematurely-born baby would have to be counted, which I should regard a very doubtful procedure, were it not that the passage is introduced by the at first unsuccessful and then a successful attempt to pronounce the word "baby." This looks rather significant of an intent to include that child, especially in view of the expression and true intimation in another place that there was such a child (219).

Elsewhere there is mention of "the old home," "I would say when you were a boy," "there are five there in that family," "three having left the body, leaving three in the body now" (184). As three are now living and three dead, the period referred to must be subsequent to the father's death, when the old home was in Boston and five members of the family were there. The added statement that the place was not as far as Chicago is correct, but it is wrong that the place was in the direction of Chicago, nor was the sitter a boy at the time, but a young man. But it must be allowed that the assertion regarding age is not a positive one.

A little farther on it is said that "the lady [mother] has left two children—not anxious about the children * * * but my love—I seem to have to go to two houses * * * seems as if one is in one place and the other is in another" (191). At first blush one would suppose "the lady" referred to her own children, though this is not said nor necessarily implied by the context. And after so many statements in various forms that three members of the family are living and that the mother and father are dead, it seems very unlikely on any theory that it should be meant that only two children of the mother are left. But it is a fact that "the lady" left on earth two children in whom she was intensely interested, that these were in two houses, and that the two homes were in different places. These were her two grand-

children, both small, one in the United States and the other in China. The facts perfectly answer to the prescript.

There also seems to be a reference to the home in which Mr. Tamm is at present a member. Directly after the assertion "there are three of you" which agrees both with more specific statements elsewhere that three children of "the lady" are living and with the facts, there comes the statement that "in your own home there are four * * * I'm talking about you now * * * there were four, with you—aren't you four?" (233). And it is true that Mr. Tamm and the three persons with whom he lives, his sister and her husband and child, sum up four.

Two positive misstatements appear in this subdivision, one that the "old home" was in the direction of Chicago (184), and the other that the sitter lives in one home and the other two children in another (229), when the reverse is the fact.

UNCLE GEORGE

The mother declares that "father," and also that G E "met me at the brink" of death (72). Her favorite brother, who lived for many years, when not travelling, with her and her husband, who was also fond of him, was named George.

Shortly after, in connection with the description of a home identified as the Cornish one, and with the setting out of saplings (See FATHER, Note 77), it is said "George had been there." And the sitter's Uncle George in fact shared the father's work of transplanting trees at the described place for a number of summers.

"The gentleman is (*pause*) I don't know—no, it wasn't Egypt—speaking of the gentleman we call J—G or J—I don't think we call him Uncle J, but he's close to you * * * on the father's side" (123). The doubt was justified. There was no Uncle J, but the alternative is right—there was an Uncle G, not on the father's side, however, but on the mother's. That George was meant is indicated by what immediately accompanies the words just quoted. The mention of Egypt intimates that "the gentleman" was connected with some foreign country—a far Eastern one by preference—and that it was probably not Egypt. Uncle George's most prominent—and it was *very* prominent—foreign connection was with India. The reference to "travels" which brought the gentleman "in touch with peculiar people and customs" (124) is quite correct for this Uncle. It is intimated that he had "many curios" which were "relics of those travels," and that "some of them have gotten lost or separated," the facts being that at one time

thirty-two large crates of curios collected by Uncle George were brought to the United States, and that they have since become separated among relatives and museums. The same passage goes on to state that the man had "wonderful experiences in opening up—maybe I was opening up railroads," "excavating," "a forerunner," "opening up, like an engineer," "opening up for a new civilization," etc. (125), and all this is remarkably confirmed by the facts that Uncle George was instrumental in building the first tramway in the Orient, in Bombay, and was greatly interested in the effect which the development of tramways might have by way of modifying the caste system.

In the fourth sitting, along with apparent references to the mother and father, "George" is again mentioned (151), and, as we have seen, this is a most congruous arrangement.

In the fourth sitting it is said that George was present with "papa" after "M or W" had returned from the southwest where it is implied that she had graduated (213). This exactly fits the facts. (See subdivision THE SISTER MARION.)

In the fifth sitting, immediately after remarks plainly referring to the mother and intended to express her recollections, comes "I'm going to call (which expression with this medium means that she is going to try to *name* some one) brother J or brother G—Brother J or G" (225). The previous "G or J" with the term "Uncle" in express relation to the sitter (123), together with the present "brother J or G" in implied relation to the sitter's mother, make a rather well-defined focus.

We have already noted the error of stating that the gentleman "J or G" so well-defined by reference to travels, curios, railroad building, etc., to be the sitter's Uncle George, was on his father's side. I can say nothing, and desire to say nothing, to redeem this from being an error. But it is fair to the spiritistic theory to consider how in accordance with such a method of obtaining information the error could have come about. Now this medium, in common with many others, gets a part of her impressions in a quasi-visual and a part in a quasi-auditory fashion. That is, in part they come by subjective seeing or hearing. Furthermore it is certain that the utterances of this and many other mediums are not intended to claim absolute detailed accuracy in what they assert. The very language, as witness this record, often expresses doubt as to whether the opinion ventured is exactly right. And it is certain, likewise, that the opinion that such-and-such is the fact is often a matter of inference from what the medium subjectively sees or hears. If, for example, the medium should subjectively see a man put-

ting a wedding ring on a woman's finger, she would probably announce that they were husband and wife, or say "seems as though they were," etc. Actual supplementary questions by the experimenter disclose that the pictographic reasons for the medium's utterances are not always stated by her.

Now for the case in hand. Having somehow arrived at the fact that "J or G" was an uncle of the sitter, why does the medium erroneously judge that he is an uncle on the father's side? It is very possible it was an inference, which in three cases out of four would have been correct but in this was not, from some pictographic impression, perhaps at the moment, perhaps not, and perhaps too fleeting to call for a description but enough for an impression,—a pictographic impression of some loving or familiar relation between the father and the Uncle. If the medium got a glimpse of the man with the close beard whom she had earlier described (63), in some kind of a smiling intimate relation to the one whom she now calls uncle, it would be natural to infer that the latter was the sitter's uncle "on the father's side." The fact was that the two were as good friends as though actual brothers. Had they not been on such terms the psychological explanation just suggested would not apply, but with the facts as they were, it is a possible and adequate one, granting that spirit communication is involved. Of course, however, when an inference is wrong, however it may be *explained*, it stands as a blot on the *evidential* record.

Among the "relics" of Uncle George an old sword is mentioned, which the family is supposed still to possess (124). None such is known.

Also the purported personal description of Uncle George (126) is not correct for him, but it is correct so far as it goes for the father. Was the wrong figure in the picture described?

THE SISTER "MARION"

After describing herself lying apparently unconscious in her dying days with her son's hand on hers, the mother purports to say "I'm conscious that M or W was there" (69). In fact, the other member of the family present was Marion (pseudonym, but the real name begins with the same letter).

After a passage about the death-scene comes "We seem to have left W or we left M" (200). It is only a conjecture, but it is a congruous one, that this refers to Marion.

Then comes a very interesting passage, treated in Notes 209-213. Just after "two being in one home and one in the other" (true of the living children) "M or W" is mentioned, and it is said to be a "young

woman," "in the body." Marion is one of the three, is living, and is relatively a young woman (in her thirties). Then she is found in a home to the southwest, "I don't know whether she is graduating or not," then she goes home and "I see like papa was with her," and "G was there."

The apparently corresponding facts were these. When the family was living in Boston, the daughter Marion graduated from a school in Connecticut almost exactly southwest of Boston, and returned to her home, her father being yet living and both he and Uncle George were at home in the house.

THE MOTHER'S FATHER

"Father was there * * * Father met me at the brink" of death (71-72) probably refers to the mother's father. For evidential purposes it amounts only to a statement that he was dead before her own death. The evidential value is small, and yet it was quite possible for the sitter, who looked to be about forty, to have a living grandfather of eighty or more years at the time of his mother's death.

In the third sitting there are more statements about the mother's experience in dying, with the allegation: "When you came into the room the spirit of father * * * was with you * * * Knew you" (140). If this meant the sitter's own father of course he knew his son. And why should not his grandfather have known him? Because the grandfather died before the sitter was born—so this fact would furnish occasion for the remark. It would be noteworthy, under the circumstances, that the mother's father knew who his grandson was.

THE FATHER'S FATHER

The passage construed to refer to him is not evidential in any way unless in the very doubtful identification of the name "beginning with e l l or h e l l—Helen" with Emeline, the name of his wife. The reader is referred to Notes 236-237 for the discussion.

The personal description is not that of the paternal grandfather nor are "C or G" and an allusion to catching a train intelligible. Nor was he a teacher.

THE NEPHEW

In the fourth sitting occurs an allusion to some one whose "name sounds like Buddy." Then, with intervening matter which the sitter interprets as applying to certain work which he is doing in his home, which is the house of Mr. and Mrs. Burdick (his sister and her husband) and their small son, there are sentences about a dog putting out

his paw to the sitter—a shaggy tan or brown dog which is something on the order of an Airedale—“something went out of the body with something that was wrong with his mouth or he was hurt”—“seems to have belonged to B or P” (158). It must be admitted that “Buddy” resembles Burdick. And it is at least odd that in the sitter’s home, about two weeks before, a tan and brown dog which *was* an Airedale, and which belonged to “B or P”—that is, to the young Burdick nephew—died. Life went out of its body, if that is meant, though it is not known that anything was wrong with its mouth.

Again, in the last sitting the utterances about the father’s illness are suddenly broken into by a reference to another and recent illness in the family of which the sitter is now a member. This sickness is said to have occurred about three or four months ago (239). The fact was that this small nephew had been operated upon for mastoiditis a little less than five months previous to this sitting. It could not be denied that the reference might be to this.

THE HOUSEKEEPER

In the first sitting, after an appearance of talking about her children having changed their home and having brought the things inherited from her “closer together” (which we have seen was true, the son having moved from the house where he had lived with his mother to another house in which his sister, who also had some of the mother’s “things,” lived), there come sentences about some woman who had charge of the things or “charge of something.” The woman is living. She has one of the family with her or is doing something for some one, presumably of the family, that she hadn’t done before. She is an elderly woman “older”—presumably than the person she is with. Then the sitter is asked if he did not go with them and stay with them at this home. Finally it is said: “I don’t think it would be a housekeeper but it’s something that this woman has done for you” (42).

The facts were these. An elderly woman, older than Mr. Tamm or his sister, had been housekeeper and cook for his mother. After the death of the latter she took charge of things. Then she went to the sitter’s sister and became housekeeper and cook for her, which she had not been before. The sitter, as we have seen, went to the same home, as asserted.

There is, however, one odd assertion which is not correct. The housekeeper is not “holier” than the mother, or at least is not supposed to be so. The expression is so unusual that one may be pardoned for suspecting that, by auditory error perhaps, some word

similar to "holier" was meant. As this cannot be proved, the expression must stand as a misstatement.

A LADY COUSIN

In the third sitting there is mention of a young lady who comes in and kisses the sitter on both cheeks. Her hair and costume are described, and then there comes the impression of a name beginning with "J or G sound" (105).

The sitter remembers just one lady who used to kiss him in that foreign fashion. This was a second cousin, now deceased, and her name was Julia. As would be the case with most men, the sitter is unable to verify the costume, but the act and the initial of the name of the lady who used to perform it fit each other, while the sitter and his mother liked the lady well enough to make her appearance congruous.

THE SITTER

The very first thing in the first sitting was the seeing over the sitter's head, as though to indicate its relevance to him, of what "may be F but seems more like a T" (1). Either letter was relevant or both together, for one was the initial of his first name, and the other of his last.

In the next sitting there is talk about the sitter, and it is directly followed by "Tamy —Tamy—Tamy—Tamy" (92). At least the word is related to the real name of the sitter exactly as "Tamy" is related to Tamm, the pseudonym we have given him. In the fourth sitting, sandwiched in matter which certainly relates to the sitter, comes "Carra—Clara—Carrie—Chatter—trying to get through a name" (168). One wonders if this is an attempt to put through the mother's nickname for the sitter "Ceddie" (pronounced with a hard c).

But if so, we are brought into difficulties with "Chattie—Carrie—Chattie—Carrie," in the fifth sitting—which surely looks like an attempt to produce the same name,—for here it is supposed to be the name of the spirit lady which is struggled for, and a name "used as a middle name for somebody" (188). The mother's name was Kittredge, and this was the middle name of her deceased son Alvah. Was this what was meant, and in both cases? Probably this is the better guess. Then we might suppose that, having (92) nearly given the family surname which she shared by marriage, she afterward seeks to give her maiden name (188), and the better to denote her meaning, expresses her recollection that it was the middle name of some one, expecting her son to recognize the application, as he did. Such may be the facts; they are not offered in the summary as evidential ones.

In the first sitting it is at first implied that the sitter came from the northwest of New York and then asserted that he came from westward (2, 6), the latter statement being correct. Also that "a hill" is in some way connected with the place (2). In fact, there is a low hill range that runs through the town, bearing the same name as that of the town. He is said not to have "been here very long" (6), which was true, since he came to the city that morning, and to have come from "out of town" (8), which was also true. In the fourth sitting he is thought to live in the suburbs, and the trees and flowers there are stressed (176). The town where the sitter lives is well within the suburban region about New York, and is conspicuous for the beauty of its trees and flowers.

There is mention of "books which seem to be related to you" (the sitter), which are in some way "obscured" by a "screen" or "curtain" or "door." Identifying herself with the sitter the medium says, "I don't know what it is, but I have to remove something before I can get at my books" (31a). Perhaps the reference is to books willed to the sitter by his uncle and for several years subsequently and still in the possession of a sister-in-law. The sitter wants them, but they are in a storeroom, probably hard to get at.

Addressing the sitter at the close of the first sitting the "guide" says, "I want to tell you what you are doing is worthy. I want to congratulate you, and to tell you to keep to the light so that you will get strong and efficient, and I will help your loved one and I will also help you, good instrument of the cross—holy angels attend—gathering up all the fragments and making them a perfect blend, giving light and truth to all of those that do not understand, making great men and great women that shall be blessed among men. Goodby" (46). It certainly appears as if the expression "good instrument of the cross," so suitable to a Christian clergyman, were applied to the sitter, and what follows is applicable to his preaching and its effects. It looks as though somebody knew what his work is. The visualization of the sitter as wearing a cross on his neck in the third sitting, when none was visible or actually there (134), also looks like a symbolical indication that he is a minister, and it comes as if to correct the mistaken opinion expressed just before that he is *not* a minister (132). The very fact that the word "minister" is used at all is significant. If there had not entered a half-impression that he *was* a minister, why gratuitously mention that profession at all?

Since last coming, it is asserted in the third sitting, Mr. Tamm has had an experience, "He came upon a scene or he had something that came near being an accident—it seems to have startled him in some

way—something I can't say just what it is—maybe about a train—seems to be on the Jersey side” (103). The fact was that two days previously the sitter, while motoring “on the Jersey side” of the Hudson River, “came upon a scene” of a house burning to the ground, while the disconsolate owner stood with a few saved articles of furniture around him.

A little later in the same sitting another apparently “clairvoyant” statement is made. The mother is said to have been with her son at a time related to an 8:30 train when there was a long wait and there was a feeling of “loneliness of that town” (114). Again since the last previous sitting, Mr. Tamm had taken the 8:35 train to Suffern, New York, on his arrival had unexpectedly to wait for a quarter of an hour before his friends came for him, and distinctly experienced a feeling of “loneliness of that town.”

In the same sitting, it is said that “the day before yesterday they were with you when you were in the trees—I don't think you went to a cemetery, but you were in a place that might well look like a cemetery,” and repeatedly the contiguity of trees is emphasized (145). This might well have been the case if Mr. Tamm had remained at home, but it is rather implied that he was not in his usual surroundings. In fact, he was away on his sister's farm in the country, on that same Suffern visit, among the trees, and not in a cemetery.

At the beginning of the fourth sitting it is said that it “seems as if this gentleman had been somewhere where there was a flagstaff * * * standing under it or seeing it erected or something of the kind.” The sitter reports that on the previous day he had been thinking how many flagstaffs were in his neighborhood, and observing a house recently built which had a flagstaff.

Wedged in the middle of the Buddy-dog incident related to the home in which the sitter lives, a “dripping” of “a chemical or in some way something that seems to drip,” something related to “working,” is spoken of. “Seems as if we're in a college or some kind of an institute—I'm going with you there and I'm conscious of the dripping or the running of this liquid * * * we must take part [by which is meant that the sitter must take part] in this education—instruction that is given in a college or some kind of an institute” (157). There is this much of correspondence in fact, if it may be so regarded. The sitter is not only at the head of a church but also of its graded Sunday School, which holds regular “commencement” exercises and promotes from one class to another after examinations. Thus it is “some kind of an institute.” Furthermore, the sitter had spent much time during the week previous to this sitting signing and tying up certificates for

the commencement. "My mind," he says, "was almost wholly on this subject." And ink is a "liquid" and a "chemical" compound, and it does "run" from the pen, though it does not "drip" (except when the pen is too full of it), and the language is oddly adapted as a description of either ink or the act of writing.

The dog incident, also in the fourth sitting, which partly relates to the sitter, has been given in the subdivision *THE NEPHEW*.

Almost directly after the incident of seeing the dog in the home in which Mr. Tamm was an inmate, it is said that "they" have been present when he is at the table, one more oblong than square, and are not sure whether or not he is writing (160). This is not very definite and could not possibly have more than a very little evidential value. Mr. Tamm usually sits several hours a day at a desk—which is a species of "table," like most desks it is more oblong than square, and he writes much at it. At least the facts do not contradict the statement.

In the same sitting there abruptly comes a question and affirmation. "You came across a bridge, didn't you? * * * Yes, you have been on the bridge or near a bridge—you seem to have come across it or you have been near the bridge since I saw you" (172). Contrary to "when he sits at the table," language denoting a customary act, the terms used here, as in most of the "clairvoyant" incidents regarding the sitter, seem to point to some specific time and event. Had the sitter in fact been related to a bridge in any unusual way since the last sitting? He reports that on that very morning his attention was called to a bridge which he had never before noticed, and that he crossed the bridge a few moments later.

A little later in the same sitting, after stating that the sitter lives in the suburbs among trees and flowers, the record says: "You're working on a manuscript—letters" (177). Mr. Tamm remarks that he is always working on the manuscript of sermons or on letters, by which of course he means that this is a part of his daily job. Had the medium known that he was a clergyman there would have been no force in her statement. There is little as it is, in my judgment, for, while he does not look specifically like a clergyman, one would be likely to guess that he was a doctor, academic professor, author or professional man of some sort.

Toward the beginning of the fifth sitting occur the words: "The gentleman has had so much to do with numbers—two in a set" (181). It is not textually intimated that this refers to the period intervening between the last and the present sitting, whether or not this was meant. But at any rate within the last day or two Mr. Tamm had spent several

hours over some investments, which task of course involved "numbers." This, he informed me, is not a frequent occupation of his. The words "two in a set" can hardly be pronounced an error, since we do not know what they mean, or that they do not belong to the following reference to two persons, a mother and child.

It is asserted that the sitter either has with him a pair of bow-glasses or that he has had them in possession, and the glasses are further described as being "horn glasses or celluloid" and being in a case. It is added, "They were placed on the gentleman's eyes," but there is no assertion that they belong to him (194). Within the previous week a pair of horn glasses in a case had been found in the church presided over by the sitter, and he wrapped them up and sent them to the owner. I did not think to ask him if he put the glasses on before returning them, until nearly two years later, when, of course, he could not remember.

Near the close of the last sitting it is stated that the sitter has an old Bible that came to him from his father or grandfather. This is correct; the sitter has a Bible which came to him from his father.

After an incident identified as a family one of many years ago, there comes a reference to Washington in connection with the sitter. He does not live there, it is asserted, but there is something about the sitter having been "on the outskirts of Washington or in it." It is added that "the gentleman * * * is trying to give an outline of his environment when in the body," and from the mention of the brother just before Washington is named we are led to infer that "the gentleman" is the deceased brother (215). As, according to the language employed, it was not the brother but the sitter who was in Washington, it would also be inferred that the brother is trying to tell of something which happened to the sitter at least before his own death. As the preceding incident regarding the sitter took place more than twenty years before the sitting, we would be prepared for the possibility that the Washington incident, if there was one, also was of old date. In fact the first long journey in the life of Mr. Tamm, when alone, was a trip to Washington, undertaken when he was fourteen years old. It was a thrilling event to his mother, and the brother, a younger lad, was, of course, also interested in it.

Other statements referring in part to the sitter are put in other subdivisions.

Now for the errors and irrelevances in connection with the statements regarding the sitter.

The shut-off books (31a) were not in Mr. Tamm's office.

His home was not to the "northwest" (2), but the expression is quickly changed to "west of us" (6), which is correct.

There was not in fact anything about a "bell," so far as is known, connected with the flagstaff incident (149).

"I don't think you come from Philadelphia" (156) is literally correct, but it is an irrelevant reference. "Freeport—Freepoint—Freeport" (157), whether it refers to the same passage or the following one, is unintelligible.

The statement that since the last sitting some one has come and gone away quickly, it may be staying one day or over night, with its reference to "ich" and a stenographer (180), is partly untrue and partly unintelligible.

THE SITTER'S PSYCHIC EXPERIENCES

These deserve a section of their own.

In the first sitting came: "There has been, the spirit tells me, a message given through the checkerboard—the—maybe you'd call it the ouija board—or through the hand * * * The spirit tells me that there has been manipulation of the ouija board or the hand in making contact with the gentleman." The sitter assented but did not tell which of the two methods had been employed or whether both had been. The message went on to say correctly that the sitter had "been made happy" by what had been received by way of "love and of identification." To the assurance that his "loved ones" had "been doing this," the sitter asked: "They think I have doubted it?" and the reply was, "No and yes. Not in the full way of the word doubt, but there had been some misconception or a misapplied action as regarding the hand control, that it was not as clear or it was not connected perhaps and that you had not recognized its fulness, dear, that's it" (26-27). The fact was that for several months in 1920 the sitter and his sister received what purported to be messages from their mother and others by means of the ouija board. Then his sister went abroad and he had no more communications until November, 1921, when he began to get automatic writing through his own hand. He had much satisfaction from this, but had entertained misgivings that all was from his own subconscious mind. The assurance was, therefore, pertinent.

Immediately the record goes on to say that something took place in the past of the sitter related to the month of October, or just before that, which "lifted the veil," made some "contact," gave "some information or some vision. * * * Then there has been a lull" (28, 29). The facts we have cited. For several months prior to the month of

October messages had been received, ending in that month for the time being.

In the second sitting occur the words, purporting to come from the sitter's mother: "Now we want to go back about six or eight months. * * * Somebody was there * * * trying to write through some one's hand, she tells me,—she tells me something about writing—seems more to me like in the home" (65). We have already seen that the automatic writing began just about six months before *this* sitting, and the writing was done in the sitter's own home.

Farther on it is said: "Glad that you have started—that's strange—it seems you have started to work for yourself * * * the spirit—the lady—tells me you started in work for yourself in some way or another—you have more initiative, more to yourself—more responsibility * * * you seem to be some place for yourself * * * you stand out more alone now" (90).

This sounds like a succession of efforts to express an idea, without entire satisfaction with the results. What would there be "strange" about starting an independent business? The application most likely is to the psychic work in which the co-operation of another was formerly necessary, but which the sitter has for six months been able to carry on alone and independently.

Later some "gentleman" spirit is said to be helping the sitter "in contact with your brother" (94). "Contact" is rather a technical word with this medium as well as with Mrs. Chenoweth to denote relations between a spirit and a living person. And it was true that the sitter was getting what claimed to be communications from his brother.

In the third sitting there is another plain return to the subject of the sitter's communication with spirits. With the prefatory remark that the speaker does not think that the sitter is a minister (which in fact he is) it is said that he has "switched" or "changed" his "thought" and his "grouping of things." He has been working on this (the spirit) side, and now has changed his thought and work in the grouping of things (132). There is no question that what the sitter regards as actual communication with the world of discarnate spirits has greatly changed his thought and his "grouping of things." For instance, he no longer classifies the living and the dead as beings utterly separated from one another.

Soon after there is uncertainty expressed whether the mother has written through the sitter's hand or that of another, but some way, it is declared, she has "told about the condition of her life there now" (135-136). In fact the mother had been purporting to write through

his hand for about six months, and messages of the given description had been received, as would be very likely.

Later there appears to be encouragement that the sitter will rise to "the crest of some manifestation," will "get the vision or the manifestation" (144). Apparently the meaning is that he will have some new psychic experience. The same promise had been made in his own script. This cross-correspondence, however, has not much weight as such assurances are rather common.

In the fourth sitting comes another reference to guiding the hand of the sitter (155), and an important and significant statement is made a little later. Say ten years ago, it is asserted, the sitter was "working on something or doing something in a way that you have not accomplished what you expected—you were not the master" but "you have now been led and are coming out where you're going to perfect, and you're going to understand more about the thing that you had been working on * * * We were not satisfied, were we, with what we were doing?" "But we have made a change now, and we have begun that change five years ago, and we have made a more definite change, and we seem to be able to get it through now—it seems more concrete," more concentrated, "it is more definite now, the instrument helps you in some way" (168). And here are the remarkably correspondent facts. Ten years before the sitter was not at all interested in psychical research. When questioned by me regarding the beginning of that interest, without his knowledge that this passage was in my mind, after careful consideration he said that its date was about seven years ago (the question was put early in July, 1924), or five years before this sitting. In 1920 came "a more definite change" with the beginning of the automatic work which raised the sitter's interest to the height of conviction. Here comes in the "instrument" (pencil) which "helps you in some way." The effects of this change upon this clergyman's life and work, including his preaching, have been so profound and far-reaching that he seems to himself to have entered upon a new epoch.

Another attempt to express the changes in the clergyman's life seems to be made toward the end of the last sitting. Speaking of his "business or calling," he has "made a new circuit" or "added something" to it, "entered a new calling," "a new profession or something that" has been "added to and a change in" the "regular calling—business," he has not "side-stepped" but "made some new channel" (242). The language is ambiguous and shifting and looks like a repeated attempt to express something not perfectly attained. Some change has been affected in the sitter's work, calling or profession, something has been added to it, some new channel has been opened.

The very possible application of this is now obvious, and the corresponding facts have been set forth.

The sitter, having in mind a "certain vibratory feeling or sense of glow" which he experiences at times and which he believes accompanies and is indicative of his mother's presence, asked the question: "If I should say the word *vibration*, would the spirit tell me about it and what it means? Or *glow*?" The leading character of this question deprives the immediate answer and the two after-references of nearly all the evidential value they might otherwise have had. We are in no position to say whether or not the first and long statement (13), provided it could be understood, represents the facts. But the second passage (174) refers to the mother in connection with the vibrations, as well as to the brother. The third passage (190) seems to say that the "glow worm," afterwards called "worm glow" and probably meaning warm glow, is a symbol which brings the mother, which, making allowance for a certain oddity in expression, corresponds to the sitter's belief.

If in the passages mentioning October and June (28-29) it was meant that the "lull" or cessation from psychic work had lasted until the sitting, this was incorrect, nor was June, either the next or any past one, relevant to it.

The expression "worm glow," which we take to be an approach to *warm glow*, (190) is in error if it is meant to imply that the sensation experienced by Mr. Tamm is one of warmth.

A curious reference to "railroad tickets" occurs after the last passage quoted in this connection. If taken literally it is an error, but it has an intelligible and pertinent meaning if understood symbolically. See Note 242.

THE FORMER SUBURBAN HOME

By this title I designate the house where the sitter lived within his present parish, together with his mother, as distinguished from the present one where he lives with his sister and her family.

We have already (under subtitle "THE MOTHER") noted that the statement in what corner the door of the death chamber was situated (38) is correct; it was in the southwest corner. Also that in a very practical sense, the patient was more "accessible" on her left side, as stated, (39) owing to the arrangement of the bed, furniture and door.

In the third sitting this house is described as "a house that has a stairs to it" and the fact that it has stairs is recurred to again and

again, as though it were a peculiar feature (118). As nearly all houses in this section of the country have stairs this seems odd. We are led to inquire whether or not there is anything peculiar about the staircase in that house which could lead to its being featured, to employ the current language of the film. We find that there is, since the staircase in that house is very prominent and strikes the eye of the visitor entering, for it is situated in the middle of the hall, with free space on both sides of it.

The same passage says that at some particular time the sitter entered that house after his mother's death, went up those stairs and entered the southwest room and seemed to be going over books or a book there and to have found there something—a picture or verse or something—"it seems about the family—don't think it's the family births" (118).

The southwest room upstairs in that house was the study of the sitter, and there were, of course, books in it. He *thinks* he remembers going up there to consult a Bible in order to fix his mother's exact age. The assertion that the mother and two other spirits accompanied him is agreeable to the fact that three members of the family are dead, but this had previously been asserted (30) and assented to.

Already (in "THE MOTHER") we have examined the passages "There was a walk right down to where the gate should be" (163) and "There was not a gate but there was a place for a gate" (232), but they are pertinent to this section also. Many houses open directly upon the sidewalk or are separated by so short a space that it would be ridiculous to say "there was a walk down to," etc., in relation to them. But from this house a long curving walk through the lawn went down to the street. There was no gate, in accordance with what is asserted, but the opening in the hedge lends a certain appropriateness to the statement that "there was a place for a gate," whereas, if the whole front of the lawn had been open to the sidewalk such an expression would be unintelligible.

THE PRESENT SUBURBAN HOME

By this I mean the house to which the sitter moved after the death of his mother. No more is stated in reference to it than that there has been a change made, a move effected, which involved making a new home and also taking the things which were dear to the mother and "moving and getting them closer together" (16, 41). It is going over the ground more briefly (see subdivision THE MOTHER) to say that not only did the sitter move to another home, but many of the mother's "things" were brought closer together by that move, since it was to a house occupied also by his sister, who already had many of the things.

THE CORNISH HOME

In the second sitting there is an attempt to describe a home "in this part of the country"—probably in contrast with California, just before mentioned—with "water near it, and also hills. This seems as if I have to go out around the hill or over that hill when I come to the water * * * there are trees on that hill and then seems as if the water is north of that hill—it may be the place that I'm going to for the summer for a home" (76).

This medium, like many others, when getting a mental picture referring to a past event, often employs the present tense in describing it. This is natural, as the scene is re-enacted in her consciousness as though she were a spectator of events in progress. The facts are these. For twenty years the sitter's parents made their summer home in a country house in Cornish, New Hampshire. In approaching this house, after crossing the Connecticut River, one skirts around a high hill with trees on it, and comes upon a pond to the north of it. The house overlooks this pond, so that the picture is quite a coherent and concrete one.

Immediately following the passage quoted it is said that there are—that is, had been—three "very closely associated with the gentleman with the beard," which expression has stood for the sitter's father. If the four referred to are now "spirits"—if the implication is that four now dead were associated in that house,—then the facts agree, the four being the father, the mother, the brother and the Uncle George. "George" is, indeed, declared in the same paragraph to have been "there," and the description of the transplanting of saplings, which was in fact for years the chief summer occupation of the father and his brother-in-law George on that Cornish place, makes it practically certain that this is the place meant.

In the third sitting comes a passage which may obscurely refer to the same place (119). Claiming to speak of a home where the sitter and his mother ("the spirit") at some time lived, the passage intimates that it was at or near a "pivot" whence two roads diverge. The fact is that the Cornish house was near such a fork in the roads. The pivot "is a center, then I would go that way to other places. I don't think I'd go to Michigan." One of the roads leads to a nearby town called "Meriden." Possibly "Michigan" is an auditory error for this. "I'm trying to get in touch with the place or a home that [where] the spirit had stayed * * * seems to be as if I would be on the New York Central train—seems as if I would be on that route." If Michigan had really been meant, it would be odd to say that the place seemed to be on the New York Central. In fact the railroad in sight of the house across the river was the one on which ran what was called

"the New York train." It was the railroad on which the Tamms finished their journey from Boston to Cornish. "Queen—Queen—Queen" is unintelligible, if it be not an attempt to get the name Cornish, reaching no further than the first syllable and bungling that below the point of evidentiality. At any rate the language "I'm trying to find that place—Queen," etc., rather implies that the name of the place was sought.

If the remarks regarding a school, library or church nearby, and a fire in it (79), refer to the Cornish place, they are not true, nor is there appropriateness of the remarks to any other home recognized.

THE FAMILY COAT OF ARMS AND THE GENEALOGICAL MANUSCRIPT

In the third sitting it is alleged that in the home, wherein are two to whom the mother reaches out, is an "emblem or crest" which "represents a family tie," and that it has horns on it or it is like as if there were horns on it. "It seems to come from J or like J has it. Seems as if I'm trying to figure out from England, but it seems something about Scotland, as if I would go further" (112). In fact in the home of the mother and sitter, and since her death in the new home where two of her children including Mr. Tamm live, there hangs the Tamm coat-of-arms. The family is understood to have lived generations ago for a time in England, but going "further" its ancestral seat is found in Scotland. There is a fox on the device, and a fox has upright ears which are markedly similar to blunt horns. Possibly "it seems to come from J" refers to the fact that, received by her from her husband, the coat-of-arms, as a piece of property, went from the mother Julia to her son.

The following reference to some one who had gone or been over to that side of the house, thought to be a great uncle, J or G, is not understood as regards either its meaning or its application.

In the fourth sitting come the statements: "Now you're working on a manuscript," "it is all hushed up," "you have postponed something," "for some reason it was through the hush of death that * * * the work was impeded, but now we're going to break through that postponement and reclaim all of the script and reap the benefit," "your brother is so glad that you have taken up the work," and "it will be of great benefit both to him and to yourself" (177, 178). In fact, the father had been at work on a genealogical manuscript, but it was "hushed up" by his death. The brother took it up and again it underwent "postponement" because of *his* death. The sitter has not actually taken up the work though he has been intending to do so. "You

have postponed something" is literally true. It is entirely congruous to represent the brother as pleased at the idea of the sitter resuming the manuscript preparation.

The same subject seems to be resumed in the fifth sitting, less successfully, but with too many parallels not to refer to the same matter. Some gentleman, it is said, when he was in the body worked on something, some invention or instrument or something which the sitter will know about without explanation. "Are you working with it now?" is an indication that "the gentleman" (the brother or father) did not finish it. "Jas or Jes—speaking of Scotland." "I'm going now to England and then I enter Scotland" (204). Once posit that the "instrument or the invention or something" is the genealogical manuscript and every detail in this passage is in accord with the earlier one, and everything is in accord with the known facts. "Jas or Jes" is consistent with the former "J or G," and no one is able to say whether or not the reference is to a James or Jesse or Joseph in the past family history.

PICTURES CARRIED BY THE SITTER

Whether or not a passage in the second sitting is an obscure reference to this subject it is impossible to determine. The sitter is supposed to have brought something in his pocket which he did not bring at the former sitting, something flat. Perhaps it is "something in a book then or a side pocket as regarding writing or a letter or something." "Haven't we some kind of book?" The sitter responded that he had nothing which he did not bring the first time, and is asked if something new is not written on it—"a name, sounds like Brad or Bradbury" (60). If the pocketbook afterward seemingly meant is referred to here, nothing new was written in it to the sitter's knowledge, and "Bradbury" had no meaning for him.

In the third sitting it is unhesitatingly asserted that the sitter has "a little book" in his right hand pocket or something reminding the communicator of a book, containing something that the spirit wants to get in touch with, something written or inserted in the book (122). Here Mr. Tamm said that he had a pocketbook and took it out. The pocketbook did in fact look much like a book, it was in his right-hand pocket as stated. Of course it contained a number of inserted things, part of them papers in writing, but the "something" would also include any pictures there. Of course, thus far all is uneventual.

Soon after, holding the pocketbook in her hand but not opening it, the medium, speaking for the mother, said: "I'm trying to get the two pictures," "I want to reach to the name J." (Sitter: "Can you give

the rest of the name or the letters? ") " Yes, we're getting the next initial or the middle name or the next letter, we're saying J. A." " We're trying to connect the two pictures " and " as we handle this (the pocketbook), it brings us in touch with the two " (127). The pocketbook actually contained three small photographs any two of which could be connected but particularly the one containing the face of the mother herself and the one of her little niece J A (Julia Atwell) whom she was exceedingly fond of and whose birth she attended in Hongkong. Even their names were connected, since the child was named Julia after her grandmother.

A little farther on the medium indicated that two pictures in the pocketbook were of persons who have died, the one on a certain side within the pocketbook was taken first (133). It is true that two of the three pictures showed persons who had died, but the sitter did not think to see whether or not the respective positions of the two were correctly stated. A photograph containing his brother's face was, of course, taken before his death, while that in which his mother appears had been taken a year later.

As the medium still held the pocketbook, the mother purported to express her love for her son, and then for " the other two." Then, suddenly, the single word " baby " was uttered, and the medium held the pocketbook as though it were a baby and she were caressing it (137-138). In the light of other statements as to the number of living children, there can hardly be a doubt that the other two were referred to, one of whom was the mother of the baby, Julia Atwell, whose portrait also was in the pocketbook and whom the communicator had held and caressed as the medium acted it out with the pocketbook. These details go far to clinch the interpretation of what was said above about the " connected " pictures.

In the fourth sitting another detail is added. " The sitter has two pictures, they're either taken together or there are two pictures that I'm reaching out for that we want to speak about. I would say it was mother and boy " (154). " Taken together " was right; one of the pictures (still in the sitter's pocketbook) was of the mother and her boy, the sitter.

There is what looks like another reference to these pictures in the fourth sitting (222), but as it hardly adds anything to the evidence, it need not be discussed here.

REMARKS ADDRESSED TO MISS BLESSING

At the close of the first sitting the psychic said to the lady taking stenographic notes: " I'm going to call a name beginning with a C or a

G, dear. Your father has passed over—he's passed great hopes to you" (47). Miss Blessing's father is living, but her grandfather, whose name commenced with "G" (Gustave), was particularly fond of her. The psychic immediately added "Carrie," repeating the word several times. Of course one cannot be certain that Mrs. Sanders had not heard that the recorder's first name is Caroline. It is also true that the "C or G" might refer to her, though it appeared as though connected with the person said to have "passed." Her grandfather always called her Carrie but she is not so called by any business associates from whom the psychic could possibly have heard of her.

At the beginning of the third sitting the psychic again addressed Miss Blessing as the latter returned from closing a window. "Just as you left here to go there I heard the voice say 'Charlie wants you.'" She added: "Like Horatio—Hor—a name—might be Horace, but sounds more like Horatio." Miss Blessing's Uncle "Charlie"—always so addressed by her—died about two years previously. He also had been fond of her. "Horatio—Horace," however, is unintelligible to her (101).

REFERENCES TO W. F. PRINCE

In the light of Note 214, it is probable that the assertion that Dr. Prince's brother is "carrying him on his back" (31) means that the brother is helping him from the spirit world. It is a fact that a brother of mine is dead, and the medium certainly could not have known it. Nor is the statement, as made, ambiguous, since only one brother of mine has died. Possibly the form of expression was suggested by the fact that, not many hours before the happening which doomed my brother to death, I carried him on my back. Had this been directly intimated it would have been very evidential.

In the next sitting occur the words: "Tell Dr. Prince that his mother has found the child that was lost a long time ago. He'll understand" (93). This is wholly pertinent and correct. The child (and he was a child in years, also) was lost a long time ago, indeed. My mother grieved greatly over his death, which is among my own most poignant memories so that I indeed "understand." But what does the next remark mean? "That's strange—I don't think the child was put in a box or in a chest—I don't think so—that's strange!" The intimation is that there was something strange in relation to the child and a box or chest, but that the medium does not think that the child was put into it. And he was not, but a chest of drawers certainly was connected with his death in a manner which I do not wish to explain lest I should spoil future evidence.

In the third sitting, on a rainy day, the medium got the impression that Dr. Prince is "somewhere near water," maybe "getting wet from the rain" (121). I was probably out in the rain about that time—the luncheon hour—but the fact, though true, could be only very slightly evidential.

In the fourth sitting occurs a group of remarks at first doubtfully but at the end positively asserted to be meant for me. They may be summarized as follows:

"You have made some kind of a change" and are "nearly settled now," "I'm speaking of three that seem to be in that home," "Seems as if one in that home is either C or G—seems as if they're staying or would have gone to somebody with a name beginning with a G or a C * * * C in it." "I'm speaking of the funeral—of the coffin that had to be lifted it seems almost to the shoulders." "It was one that had passed out with a terrible racking cough. I don't know if it was asthma but it was one that had suffered with an awful cough" (152).

We cannot claim that any such utterance is evidential except to the extent that it literally corresponds to the facts. There is but little literal correspondence here. True, there were three members of the family in my home, my wife, my foster-daughter and myself. And my wife's middle name (which was her maiden surname) began with C. That is all. But there is a way of interpreting the utterance which would be explanatory—would render it intelligible, and which may be substantially correct although it cannot be presented as evidence.

There is considerable to be said in favor of predictions. Suppose that this passage, starting with a cryptic statement of an existing state of affairs, should then become predictive in character, without the knowledge of the psychic, unless, perhaps at the very close, where her voice became hushed as she said that it related to me. Why should she say this "in a very low voice," as the stenographer has recorded, if the utterances all related to the past? But if she then got an impression that she was predicting my wife's death, she might well speak in awed accents and at once change the subject.

My wife had lately become a recognized invalid—was this the "change"? Her death was considered a matter only of months—is this what was meant by "nearly settled"? She developed a cough, which troubled her severely at times. In less than two years, after nine operations, she died in the very midst of a fit of coughing. Her coffin was lifted high to put it into a baggage car—whether it had to be so lifted earlier I do not know for I was not there. Possibly "C or G" really refers to the coffin, or it might stand for Connecticut, the State, not the person, to which the remains were taken. Granting the possi-

bility of prediction, the explanation of this singular passage *might* lie along these lines.

Directly after the cryptic utterance comes this: "Dr. Prince has been for three days looking over a map—some kind of map or drawings and seems as if it was the crystal or the globe—he's had something to do with the globe or the crystal. It's a map * * * seems as E has had something to do with it. E M or M" (153).

Unfortunately, I did not read the record of this sitting until some time after, but the last experiments with my foster-daughter with the crystal had led me to do much map searching, for they had to do with places and alleged occurrences in England for which the E might possibly stand.

The very last utterance of the fifth sitting purported to be of a predictive nature. "Tell Dr. Prince he must not go on the boat—speaking of a trip or somewhere to go * * * land is safer and better for him" (247). I was contemplating no journey by boat, unless I should go to Europe the following year, and obviously I could not reach that by train. Nor have I been on a boat since.

BARREN SPOTS IN THE RECORD

It is rather characteristic of this medium, so far as my observation goes, that when an experiment yields mostly unevidential results, what there is of the evidential is apt to occur not scattered through the sitting but massed in one or more spots. On one occasion I was myself the sitter, taking notes as voluminously as I could. For perhaps twenty minutes it was uninteresting and unconvincing. There did not seem to be more hits than should result from chance. But suddenly the psychic almost screamed a short sentence of most unusual character, and full of significance to me if it should receive the proper setting. For five minutes she rained blow after blow upon the nail, and clinched the reference beyond a reasonable doubt. Then the utterances drifted off again to the Sargasso Sea of the unevidential and remained there to the close of the sitting. During those five minutes I gave no clue whatever, as particular was being linked to particular.

On the other hand, the present record of five sittings, comprising a whole series, witnesses to the fact that when this psychic gets material of a generally evidential character, there occur spots or groups which are quite barren of such marks.

The occurrence of these spots, widely differing from the prevailing character of the utterances, is in itself opposed to the doctrine of chance, which calls not for a uniform distribution, but for one more uniform than this.

The barren spots here are those over Notes 48-49, 100, 107-109, 142, 171, 178a, 208 and 226-227. Perhaps 148 should be added to the list, owing to its general character and the fact that the resemblance of "Al—Albert" to Alvah may be a mere coincidence.

Their contents are peculiarly skippy and disjointed.

None of them contains in recognizable form any claim to be, in whole or part, from anyone whom Mr. Tamm ever knew, contrary to the general rule elsewhere.

Nearly every one of the particular passages emerges from (except when it begins the sitting) and is followed by (except when it ends the sitting) true statements professing to be from or to relate to persons identified satisfactorily as relatives of Mr. Tamm, while the passages themselves contain only errors and unintelligibilities.

Though the eight spots sum up only about one-eighth of the whole text of the sittings, the errors therein for which no reasonable explanation can be found, plus the references which are unintelligible, are almost exactly as many as those in the remaining seven-eighths of the record, although in the latter list are included a number which were plausibly accounted for. The figures are 50 to 52, respectively, as I make it. This seems to me curious and possibly suggestive enough to warrant mentioning it.

For example, in the summary of material (not including that from the "spots") regarding the sitter, including his psychic experiences, I have enumerated nine errors and irrelevances, counting one afterward corrected, one uttered doubtfully, and one which may be merely figurative, and if so, is true. But in the comparatively short space occupied by statements related to the sitter in the barren spots, there are eighteen of these: (1) Reference to silk hat, etc., and (2) statement that Dr. Hyslop once gave him advice, in 48; (3) putting him in an office numbered 1 and 2 or 20, and (4) mention of an old typewriter, in 100; (5) the statement that he changed some object for the purpose of the sitting, etc., in 107; (6) the query if he folded up the rings; (7) the allegations that he had moved his office or laboratory, etc., and that (8) he would be able to do more of the "imprint," also (9) the intimation that he or some one else had broken a leg, in 142; (10) the statement that he had written something on a picture that morning, in 171; (11) intimations that he might be a twin; that (12) he had a charm in his vest pocket; that (13) he had put a written message in a bottle and that (14) something like painting or papering was going on in his home, in 178a; (15) the implication that he was a professor, in 208; (16) the statement that he was affiliated with Philadelphia and goes to a described building there, in 208; (17) a reference to his sit-

ting at a table and hearing raps, etc., in 226; and (18) the intimation that he used to call his father "judge" or something similar in 227.

In other and fuller terms outside of the spots about 42 distinct affirmations are made regarding the sitter, of which 9 are either erroneous (one afterwards corrected, one doubtfully uttered and one perhaps a true figurative statement) or unintelligible. Here 80 per cent. are correct according to interpretation. But in the spots, of 18 affirmations and intimations, none can be interpreted to mean anything relevant and true.

Take the utterances directed to me. Outside the spots I find six of these, some containing a number of particulars. Of only one could I declare that it was not true or curiously like the truth. The exception is of a predictive nature. But of the 5 utterances in the course of the "spots" directed to or concerning me—about an aeroplane talked of in my home (100), regarding my having a fall, concerning a John whom the crabs probably didn't eat after the boat capsized, about a described picture (all found in 171)—about some one who had something wrong with his leg (178a), only one suggests anything whatever which is true and relevant. An aeroplane makes regular journeys over my home town, but never seen by me and hardly ever mentioned.

The only identifiable communicator in the "spots" is Dr. Hyslop, who is credited with three distinct statements, one of which (that he had met the sitter and given him advice) is certainly not true, one (that with him was a male spirit who had something the matter with his leg and had communicated) is not recognized as true, and one (that he wanted to get a manuscript or something in a safe, if he could only find the key or combination) is unverifiable. In no other part of the record does he purport to speak at all. Nor is there any antecedent reason why he should, as neither the sitter nor the scribe ever knew him. Outside the "spots" the sitter's own relatives appear to be the communicators, exclusively or nearly so, aside from the controls.

The massing in spots of errors and unintelligibilities, accompanied by what seems to me as certain differentia, inclines me to think that some causative factor ceases, in whole or part, to operate in those spots, or that some causative factor has therein entered or increased its energy, or both.

Allowing that telepathy, or any other mode of communication, from the dead, were responsible for the most of what is evidence in this record, there are two main theories to account for the difference found in the "spots."

1. That the subconscious, the automatically picturing and con-

structing faculty of the medium is functioning here, in higher measure than elsewhere.

We recognize, of course, that in all mediumistic work, whether evidential or not, there is subconscious addition and coloration. In other words, although there may be convincing evidence that some supernormal source is being tapped, whether that be spiritistic or telepathic, it is in spite of the fact that there exist also distortions, hesitations, errors, irrelevances, etc. These we suppose came about at least in part because of additions from the psychic's own mental factory. That is to say, we have not only transmission but also secondary elaboration. Nor need the latter be entirely subliminal, when the psychic is not deeply entranced. But subliminally or not, the psychic, in delivering what we will suppose to be telepathic impressions from spirits is liable to make and add her own inferences from those impressions, and also to shape and modify the impressions by her normal knowledge and judgments of what is probable, etc., this process not necessarily being deliberate or reprehensible, but merely the almost automatic working of that desire to succeed which is instinctive in humanity.

Some honest psychics are easily led or misled by suggestive remarks by the sitter, for example, while others are much less liable to such direction and often firmly resist it. But none are entirely proof.

The possession of normal knowledge regarding the person or thing which is the subject of "messages" in the cases of some psychics seems to make the supernormal acquisition of facts, never previously known by the psychic regarding that person or thing, more difficult. It is as if the normal knowledge had built up in the psychic's mind a system of inferences and judgments regarding that person or thing, which resisted demolition.

For example, I have previously pointed out that Mrs. Harrison's mediumistic work, in a record dealing with three old family farms (See *Proceedings*, A. S. P. R., Vol. XIII, p. 381) gave correct testimony in inverse proportion to the knowledge possessed by her of those places. As her father, present at the sittings, also knew least about the place concerning which she brought forth the greatest amount of correct information, this fact is a puzzling one to deal with by the telepathic theory.

It is well known that Mrs. Piper, in spite of her years of acquaintance with Dr. Hodgson—or because of it, as I am inclined to think—got, after his death, much less that was evidential from what claimed to be his spirit, than from others whom she had known less or not at all.

Another prominent psychic produced vastly more evidence in a few weeks' sittings with a sitter and in purported communication with per-

sons of whom she could have known nothing, than she produced in months of experiments with a sitter whom she had known for years and in alleged communication with a spirit whom she had known intimately for years before his death. When statements of fact concerning him transcended the limits of the psychic's knowledge or easy opportunity for knowledge and of reasonable inference, she got very little that was evidential of his surviving personality. It really looked, as one compared this near-failure with certain brilliant successes when both sitter and alleged communicators were unknown to the psychic, as if the rigid structure of the Dr. X. of her memory acted as an actual barrier to the transmission of new facts, that is, facts previously unknown to the psychic, from what was perchance the living consciousness of Dr. X.

It seems likely to me that the appearance of Dr. Hyslop in the present record and in the "spots" purporting to recognize Mr. Tamm whom he had never known, and giving messages to me, none of them true and evidential, was the work of the dreaming subconscious. She had been experimented with by Dr. Hyslop years ago and had taken it somewhat to heart that, engrossed by work with Mrs. Chenoweth, he paid so little attention to her own. Mr. Tamm and other sitters were now being taken to her under my direction. What more natural than to desire to send some messages to me, and from whom, the lady would instinctively feel, would messages be so agreeable as from Dr. Hyslop. (As a matter of fact, it makes little difference to me under what name evidence is furnished.) So we have, it may be, a pseudo-Hyslop, constructed out of the psychic's normal memories and her desire to get messages from him, saying things untrue or unverifiable; in sharp contrast with the mother, brother, etc., of Mr. Tamm, persons concerning whom the psychic had no normal knowledge, saying a variety of things which were both verifiable and true.

2. But, if the evidential features of the rest of the record are mainly due to thoughts coming over from spirits, another cause for the barren spots could well be in operation. The analogy of the radio is illustrative of what I mean. When one is listening to an address broadcasted from a certain station, and dealing with matters which interest him, there may break in "spots" of foreign matter utterly unrelated, the raucous tones of an announcer, the strains of jazz, etc., from other stations. These constitute what is termed interference.

If there is telepathy from the dead, interference is what we should expect. If there is any such thing as telepathy from the dead, and all that reached the "percipient" here were intelligible to the sitter, and were identifiable, it would be a remarkable fact and one which could not reasonably have been anticipated. We ought to expect that there

would be moments when the communicators who are in relation with us would fail to get their thoughts through, because of the interference of the thoughts of others, which would sound to us like scraps of conversation between strangers about subjects quite foreign to us, or even scraps of several conversations between different groups.

Such as the following: "Louis, Lou, Lou, come again Lou, come again.—Have left you my little bar-pin, dear, you may keep it.—Not my little namesake, my little namesake.—I have written there in the back, you see.—Cranford, Cranford, Cranford, Cranford has been disciplined in the art of make-up, strengthened in the outer world.—Jenny" (100).

There is another support, such as it is, to this theory, and that is that professed communications through many psychics have claimed that there were such interferences, words getting through from other spirits not related to the main current of communication. We have not been accustomed to pay much attention to such claims, since we have been principally at work testing whether evidential matter came independent of the psychic's normal knowledge, and claims of this character cannot directly be tested. But once we provisionally accept the spiritistic theory in order to see how far in accordance with it the material yields to a reasonable estimate and application of what is involved in that theory, then we must give utterances regarding the spirit's side in communication, when made through many psychics, some respect and attention.

EVIDENTIAL VALUE OF THE FIVE SITTINGS

Under the several headings in the foregoing summary I have listed all the hits and misses which belong thereto. The errors and substantial irrelevancies, which fall outside of these categories, and the yet unnoted ones in the blind spots, I briefly list below, that the summary may be complete.

Outside of the Blind Spots. Incorrect statements: that anyone connected with the sitter's family had been in Government service (55), that there was a "Gertrude Jones" connected with the sitter (62), and that the sitter's father (or even grandfather) was a J (150). Irrelevancies, so far as is known: the reference to an "H or K" (161), a bare mention of "Dr. George" (86), a bare mention of the name "Latham" (86), the reference to "corn flowers" (147), and the reference to some one who is likened to David (174). All these are included in the estimate that there are 52 errors and unintelligibilities.

In the Blind Spots. The untrue statements not already listed (pages 164-165) are that some family property of the nature of "jew-

elry," silver, has been scattered and some lost (109), that the sitter had a grandfather B or P (109), that only two passed away from home (171), that one of the two lived in a European country (171), that there was an Aunt C or A who passed out in the summer (171). The references which have no known relevance are: a name beginning with H-Ha, or Ho (48), a "captain" or a "cap" (48), "metallic" (49), "always flying—there has been somebody in an aeroplane," etc. (100), spirit with thermometer or fountain pen (107), "W's brother," who "came on a boat" (108), "G or C" (109), L, a spirit with the sitter (109), things lost by somebody coming from Europe (109), "Mercy-Meris-Mercy" (171), a necklace or something like a locket, maybe of onyx (171), Walker or Walter, in another house with a strange lady, tiptoeing and listening to results (178a), "Jean or James" (178a), some Latin like *omnus* or *omnius* (208), and "Isabel, sister Isabel" (226). All the above are counted in the estimate of 50 blind-spot errors. In addition there are "Frank here" (48) which could refer to a relative but is accompanied by no indications that it does; "a young woman with this gentleman" (48), which expression carries no significance; a reference to a picture in which one person is larger, or taller or older than the other (171), which is equally null; and "Doctor has not been disappointed" (208) which points to no one in particular.

Surely there can be little importance of any kind assigned to floating scraps attached to no names or to unrecognized ones, and which might or might not be true if we knew who and what was meant, compared with statements regarding persons clearly identified, as the mother, father and brother of Mr. Tamm, which, once the identification was made, can be gauged from that stable basis and definitely pronounced correct, incorrect, or a mixture of the two. The great bulk of the statements have to do with the sitter's Mother, his Brother, his Father, The Burial of the three, Family Statistics, Uncle George, Sister Marion, the Nephew, the Housekeeper, a Lady Cousin, the Sitter himself and his Psychic Experiences, the former Suburban Home, the Present Suburban Home, the Cornish Home, the Family Coat of Arms and Genealogical Manuscript, Pictures carried by the sitter, more doubtfully the Mother's Father and the Father's Father, with some statements pertinent to Miss Blessing and to Dr. Prince. The careful reader who has examined the summary of these is already in a position to say whether or not he thinks such a preponderance both in point of number and quality of hits over the misses could have come about by chance.

I have not attempted the laborious task of making a mathematical

calculation of the probabilities of chance in this case on the basis of a questionnaire filled out by a large number of persons, as was done in connection with the case of "The Mother of Doris" (*Proceedings of the A. S. P. R.*, Vol. XVII). Anyone who has read that can be left to the exercise of his common sense in the estimate of the results already summed up in this Introduction.

Obviously a questionnaire answered by a *single* person to see how far the statements in this record would apply to *his* relatives, former and present homes, etc., would have comparatively little value, though if the results in connection with the first person selected at random for the purpose should compare favorably in its volume and quality of correspondences with those in the present record, even though the latter is a picked one to the extent of being chosen as the best out of three or four short series of experiments made with Mrs. Sanders with different sitters in the same season, it would be an annihilating discovery. But I thought it would be interesting to play a game of solitaire, using a case for comparison which it was known beforehand presented several salient parallels to the case of Mr. Tamm. I myself have lost my father as he has, and my mother as he has, and a brother as he has, and no other member of the immediate family, as in his case. These predetermined parallels carry with them the strong probability of parallels in a number of subordinate details. Besides, I am older than Mr. Tamm by some years, and more things could have happened to which to attach statements in the record. Thus having loaded the dice in favor of the *apparent* chance probabilities, the result of the comparison is now given in tabular form, the subdivisions corresponding to those in this Introduction. *Yes* stands for hits, *No* for misses, *D* for doubtful.

STATEMENTS ABOUT	TAMM			PRINCE		
	<i>Yeses</i>	<i>Noes</i>	<i>D</i>	<i>Yeses</i>	<i>Noes</i>	<i>D</i>
Mother	53	8	..	12	47	2
Brother	9	1	..	1	9	..
Father	9	2	..	4	6	1
Burial	3	0	..	0	3	..
Family Statistics	13	2	..	4	11	..
George	8	3	..	2	9	..
Sister	6	0	..	2	3	1
Mother's Father	2	0	..	1	1	..
Father's Father	1	4	..	3	2	..
Nephew	8	0	..	1	7	..
Housekeeper	4	1	..	0	5	..
Lady	2	0	..	0	2	..

STATEMENTS ABOUT	TAMM			PRINCE		
	<i>Yeses</i>	<i>Noes</i>	<i>D</i>	<i>Yeses</i>	<i>Noes</i>	<i>D</i>
Sitter	36	5	..	15	24	2
The Three Houses	9	1	..	0	10	..
Family Crest and Genealogy ...	5	0	1	2	4	..
Pictures	6	1	..	0	7	..
Totals	174	28	1	47	150	6

Suppose we assume that 4 out of the 6 doubtful items on the Prince side should be yeses. We then find that 85 per cent. of the items in these categories are correct for the actual sitter and but 25 per cent. for the hypothetical and unfairly selected sitter.

Or, if we include the statements found in the "barren spots" regarding any of the listed matters (the titles such come under are "Sitter" and "Family Statistics," and the respective figures are: *Tamm*, 0 yeses, 21 noes; *Prince*, 4 yeses, 16 noes, 1 doubtful) the figures for the totals become: *Tamm*, 174 yeses, 49 noes, 1 doubtful; *Prince*, 57 yeses, 166 noes, 7 doubtful. Again assuming that 4 out of the 7 doubtful should be yeses, the percentage of hits for *Tamm* becomes .78, that for *Prince*, .24+.

The comparison is not important enough to warrant explaining how fairly I applied the theory that errors in audition and other difficulties of transmission might account for divergencies from the exact facts, and how carefully I searched for other means to make statements in the record to count affirmatively in connection with myself.

But I must insist that the overwhelming preponderance of correspondences in the case of the actual sitter over those in the case of the hypothetical sitter, myself, tells only part of the story. It is not simply the number of the correct statements in relation to Mr. Tamm and his connections as compared with the inaccuracies, nor even this together with the fact that many of the inaccurate statements are comparatively trivial, which is impressive. Especially striking is the accuracy with which a number of features in a group of statements fit into each other and match the facts.

If there had been, all in different places in the record, a description of country scenery, in the order of the route through it, a reference to a family summer home, a reference to three persons in a country home, a mention of "the gentleman with the beard," something about setting out saplings which the sitter is presumed to know about, and the mention of a "George," there would still, in these references alone, have been a certain amount of evidence. For still it could have been shown that the country description was correct for a place in which the fam-

ily had a great interest in the order of the accustomed route through it, that the family did have a summer home and that it was in the country surroundings described elsewhere, that "the gentleman with the beard" is a plain reference to a fuller description, in another part of the record, plainly intimated to be that of the sitter's father, and very nearly accurate, that setting out saplings was the father's summer occupation for years so that the reference is very pertinent, and that there was a near relative by the name of George, very possibly the "J or G," a number of curious particulars concerning whom, in another part of the record, fit George. The most of these particulars would have fallen to the ground had I been the sitter; for the country scenery according to route does not fit any place I have ever lived in either in boyhood or since, neither my father nor I have ever had any summer home as such, while my father had a beard it was not like that of the fuller description elsewhere, and there has been no one in the family and no intimate friend by the name of George. My father did, on the other hand, set out a number of saplings.

But it is a very different and a tremendously more impressive matter to find in one passage a reference to the sitter going to a home in this part of the country, requiring passage around or over a hill with trees on it and on to water north of the hill, to find it coupled with the impression that this is a summer home, to find that *there*, in that place, were three persons (presumably dead persons, corresponding with the mother, the brother and Uncle George) closely associated with "the gentleman with the beard" (the father, also now dead), and that *there* there had been saplings transplanted and that George was *there* also. For we now do not have to guess or infer that the particulars belong together; it is plainly asserted that they do.

If one should, blindfolded, draw from a bag containing a large quantity of small wooden blocks, half black and half white, and in 200 trials bring out three times as many black blocks as he did white ones, he would not, if he possessed any mathematical sense, be easily convinced that only chance had been in operation. But if, in addition, the black blocks were numbered serially, and in the course of the drawings there should be several groups where from three to seven blocks came out in serial order, no "marine" would then be so simple as to believe that this just happened. This is not a precisely parallel illustration, but it will serve.

CONJECTURAL EMENDATIONS

Finally I wish to add a word in defense of my conjectural emendations of certain words which have no relevance in the form which they

take in the record. These parts of my notes must have given nausea to some readers, and properly so, if I had offered the emendations as independent and additional evidence. They were not offered for this but for quite another purpose, which I will again endeavor to make plain.

Recognizing the fact that a great deal of evidence had already been accumulated in the great published cases, imperatively demanding a "supernormal" cause, and strongly suggesting a cause other than telepathy from the living, namely, telepathy from the dead, I determined in the present study to treat the spiritistic theory fairly, and explain the material, so far as reasonably could be done, according to its implications. Among these implications are the medium's consciousness of visual images and auditory impressions.

Limiting our present attention to the latter, not only is there the direct claim that there is the semblance of oral utterances by spirits in the consciousness of the medium (45), but there are many expressions occurring in the record implying the same. Auditory impressions are liable to auditory errors—it would be quite unreasonable, assuming the former, to expect that the latter should not take place.

"Don't know if we're trying to say Bertie or better" (94) is one passage indicating doubt which of two words of similar sound had been given.

"Paul's father or calls father" (104) is another. "Paul's father" is not, but "calls father" is, interpretable. Suppose that the posited spirit really said "calls father" and the medium had understood it as "Paul's father" without suspicion that this was an error. Then the suggestion by the editor that possibly "calls father" was intended would be regarded by the reader as extremely forced, and by the editor himself so highly conjectural that he would never venture it, and yet it would be correct.

In another passage (96) the mother, who in her lifetime had feared that her son, overburdened by routine tasks of the parish, would not study sufficiently in order to prepare his sermons, is advising him not to depend too much upon old material but both to "get some good matter out of the books" and to do original thinking. But at the beginning of the passage we find "looking for something in the way of box," where "box" is explicable only as an auditory error for "books." Suppose the latter and correct word had never come out in the text. It would still have been legitimate, on the theory of spirit communication involving auditory errors, to have suggested that the emendation "books" would bring the first sentence into harmony with the rest of the paragraph. The suggestion would not have amounted

to additional evidence for the supernormal, but it would have been explanatory of an otherwise meaningless sentence in the terms of the supernormal.

"Baby" first came as "bobby" (62). If the correction had not come in the text, there are those who would regard it as decidedly "not cricket" to suggest that instead of the meaningless "bobby," the relevant word "baby" was really intended. And it would not be, in order to present additional evidence for the spiritistic or any other supernormal theory, but for explanatory purposes in the fair treatment of a supernormal theory it would still be quite legitimate.

I now come to a passage wherein I have suggested that there is the mark of an auditory error, although there is no express hint in the text that such may be the case. The mother, purporting to describe the death-scene, says: "I am conscious that M or W was there. Would we call somebody's name? Doctor W—or doctor—was there—trying to think—yes, I'm conscious of that—I don't want to say William." On the spiritistic theory it would be naïve to regard these ejaculations as coming literally from the mother. They would represent the effect of a telepathic impart of the mother's thoughts upon the consciousness of the medium, the result of a process in which the spirit and the medium share. We have first the medium's effort to reproduce the mother's meaning and then the medium's doubt that she has succeeded, so far as the word "William" is concerned. Bear in mind that the daughter Marion was actually present at the deathbed, and then analyze the passage. "M or W was there. Would we call somebody's name?" Perhaps not a name but the title of relationship, in order further to define the person meant. In that case the mother was trying to say "daughter" and that word much resembles "doctor." "Doctor W" is equivalent to *Daughter M or W*, by the terms of the first quoted sentence. But it came out "Doctor W." Next we find "or doctor." This might be the result of an effort on the part of the spirit to negative the "W," and a continuing failure to get *daughter* through correctly. "William" might be a subliminal guess that "W" on the part of the medium stood for that name, instantly disowned. Or it might be the consequence of a slight resemblance between "William" and the real name of "Marion," too slight to produce conviction upon the consciousness of the medium.

Perhaps the boldest and most laughable of all my conjectural emendations of conjectured auditory errors are the two in connection with the second passage apparently referring to the Cornish summer home. After implying that the home was near the junction of several roads, which was a fact, the language is "that is a center, then I

would go that way—that way—to other places, dear. I don't think I'd go to Michigan," etc. (119). There is some warrant for doubting if after a reference to a house situated at a country fork in the roads it would be intimated that one of them went to *Michigan*. I consulted the map and found that the nearest villages to the old home, besides several "Cornish" combinations, are Meriden and Plainfield, and suggested that "Michigan" might be an auditory error for Meriden. It is a little odd, at any rate, that right where it should be found, that is, the nearest to the old home by one of the roads, is a town whose name could be mistaken, say over the telephone, for Michigan. As a part of my test in making myself the hypothetical sitter and seeing how far the record applied to me and my affiliations, I here list the nearest towns to the only residence where I ever lived with my parents, which house, by the way, was *not* near a fork. Pittsfield, Newport, Palmyra, Etna, Hartland, Corinna, St. Albans, Burnham. Somehow it does not happen that one of these names resembles "Michigan" as does the name of the town found on the map where it was to be expected according to the reasonable meaning of the passage quoted.

Then comes "I'm trying to get into touch with the place or a home that the spirit had stayed * * * I'm trying to find that place, Queen—Queen—Queen." I suggested the slight possibility that there is represented here an attempt to name the town in which "the spirit had stayed," an attempt which broke down on the first syllable and only slightly suggested that. It is queer, is it not, to suggest that perhaps "Queen" stands for *Corn*—? It would certainly be if we had to hunt around among a lot of places with which "the spirit" had been associated, but no, a particular place is indicated by a number of details given in two passages (76-77, 119). This makes a deal of difference; it is not now quite ridiculous to point out that there is enough auditory resemblance between "Queen" and *Corn*—to make possible though not probable an auditory error of one for the other. As one item of the whole series of attempts to fit the statements of this record to my own case let us see whether chance will yield even as dubious a resemblance between "Queen" and the name or accented part of the name of any town I have ever lived in during my life. This gives chance twenty times the probability that it had in connection with the one described town of the record, for I have lived in twenty towns. These are their names: Detroit, Kent's Hill, Augusta, Boston, Bangor, Forest City, Danforth, Lincoln, Vassalboro, Madison, Montville, Pleasant Valley, New Haven, Bloomfield, Brooklyn, Pittsburgh, San Bernardino, Flushing, New York, Montclair. Again it happens that no equal match appears. Between "Queen" and *Ban*—or *Dan*—or *Kent's*, the

most favorable specimens, there is not as much resemblance as between "Queen" and *Corn*—, both long syllables beginning and ending with the same sounds, those of k and n.

Sometimes one passage throws light upon another, giving a possible key to what otherwise would be a preposterously inaccurate statement. Let me take as an illustration the three passages 24, 80 and 115.

These all relate to the sitter's brother. We identify him in the first passage because it is there the one who died with a growth of beard of a few days, and in the other two because it is there the one who was cremated. The first passage, shorn of some repetitions, is: "Spirit is flying—speaking of going fast like I'm flying in an aeroplane or I'm going fast—I'm going fast in the air—in an automobile or an aeroplane—the spirit tells me and I was flying—I'm trying to speak of that one that had flown there—the one that had been in the aeroplane or in some way it was like as though they were flying."

Of course one could suppose that this meant that the brother was killed while in an aeroplane or an automobile, probably the former. But he was not.

The second passage reads: "There is a body here and the one that was cremated, just like the—just like the—flew away—just like to the—I'm speaking of how different was the one that had been buried to the one that had been cremated as ashes."

Have we not very probably the clew now? In 24 we have "flying," in 80 "flew," and after all, in the latter place the reference is to cremation. In 24 something is "like I'm flying in an aeroplane," in 80 it is "like to the," and there the sentence breaks off. It looks as though the same idea lies at the bottom of both passages. But how does "flying" relate itself to cremation?

All is plain in the third passage, in spite of the medium's hesitating language, which I slightly abbreviate: "So much smoke—I don't know if this is a cremation or not but there is so much smoke—I feel that I have passed through a condition that was like smoke in the passing out or the consuming of the physical body—that had not been a physical hurt to the body but it was just as the smoke—conscious of that. I'm speaking of the spirit of the gentleman. I don't think it is the battlefield but I'm trying to give further the experiences of the spirit either in the passing out of the body or the consuming through cremation of the physical body."

It is only necessary to suppose that the spirit had a curious interest in the swift flying of his body in the form of smoky gases out into the air to understand what the first mistaken gropings of the medium really were aiming at. The ideas of motion and flying and the air, all in some

way associated with this particular spirit, were interpreted by her as very likely referring to an aeroplane, or perhaps to an automobile, though all she was certain of from the first was that it was in some way like flying. The second passage repeats "flying" and "like," but plainly declares that the reference is to cremation. And the third makes the reference plainer by its mention of "smoke."

If it should become established that many of the literal inaccuracies which are found in the work of the most evidential psychics are not merely the result of subconscious inference and guessing on the basis of previous statements and their reception by the sitter, but are rather the result of a valid process of attempted interpretation of impressions at the moment in transit from some external source, a great advance is accomplished.

STUDIES IN PSYCHOMETRY

BY WALTER FRANKLIN PRINCE

I. EXPERIMENTS WITH MRS. KING

Mrs. May King is a lady who lives in a city some hours distant from New York. She seldom pays a visit to the metropolis, and then only a flying one on business. Our first correspondence with her was in relation to certain drawings of hers, automatically produced, the details of which, it was claimed, showed a knowledge of facts with which the lady herself was not normally conversant. We expressed a desire to see the drawings, so the next time that Mrs. King came to New York on a business errand, she brought a number of them to the rooms of the Society. I inquired regarding her various experiences and finally mentioned psychometry. She did not know what the word meant and had never tried anything of the kind. I explained that I wished to experiment by putting a letter or some other object between her hands and seeing what impressions she got, to which suggestion she readily assented.

This was the first time that I had seen the lady, and the first time she had been in the offices of the Society. I knew almost nothing about her aside from certain psychical experiences mostly in relation to her drawings, and probably she knew less about me. But whatever she could have known was powerless to help her to what she got in the first experiments of the kind which she ever made in her life.

To Mrs. King all such functioning on her part is a sacred thing. A very sane and practical person, when she is writing or drawing automatically or psychometrizing, all laughter is banished and her manner becomes that of the votary at a shrine. To her it is a gift from heaven, and the most frequent and persistent of the purported communicators is a certain noted nun.

If a letter is used, it is folded in such a way that no writing is visible on the outside or else placed fully between the palms so that nothing can be read. A keen watch is maintained nevertheless, although in this case it soon was discovered that the psychic passed into a secondary state from which she emerged with the memory only of her first and last impressions, and that in the meantime her eyes rolled

upward and remained so until recovery of normal consciousness. These conditions were maintained from the first.

I explained to Mrs. King that she was to lend herself passively to impressions obtained while an unknown object was held concealed from her sight in her hands. Before she began, she folded her hands and evidently prayed silently. Such an act, when it accompanies fraudulent mediumship, is disgusting, but none of Mrs. King's work done in my presence could possibly have been fraudulent. I am assured by all I have seen and heard of her that all her work is sincere, and the religious atmosphere which surrounds it is so simple and unaffected that a skeptic would be forced to respect it.

EXPERIMENT 1

Then I placed between her palms the photograph of a lady, which had previously been in a drawer, in such a way that she could not have seen the face until the latter part of her remarks. Then it did get turned up, but she was now in a trance (during which, as I afterward learned, her eyes roll up), and had already told the most that was excited by the object held, while the picture itself would have told, of all the psychic said, only the fact that it was of a woman. It was taken several years before and showed a smiling woman in apparent good health.

Date, November 10, 1921, 3:40 P. M. Present beside Mrs. King, W. F. Prince, and his secretary, Mrs. Matthews, who took the record.

Mrs. King said:

"I can see just something faintly.

"Leaning over something. The angels are leaning over. They are in white.

"Almost looks like a table, a long, long table.

"Some one leaning down like this. (1)

"She's in agony. (2) Some one is trying to lift her up. She's way way down. I *can't* get her face, it's clouded all over. The words come: 'Good God—' Let me see, let me see. I can't get it clear. It seems a long long way. There seems to be a dark cloud between them. Looks as if she's trying to get up. They're trying to lift her up, but she's still right down. Oh, if I could only see her face. (3)

"She's not on this side, is she?"

W. F. P.: "Yes, she is." (4)

"Why is she on that table? She is in agony. Something coming now. Still see that slab. Looks like a hospital. 'Tis a hospital. She's on a little white bed now. (5) (*Softly.*) It hurts."

W. F. P.: "Do you get what is the trouble with her?"

"No, not yet. She's laid flat and she's just in agony. (6) Oh she's—oh how she shakes (*trembles violently*). Is she paralyzed?"

W. F. P.: "No."

"Then why does she shake like that?"

W. F. P.: "She may have shaken for some other reason at some time."

"She trembles all over, she's afraid, she's terrified. (7)

"She's—I feel just as if I was crushed. Yet she's fighting. (8) I feel real crushed. I can't see her face. She looks as if she could—She wants to undo something.

"It's all commotion. I can't get it now.

"She feels all in agony. Tears coming down her cheeks. (9) Oh God, if I could only undo it! She's done something she wants to undo. (10) She keeps going down. She wants some one to pull her up. But she keeps going down—down—"

(*Head drops forward several times. Crosses herself slowly.*)

NOTES

Several months before the experiment the lady of the picture, who was very well known to me, was subjected to a very severe and dangerous operation in a New York hospital. It looks as though the above were a partial description of her environment and feelings while in the hospital awaiting an operation, and as though Experiment 3 (where a letter by the same lady was used) took up the same case after the operating room had been reached.

Note 1.—The scene seems to emerge as from mist. First she apparently can just make out something, but cannot tell what it is. Then that somebody is "leaning over something." Then she sees more clearly, and it seems to her that "*angels* are leaning over." "They are in white," so this is her interpretation of what she sees. What they are leaning over "almost looks like a table, a long, long table." She does not say it is a table. She is herself trying to make out objects dimly seen, and, of course, a hospital bed is "long" compared with its width.

In consistency with what follows I am forced to conclude that she is getting to see the nurses leaning over Mrs. X.'s bed, which at first seems like a table. The nurses in that hospital are uniformed in white, while in many they are dressed in fabric of white and blue stripes, or other variations. They are all in white here, which gives the first impression of angels leaning over.

Note 2.—Mrs. X. was in the hospital two days and a half before

she was operated upon. She suffered intensely during that time, both in body and in mind.

Note 3.—If “way, way down” means physical or, more likely, mental depression, the words are well justified. She dreaded the operation to an extent which may be termed “agony,” to say nothing of her physical pain. The nurses were very kind and endeavored to cheer and reassure her, which may be what “some one is trying to lift her up” means.

It looks as though “Good God” might be an intimation that Mrs. X. prayed in her agony, which she did, and as though Mrs. King were balked in her efforts to get more of the words.

“They’re trying to lift her up, but she’s still right down” surely is more intelligible by the interpretation that they mean that she was depressed or suffering and that others were comforting and encouraging her.

Note 4.—If I had kept still, she might probably have got the fact for herself later.

Note 5.—“Something coming now” probably signifies that the psychometrist’s vision is becoming clearer. Together with the recognition that she is in a hospital, comes the translation of “table,” first into “that slab,” and then into “a little white bed.”

Note 6.—From the words “It hurts” the reference seems to be to physical pain. There was something which indeed hurt her very much, as will be seen in Experiment 3. She lay flat on the bed and suffered until ready for the operation.

Note 7.—At the time of the psychometrizing I knew nothing about the shaking. But afterwards, while adroitly questioning Mrs. X.’s memory of all that occurred in connection with that operation, she being cognizant that I had some kind of a psychic statement which I wanted to test, but not what the statement was, I was surprised to hear her say that she “shook” and trembled much of the time during the two and a half days in the hospital prior to the operation, and that the reason was because she dreaded the operation so bitterly. So the statement that she shook because she was afraid is quite correct.

Note 8.—And Mrs. X. told me that she “fought” against her dread. She is of the nature that certainly would do so, and she would not show the half of what she felt.

Note 9.—She did weep at times, because of her pain and dread.

Note 10.—If so it was probably in regard to some personal matter, and knowing Mrs. X. as a very reticent person, I felt it hopeless to ask her if there was anything at that time which she had wished she could undo. This point will simply have to be set aside.

EXPERIMENT 2

Following Experiment 1, I put into Mrs. King's hands a page of automatic script written by a lady in trance.

Mrs. King said:

"I can see something that looks like an office with a dark desk, electric light over it, and writing paper on it. Seems to be a lot of books around. (1) I can see a barber shop. That seems to be connected with this building somehow. Now I see a letter carrier and the elevator. I can see the blonde in the elevator, as we come up, and the letter carrier in it. Now it's coming up. It's still the letter carrier bringing the letter here, bringing something here. (2)

"Now I see a middle-aged woman. She looks as if she wears glasses. Her hair is straight down on the sides, I think it's parted in the middle. It seems confused now. (3)

"It's connected with this place right here where I am sitting. It's quite hard to get. It's right on the top of this building. It's New York all right. I can see all the big buildings around. (4) Now I can see *you* plain. You must be connected in some way with this woman I can see. (5) There seems to be a bar, a shutter between. A misunderstanding somewhere. (6) My hands are going numb. Sometimes this woman suffers and sometimes she laughs. She doesn't care. (7) The barber shop keeps coming in—but not the same shop—further uptown. (8) The scene is changing. Why do I get Chinese?—Dope—Chinatown. Now it's going right under. It's under the ground. There's a woman on a slab. She's a dope. (9) It's hurrying souls underneath. They're going down and down and down. She's there and she sees them. (10) She's grasping for contentment, but she can't—She's going lower and lower and lower. (11) There's a man on the top, he's connected with her. (12) Another dope. She can't get back. It's too far. She's gone." (13)

NOTES

This experiment I regard as evidentially of inferior value. It is curious that in every one of the several experiments I have made with automatic writing put in the hands of psychometrists who were capable of strong evidential work, the result has been negative or of doubtful interpretation. Nevertheless, notes are demanded, and some of them may show significance.

Note 1.—The automatic writing was done in a study, with a dark desk—in fact, two of them on opposite sides of the room, so that if one visualized the scene between them he might see but one,—an electric light over the desks in a general sense, so that it gave light to both, but

not directly over, writing paper on the desk, and "a lot of books around." A not remarkable combination.

Note 2.—Here is imagery evidentially drawn from what Mrs. King saw just before entering the Society rooms. She passed a barber shop on the first floor, the elevator which took her up was run by a blonde girl, and a letter carrier came up in it. The latter details were stated afterward by Mrs. King herself.

Note 3.—The lady who wrote the automatic script was thirty-two years old, but did not look her age. She wore glasses, her hair was parted in the middle, and she combed it down at the sides. This description could not have resulted from a glimpse at the portrait of the lady of Experiment 1, for that lady looked beyond middle age, and her hair was parted on one side very visibly.

Note 4.—The lady referred to often came to the office, which was the next story to the top of a high building, which latter fact Mrs. King, of course, knew. And she sometimes did automatic writing in the office, but this piece was not done there.

Note 5.—I was very closely connected with the woman, in fact, by relationship, though not of blood.

Note 6.—I know of no "bar" or "shutter" between us, or of any "misunderstanding." There was sometimes a temporary and slight misunderstanding, such as is liable to occur between any two persons, but never anything more.

Note 7.—There were unavoidable circumstances connected with the illness of the lady in Experiment 1, whom the second lady loved and tended, which caused the latter suffering at times. Habitually she was disposed to laugh and say, in regard to these difficulties, "O, I don't mind; I can stand it; I don't think about such things long."

Note 8.—No known relevance.

Note 9.—No revelance, unless this about "dope" and "China-town" comes from association of ideas related to the fact that the lady, before her automatic writing, gradually goes into trance.

Note 10.—It *might* be, if the lady really got messages from spirits in her automatic writing, that this is an obscure description of her experience while sinking into trance, of which she did not retain recollection on waking. Or one who did not admit that there were really spirits would yet be obliged to admit that she experienced the hallucination of seeing them, before the messages purporting to be from them began, especially when it is known that she has often described the appearance of spirits in the writing, and of apparitions when awake. "It's hurrying souls underneath" is language curiously suitable to such a case; and likewise "She's there, she sees them."

Note 11.—It often took a number of minutes for her to reach trance, during which, in popular language, she went “lower and lower and lower.” I do not know what “grasping for contentment” means, unless it means trying to attain passivity.

Note 12.—I was present and was, of course, “on top” in the sense that I did not “go down” into trance. It has already been stated that I am closely related to the psychic.

Note 13.—The psychic of the automatic writing, of course, went further into trance until she was fully asleep. “She’s gone” would mark the point where the writing purporting to be from spirits began, and it is where Mrs. King’s impressions stop.

I do not offer the above interpretation in full confidence that it is the correct one. The imagery of the latter portion of the utterances of Mrs. King seems generally adapted to an opium den. But, as before remarked, the prevailing idea of *sleep* in connection with the trance of the lady who produced the automatic writing could conceivably bring up such imagery. Even though “it’s hurrying souls underneath” might mean that “dope” is shortening the lives of people, we have the statement that “she is there and she sees them,” which seems pointless if it simply means that she sees others smoking opium, and yet I will not contend against that interpretation. But it seems curious how many expressions in this psychometrical “reading” can be aptly applied to the woman who did the automatic writing, and to her trance. I know of no other result which I have ever received in psychometrical experiments which could be exchanged for this and with any plausibility be made to apply.

EXPERIMENT 3

Here, as Mrs. King seemed slowly emerging from her trance, I quietly substituted a letter for the automatic writing. The letter had been written by the Mrs. X. of Experiment 1, was dated July 13, 1921, which was several months after the operation, but contained no reference to the operation or her illness, and was not about herself at all. It could have been read from beginning to end without giving a single clue for the remarks which Mrs. King afterward made, except that naming the letter “L.”

Some may think that it was unwise to present objects associated with the same person at the same sitting. With this opinion I could not agree. I do not *usually* present two objects connected with the same person at a sitting, and I suppose that few careful experimenters would. But would not a psychic, introduced for the first time into the office of such an experimenter, more naturally expect that the tests would be all disassociated, or, if not, that the association would be

between two objects in succession? Now the words uttered in Experiment 2 do not apply to Mrs. X. of Experiment 1. The personal description, so far as it goes, is rather of the automatic writing lady. If the "Chinatown" imagery is not taken literally (in which case it applies to neither) it is far more applicable to the second lady than to the first, except for the word "dope," which, of course, could be used metaphorically to designate ether.

The letter was folded small so that it could be concealed between flat palms. There it remained, except when Mrs. King placed it in contact with her forehead. The only reason why I am so specific on this point is because the letter "L," which was given as the initial of the writer's name, was on the outside of the document. Therefore I add here, that in the 3rd Experiment I first noticed what was at a later date fully confirmed, that Mrs. King, during this kind of an experiment, goes into a state wherein her eyes roll upward to a degree which cannot be achieved by a person in a normal state. And, as another was taking the notes, I watched constantly for any sign of peeping, had it been possible, and there was none. Neither on this date nor on subsequent ones did the closest scrutiny disclose the slightest attempt, in any manner, to get information about the object held, other than by what came from inward impressions.

When the folded letter was put between the psychic's hands, she relapsed into her former degree of trance.

Mrs. King said:

"This brings relief. This looks more like a hospital. Getting calmer. See water-cooler, operating table. (1) Yes, it's an operating table. I can see a doctor in white, operating; he has the cap on. There's a nurse. Somebody on the table but I can't make it clear. But they're getting relief. I can't see whether it's a man or a woman."

W. F. P.: "See if you can see what they are operating for."

"Now the doctors are getting busy. They've got a can of ether, putting ether over face. (2) It's a woman. (3) The brain isn't just exactly right, but that's not the operation. That's getting down farther. Right here. (*Places hand on abdomen.*) (4) Getting cold. May be gall stones. Oh the agony! Oh it's intense! Something else, too, it's complicated. (5) Heart's wrong. (6) The mind—Good God! she suffers! And it's mostly her own doings, and she knows it. She don't do it if she could, but she must, it's (*crossed?*) in her. (7) Her hands are getting crippled up. (8) Now she's under control. That's ease. They cut her here, started from the right side up to here.

(*With left hand she indicates a line running from the right hip to the left side of the waist, diagonally across the body.*) (9)

"They're pulling it open. Something big there they're taking out. (10) It's hard, a lot of branches to it. Good God! It couldn't be a cancer! (11) But her whole insides is gone. (12) Now they're sewing, they've taken something out, but they've left a little place about as long as that (*measures two inches on her index finger*) but they couldn't get at it. (13) It may come again. She may get better for a while, but not for long. (14) She's going down. She must help herself, and she hasn't the strength. You must do it from this side. (15) She is going to hell. Pray for her! Pray for her! —Pray for her!" (16)

(*Her head falls forward. She is weeping.*) (*Here she partly emerged from trance.*—W. F. P.)

"L. It was L, wasn't it?"

W. F. P.: "Yes, it was L." (17)

NOTES

Note 1.—The first object (Experiment 1) connected with Mrs. X. seemed to leave off with the woman in a bed in a hospital, suffering from pain and trembling with apprehension. This begins by locating the scene in a hospital, and then, more specifically in an operating room. Thus, Experiment 3 seems like a continuation of Experiment 1.

Note 2.—What follows is simply a number of details common to almost any hospital operating room and the preparation for almost any operation.

Note 3.—The patient to be operated upon is correctly identified as a woman.

Note 4.—This was true, not in the sense of insanity or loss of intellect, but in that the ravages of disease and pain had produced alterations in a once sunny disposition, and periods of memory delusions. Correct, the operation was not upon the brain, but in the region indicated—the abdomen. Of course, a great many operations, especially with women, are in the abdominal region, but a great many are not.

Note 5.—The remark about "getting cold" may or may not be true, nor is it certain whether it means at the time of the operation, or that this was getting to be a symptom. Afterwards, at least, chilliness when others were warm was a prominent symptom, owing to impaired circulation.

There were no gall stones, nor is it stated that there were. The psychic seems gradually to feel her way toward the facts. Something is there that ought not to be there, and afterward she describes it in a manner not consistent with gall stones.

Correct as to the great pain suffered.

Correct also, that the case was complicated.

Note 6.—Later than this operation a diagnostician, on June 28th, 1921, made a report on her condition. He gives a number of details regarding the condition of the heart, which he sums up with words “general sclerosis and cardiac disease.”

Note 7.—Apparently the reference here is not to mental distress on account of the impending operation, judging by what follows. She had periods of mental distress of another nature, for which there were no apparent external reasons. Whether she ever realized that this distress was self-caused and unnecessary is problematical. She may have done so at times.

Note 8.—Quite a number of years previously, Mrs. X. had suffered much from rheumatism in her fingers, which left them somewhat distorted and the joints enlarged.

Note 9.—Immediately after reading Mrs. Matthews’s notes, and without knowledge of the direction of cut, I wrote below: “Mrs. M., occupied with her writing, either did not note so carefully as I, or she speaks in a general way. I noted particularly that the several gestures which Mrs. K. made began only a little to the right of the median line, lower part of the abdomen.” Even at that, the original *cut* was not indicated quite correctly. I am informed that it began low down directly below the navel and extended upward to that point. But afterward, I am likewise informed, the clamping would make it conform about to the direction indicated, when the left ovary was removed.

Note 10.—There was also taken out a very large pseudo-mucinous cyst just below the navel. It was hard *for a cyst*.

Note 11.—There were a number of branches or points of attachment. The expression “It couldn’t be a cancer!” would naturally indicate a question whether or not it was a cancer. In a visual process, the psychic describes what she sees, and if she had no technical knowledge of interior cancers and cysts, as Mrs. King probably had not, she would probably find it hard to say that a cyst was not a cancer.

Note 12.—Probably the removal of so large a cyst, together with other parts, prior to readjustment of the organs and taking off the clamps, would present the appearance of a considerable cavity.

Note 13.—Not one, but three “branches” could not be removed, but were seared.

Note 14.—Some smaller cysts came afterward, and at the time of the sitting the statement “She may get better for awhile but not for long,” had already been terribly fulfilled in the appearance of a growth involving the intestines. It is probable that this growth began soon

after the operation; at any rate the lady's suffering was soon renewed, with differing symptoms.

Note 15.—If “she's going down” means in regard to health the statement is true. After a short period, as stated, she grew worse. She went to the hospital for diagnosis by X-rays, etc., and later underwent a number more operations, with a slight rally after each, but her state in the long run getting worse and worse.

The meaning of “She must help herself, and she hasn't the strength, you must do it from this side” is uncertain. If it means that Mrs. X. had not will-power and determination to fight against her disease, it is most decidedly incorrect. But if it means that she suffered from depression and needed encouragement, it is true.

Note 16.—If it was meant that she was going to a supposed place of posthumous torture, according to the conceptions of mediæval theology, it would be of no use to pray for her. I think it reasonable to believe that the psychic meant Mrs. X. was to be subjected to hellish suffering here. And this proved to be the case. Surgical science almost malignantly kept her alive but to renew her torture.

Note 17.—The signature was outside and in contact with the psychic's hand. This is the only detail in what was said to give the skeptic comfort, as no other clue which could have led to anything uttered was in the letter, had it been read throughout. I am myself certain, however, that no word on the outside was read, but that the L., if it really related to the name, was acquired by whatever process brought “Boston” in Experiment 10, a word which was folded *inside* the letter and could not by any physical possibility have been read.

Later addition to Note.—The signature was Lelia C. Prince. The writer of the letter was my wife, who subsequently died, April 25, 1924.

It may be also said that the lady of Experiment 2, who wrote automatically, is my foster daughter, Miss Theodosia B. Prince.

EXPERIMENT 4

The next day, Nov. 12, 1921, I tried two more experiments with Mrs. King in my office, making the notes myself.

Several months before, Mr. H. A. S—— had sent the Society a knitted necktie and a garter, asking us to “try to get some information about these articles, or rather, about the man who wore them.” He gave no information whatever regarding the man referred to or the circumstances.

The seals of the box containing the articles were first removed just before the experiments.

(*Usual attitude of prayer for some moments after the object, the necktie, had been put in her hands.*)

Mrs. King said:

"I see a haberdashery shop. Then I can see a man with a dark moustache, buying a necktie. Has paid for it. Now I see a big dining-room. They are all men waiters. He is sitting with back to me. The waiter is taking his order. He has a card. Can't see his face—not now. A whole lot of coats on rack and hats, and yet not people apparently there. Alone at this table. I get 'suitcase,' but can't see it. He seems in a hurry. Now he is in a rush—wants to get away. He is going to the ferry, for there's a round clock—gate—water. It is a ferry-boat. Gives a leap at last moment. Gets aboard.

"Seems a woman back of him and one in front. No one with her. A woman with a seal coat. She shakes, she is all excited.

"This is another and different dining-room. The tables go this way—(*gesture*) and that (*gesture at right angles with the former one.*) Glass doors not exactly frosted, but can't see through. This is on the other side of ferry. Still alone.

(*Puts article against forehead.*)

"Confusing. Looks like a station. Is one. I've seen it. The Pennsylvania Station. He is running down the steps to take a train [tram?]*—Wait—I can't see where he is going. There's a sign up but I can't make it out. Hurts my arm. Must be his arm—his left arm is hurt. (Seems to indicate upper part of arm.)* Tram is on left hand side, but can't make out where to. He is in the tram. Just as if he was running away from something. He gives a sigh of relief. 'That's over. That's all right.' (*Some acting out.*)

"Is still a bit worried. He has a New York paper. He doesn't know where he is going! Took the first train [tram?] he could get. Is going across the water—Statue of Liberty. Is on Ocean Liner. Liverpool! What—don't know anyone there. Doesn't care a damn whether he does or not. He's haunted! His mind is haunted. Mind not at rest. Peace on other side—won't get it here. There is a woman on this side—thinks she is helping him but isn't—making it worse. She will be much happier without him. Doesn't think so but will. And he will and he knows it but she doesn't. It is a mistake—all! Let things slide—take their own course.

"She isn't an angel herself. Tell her if she wants peace to think more about God and less about clothes. (*Leans to left.*)

"Somebody leaning over. She gives up and goes like that.

"Yet all she needs is to sit up straight and go ahead but she hasn't sense enough. Wants some one else to support her.

"He doesn't intend to come back. He won't get a job. Doesn't look as though he would ever go back. Tell her to make best of it. A woman on the other side—when he meets her he will find peace. But he didn't leave first woman for another, but because of her rotten disposition. When she begins to think she will begin to work. Trouble inside of her. She will get on all right after a little. Nothing can down her if she gets sense to go ahead.

"The man looks like an Englishman. May not be but looks like it. Has moustache. The word John comes to me. I don't know if it is his. She calls for John in her heart but doesn't want him really. Now she is going to a station, Pennsylvania Station.

"He goes to Lime[?] St. Station in Liverpool. They are going to call the train. Wait. He's going to a place—a coal mine region. W I G A N. Wigan, Lancashire. I can see the tramcar.

"He is getting on one and getting—going to Pemberton. Is not going to stop there, going to potteries. Staffordshire. Then he is going to build up. What he ought to have done here he will do there. Hard at first. Is going to change his name. She will never find him. In her heart she doesn't want to—only thinks she does. Better off and so is he." (*Coming out.*)

EXPERIMENT 5

W. F. P.: "I have another object from same package, probably—but I don't know if it is connected with the same person or not." (*Put in her hands the hose supporter.*)

Mrs. King said:

"I see a lot of tables. Decorations. Entirely different scene.—Now I see a big building. It's a church—stained windows. Immense church, big steeple. Funny—here is church and there is a cafeteria. Not exactly that—where there is dancing and drinking, not much drinking. Archdevil and Archangel.—Is in New York. El—El—what is it, ride on it?"

W. F. P.: "Elevated road?"

"Yes. This isn't the same man, another one. He is connected with this church in some way. Something to do with it. This is not a Roman Catholic, but looks like an Episcopal Church, may not be. The hotel he goes to is on the left, not far from the Church.—Now I can see what looks like some kind of a fair—bazaar, perhaps she met him there."

W. F. P.: "A woman connected?"

"Yes. The same woman, not the same man. She is interested. Nothing wrong yet. She had better work. She should go into Church

to get peace, not on the left. In front of her is a door curved on top, and windows on side—of a dining room—beautiful. Here she would like to go. Now looks like a theater—yes. This is the life she would like. But she would not find peace there.—Now I can see the same street again. No, it is Fifth Avenue. That's where she likes to parade. It doesn't look as though she lived in New York, though. I can see the Cathedral now, the Roman Catholic. And she stands on the bottom step—she will—she hasn't yet, but she will hesitate on it and go in—not happened yet as a fact. Looks as though she has something to crush out of her life. She will go into the Church, and then will realize that she is to blame. This (*pointing to the first object, the necktie*) is connected with her. (*It falls from her hands and she slowly rouses.*)

"I don't feel exhausted this morning as I did yesterday morning. I suppose the weather must be lighter."

NOTES

The above results were sent to Mr. S——, who, on December 3rd, 1921, wrote saying that parts of the psychometrical readings were interesting, but giving no further information. To a request for specifications he responded as follows:

"Your reply to my letter recent date rec'd,

"My reasons for saying that some parts of the psychometrical reading were interesting were due to the fact that while both articles sent you were taken from the corpse of a murdered man, two entirely different readings were given, one very much at variance with the other. The impressions rec'd from the hose supporter agreed almost in every particular to what took place in the early part of the evening prior to the murder.

"For your information I'll give you details of the case as I have it.

"In the early part of the past spring a man named —— [name given in letter on file] was shot as he was about to enter his home in [place stated], Nebraska, at or shortly after midnight. He was found the next morning with two bullet holes, one in his abdomen, and another near the temple. —— was a wealthy bachelor and, as far as known, had no enemies, other than a man who was, or had been, keeping company of a woman, as had—[the bachelor].

"This man was placed under arrest and later released on furnishing a complete alibi.

"A reward of \$5,000 is now offered for information leading to the arrest of the murderer.

"You will note from the feeble information given you that the impressions given were somewhat contorted, yet were interesting in that

they related some very interesting points which coincided with what took place just prior to the murder. — had been at a theatre, a dance, a hotel and church, and the description of the theatre, church, hotel, etc., are correct in almost every particular, as are many incidents of that evening.”

Unfortunately, although the writer held out hopes of further information, my list of questions was never answered, his interest being very likely only with view to the reward.

Mr. S—— seems to think that the two articles from the body of the murdered man should have told the same story, whereas experience in psychometry shows that this is by no means a necessary assumption. It is never certain that, even in cases which must be regarded as strikingly successful, the results shall relate to the last time the article was in contact with the body of the person with whom it is connected. One of the objects apparently, according to the emphatic though too brief testimony of the correspondent, relates to the circumstances of the wearer's last evening on earth; the other tells a different story, about the same woman but not the same man, which we are powerless to test.

Looking back to Experiments 1 and 3, both connected with Mrs. X., the picture told the beginning of a story which took place long after the picture was made, and the letter continued that story which took place some time before the letter was written. We have no present knowledge why either object should have worked to educe the results which they did, we only know that the results were almost literally true, so far as they could be tested, and the most of them were tested. In the case of the letter, Mrs. X. was suffering from the continuation of the malady for which she underwent the operation which the psychometrist described so graphically, and it was, together with the memory of the operation itself, of course much in her mind, and may have been at the moment of writing. But the picture was, I think, never in her hands after the operation, being in my office.

Returning to the present experiments, we note that Mr. S—— says that “the impressions received from the hose supporter agreed almost in every particular to what took place in the early part of the evening prior to the murder,” that the murdered man “had been at a theatre, a dance, a hotel and church,” that “the description of the theatre, church, hotel, etc., are correct in almost every particular” given, “as are many incidents of that evening.”

The church, hotel (probably the “cafeteria—not exactly that” is the same as the “dining room” of the hotel), theatre and dance are indeed all mentioned in Experiment 5, and there is some description of the first two, and characterization of the last. If the statement of

Mr. S—— about the “incidents” has force additional to what he had already stated, we must presume that the woman was connected with these ramblings. At least our correspondent considered that the results in this reading were very significant. It is a great pity that full details were not forthcoming. But as far as any report was made Experiment 5 must be pronounced a distinct success, except for the references to New York City, which might be mere inferences from resemblances, but must, nevertheless, be put down on the other side of the evidential ledger.

Now we turn to Experiment 4. There is not much we can say about it. According to the following experiment, it relates to the same woman but not the same man. Consequently, of course, we could not expect it to tally with the results in Experiment 5, except in regard to the general characterization of the woman, which it does, but not evidentially to us in the failure of our correspondent to tell us about the woman.

It seems likely enough that a woman who was receiving attention from two men should be receiving attention from a third, and they may have been so concealed from view that nothing is known about it by those who are willing to talk. The degree to which the statements roused by the hose supporter are true, according to our correspondent, warrants a certain amount of suspicion that those roused by the necktie may be largely true also, but we simply have no means of testing them.

If the man who was arrested was not the murderer, some one else was, and it may have been this man—we have no means of knowing. The imagery, at any rate, has striking fitness to a man running away from a crime. “He seems to be in a hurry. Now he is in a rush—wants to get away. . . . Just as if he was running away from something. . . . Is still a bit worried. He doesn’t know where he is going. Liverpool! What—he doesn’t know anyone there. Doesn’t care a damn whether he does or not. He’s haunted. His mind is haunted. Mind not at rest. Peace on the other side—won’t get it here. There’s a woman on this side [in Experiment 5 identified with the woman of the dining room, theatre, etc.]—thinks she is helping him—making it worse. . . . He doesn’t intend to come back. . . . Is going to change his name” over in England.

What could the man have been in such a rush to get out of the country for, with no plans or preparations, not knowing or caring where his ultimate destination is, determined never to come back, rushing from one place to another in England, resolving to change his name? To be sure, it says that the woman can never find him, but

would he change his name solely on account of the woman? There is no extradition treaty which provides for bringing a man back to court or marry a woman. What was his mind haunted about? What was that in which the woman on this side wanted to help him about but could only make worse? It looks queerly as though the man described were trying to escape the consequences of a serious crime, and as though the woman knew that he had committed it. Why does the woman in her heart not want to find him again, though she thinks she does? Is it a romantic attachment that makes her think she does, and prudence and horror at the crime that makes her, in her heart, not wish to find him again?

I am not calling attention to these points to prove that what was said is true, but to show that there is a curious verisimilitude to the case of a man escaping from the consequences of a terrible crime, which articulates well with the fact that such a crime was committed on the body of the man who wore the necktie, probably on account of a woman, and that the murderer has never been found. And there is one more fact which may deserve mention in this connection. The man is said to be hurt in his left arm. Before such a shooting there is frequently a bodily collision, and sometimes it is not until one man—the assailed or the assailant—receives a severe blow that he fires.

At first one would suppose that the necktie which she sees the man in the vision buy is the same one offered for psychometrizing, and *that* necktie belonged to the man who was killed. But this is not certain. We are always allowing for coincidences to lessen the force of evidential incidents; to be fair we must allow for a coincidence now and then on the other side. We simply do not know what the facts were.

The places named—Liverpool, Wigan, Pembroke—are near each other; there are mines in Wigan, and potteries in Staffordshire; but the psychic is an English woman and may be cognizant of these facts.

Some may find a difficulty in the fact that the necktie which we are tentatively assuming stimulated Mrs. King to get facts about a certain unknown man was actually worn by a known other man. That is a difficulty in the way of our understanding of the *process*, but we already know that psychometry often brings forth facts which the object held could never itself, so to speak, have witnessed. Thus, in the psychometrizing of the paper found in the bottle at sea (*Proceedings*, Vol. XVI, pp. 120-121), events on board the ship after the bottle left the hands of the Spaniard and was in the waves are described. Or, if it be objected that the last particulars in this case were not verified, take the picture of Mrs. X., which evoked actual facts which took place after the picture was ever touched by her, though past relatively to

the date of the experiment. We are yet groping after the solution of many puzzles as to the process by which psychometry produces its results. It now looks as though strong emotion at the time when there was bodily contact with the object were frequently, but not always, a strong factor in bringing evidential returns.

If so, it is possible to imagine ways by which the connection of bodily contact between the necktie on the murdered man and some one who thought of the other man with strong emotion could have been established. The woman may have admired the necktie, handled it, even tied it for the man to whom it belonged. She was receiving attentions from two men, and may have been receiving them from the suppositious man of Experiment 4. If so, it might have been her thoughts and emotions which constructed the bridge, so to speak, to this man. This would leave the problem how thoughts and acts of that man still in the future could be arrived at.

May 30th, 1922, I went to the city where Mrs. King lives, and on the same afternoon had two psychometrical experiments which were failures evidentially. Brief description will suffice.

EXPERIMENT 6

A letter written to me in the East, by my daughter in California, in 1916, was given, folded small. Mrs. King depicted what purported to be scenes in New York City, both on Riverside Drive and a street apparently not far from it with an elevated railroad and stores, with variously described people doing partly commonplace and partly curious things; a Jew and another man exchanging a package in what appears to be a suspicious manner; a woman wheeling a baby-carriage; a young woman going into an antique furniture store on a pretence of buying something, but really to receive a package from an old woman, which she hides under her cloak, etc. My daughter, at the date of her letter, had seen almost none of New York City, except in the region of Riverside Drive and 149th Street, having come East for her sittings under Dr. Hyslop's superintendence with Mrs. Chenoweth in Boston, and going to and from Dr. Hyslop's home by subway; besides which, she took a few walks in the immediate vicinity of his home, not more than a half-dozen blocks away, and once took a 'bus ride on Riverside Drive. The region which the psychic described seems to be near that with which my daughter became acquainted, if not within it. She has no recollection whatever of the scene described with its people acting oddly, though she might have seen it and forgotten it, of course, in the lapse of eight years.

EXPERIMENT 7

The next object used was a colored sash said to have been taken from a Peruvian mummy. It could have been, and probably was, seen by the psychic. It evoked scenes of a rope factory, hundreds of barrels, a village with wharves and chalk cliffs near, a building around which one must keep going to get to the top, a scene in Switzerland in which men go up a mountain tied together, then one seems to fall down a precipice, etc. All this is far enough from the sash of a Peruvian mummy—I do not know whether it is really that or not. That is the trouble in presenting objects of whose character and history one is not sure. It was sold me by a dealer in curios, whose story may have been, as stories from such a source often are, untrue.

The automatic drawings which Mrs. King was producing were supposed to be made under the influence of Margaret Mary, a noted nun, and at that period the psychic was using the ouija board somewhat, whereon the same person of religious fame was supposed to give messages. So, following the psychometry, I experimented with this, Mrs. King's hands only being on the board. I asked for something evidential, and several attempts were made, perhaps to give a name, which ended in "Clearmaq," but the psychic said that her mental impression was "Clement." This was the name of a family which was a familiar one to me in my early youth. After the incomprehensible sentence, "Let Florence go north," and the statement that this was not right, came "BO," and the pointer moved on to between R and S and stopped. Here the psychic got the mental impression "Bob," which meant nothing to me. But as BO was the beginning of the married name of a lady of whom I was fond when a boy, and Clement was her maiden name, and as it was affirmed that it was a woman, and a woman whom I knew, I pressed for the rest of the word, and got "BO" again, the pointer for a second time pausing between R and S, just as it was beginning to get "warm" for the right letter. This finished for the day. These ouija notes have a possible bearing upon the psychometry, as will appear.

The next day, May 31, at four in the afternoon, I was again with Mrs. King, trying the ouija board, asking for the completion of BO. I got "Q," then "BE," then "BD," then "PLESE [*sic*] SEE ROSE," whereupon the medium declared that it said in her mind "Rosalind." As this was the name of a young friend of mine, of whom I was fond, who had died several years before—the only Rosalind I ever knew,—I asked if Rose was right, and by automatic taps of the pencil the response came, "Yes." After a meaningless "ROSE DR" came "BERN." Here was part of a name of a person who had died, a per-

son intimately related to me. By this time the jerking movements of the hand were similar to those which would result if two persons had each a hand on the board and when one would try to point to a letter, the other would jerk it back or forward. I am not urging this as proof of anything, but my attention was attracted by the peculiar action of the hand. I asked that "Bern-" be completed. Then came "ESE," the pointer pausing on D before the last E was written. The missing letters I had in mind were ARD, and it will be noticed that the S given is the next letter beyond R, and E is the next letter after D, besides which, the pointer actually indicated D at first, and then was, as it seemed, twitched on. I asked, "Who is Bernese," and "DRED" was written. To the question if the communicator was satisfied with these, the answer "Yes" was tapped; to that whether we ought to be satisfied, the answer was "No." Then came "BETTER PUT BORD [sic] AWAY." Then it appeared that St. Margaret Mary was talking, and that she was opposed to the experiments I was making because she thought that I was keeping Mrs. King back from the work that God had given her to do. I entered upon an argument that even for the sake of any work God had given her to do, it would be a help to have her powers evidentially established, that this principle was recognized in the New Testament, and in the lives of the Saints. The writing held out against me for a while, but at length I seemed to convince the communicator, who promised not to hinder further my experiments, so long as I did not discourage or impede the religious mission ascribed to Mrs. King.

To have the ouija board matter over I here skip to the next day, when, before psychometrizing we got, instead of "Bernese," the equally meaningless "BENRES," and then "OVER HERE REOBERT" [sic] which has no relevance to me. Here the psychic said, "I feel as though my hand were held in a vise," and we got no more. After Experiment 8, which proved, as will be seen, but slightly evidential, I asked if there were hindrances going on, and for the effect it might have on subconsciousness or spirit called in the name of the Holy Trinity for an answer. To several questions of the kind there was no answer, then to the query "Is Margaret Mary here today?" I got a slow creeping, as if under difficulties, to the word "Yes." I asked, "Are you hindering today?" and the response was "No." I asked, "Is anyone else," and a violent jerk took the pointer to "Yes." "Is it anyone with like opinions with you?" Here came appearances as though the hand made efforts to approach letters and was jerked aside. "SO." Was this originally intended for "no"? Then came "GO TO," which seemed a sinister beginning, but which was stopped.

After a bit which is not intelligible, I asked "Is anyone hindering you?" and got "GOD," but to the query "Did Margaret Mary say that last, the reply was "NO." I asked "Are you, Margaret Mary, trying to keep your promise to me?" The reply, "Yes," had the appearance of being given with difficulty. I remarked, "I must stop now, but would like to talk with you tomorrow. Will you?" There was written "GOD WI—" and the pointer seemed unable to go on. "Are you trying to write 'willing,'" I enquired, and there was a violent dart of the index to "Yes."

There was but one piece of ouija board experimenting after this, that of June 2nd, which I will defer until the report of that day.

Why do we report it at all in this connection? It seems to me that a Society which is investigating claims of the supernatural is not at liberty to cast one species aside so long as there is the slightest possibility of its being well-founded. Also that when two species occur in close conjunction they may throw light upon each other. There are with many subjects no appearance as though spirits had anything to do with the results obtained in psychometry, but there are psychometrical mediums whose phenomena present the contrary appearance, as if spirits were connected with the task of giving the information. This is to some extent the case with Mrs. King.

It is also claimed that some persons are controlled, influenced, inhibited and stimulated, to one degree and in one manner, or another, by discarnate spirits, even to the point of "possession" or "obsession." "Margaret Mary," or whatever represents her, has at length persuaded Mrs. King to join the Roman Catholic Church, where she seems to find peace, and continues her psychical mission. But if Margaret Mary or the subconscious mind of Mrs. King dictated all the replies of the ouija board which we have quoted, then the saint is at war with herself or the subconscious is at war with itself. The latter would be possible, but supposing that there *is* a Margaret Mary or a spirit taking that name, then it seems evident that in that case there was another intelligence which appeared and tried to get possession of the pointer in opposition to her. That two forces, of some sort, were in conflict at times, particularly after "Margaret Mary" had promised to refrain from hindering me, I have no doubt. The singular movements of the hand, which would proceed in one direction, seemingly be jerked back, sometimes try it again, with the same sequel, and sometimes come to a standstill, as by an equilibrium of forces, indicated this. The relation of these movements to what was being said on the board at the time, or what could not be said, and the contradictions in what was said, also indicated this.

If spirits can act in this way, and perplex work being done on a ouija board, then it is probable that they could equally perplex and injure work done in the way of psychometry, and right here *might* be the factor (or one of the factors), which at times nullifies the results of a psychometrist who at other times produces results which are astounding.

It is equally true that if the opposition which we have noted is between two strata of the psychic's own subconsciousness, the stratum which was rebellious or impish could, when in that state, disturb psychometric as well as ouija deliverances. There is this difference, however, that we could never look to the subconsciousness alone, whatever its disposition, to furnish the evidential results of psychometry apart from telepathy, as we might possibly look to spirits.

On the evening of May 31st, I had some experiments with Mrs. King for "straight telepathy," with no success whatever. I gazed steadily at the figures 17 and she got 7; at 13, she got 8; at 2, she got 7; at 15, she got 9; at 1, she got 16; at 20, she got 17; at 9, with hand contact, she got 12 and 20; at 4, with hand contact, she got 7; at 18, with hand contact, she got 11; at 1, she got 2; I put 9 down and she held the paper to her forehead and got 14. My diagram of a diamond with a dot in the center she met with a triangle; my St. Andrew's Cross, with a crescent; my outline of a human face with a square figure; my capital T with a rose. Trying imaginary scenes with her looking into my eyes, I chose a prize fight, she got "trees in a kind of flower garden;" I imagined a tall shaft with a figure of Washington on top, she got me in my office. If Mrs. King gets her evidential results in psychometry by telepathy of various ranges, the power was not in working order, certainly, in this experimental close-range series.

After ouija board work I put into the psychic's hands a letter written by the late Dr. Hyslop, no writing appearing on the outside.

EXPERIMENT 8

Mrs. King said:

"The word *nothing* keeps coming to me. (1)

"I can see the picture of Margaret Mary over here (*motioning to the left, where the picture was, on an easel*) and the Union Station here" (*motioning toward the right, in the direction where it actually is, visible if one goes to the window. Her eyes, meanwhile, were shut, and the letter held against the forehead.*) (2)

"Now I see a dining room, and the waiters are men." (3)

W. F. P.: "How does it look?"

"It isn't exactly square—yes, it is. (4) And there is a door to go

in and beside it is a glass door to another room. (5) This must be from my subconscious, for I recognize it. Yet I can see the station; it is this neighborhood—here. (6)

“The scene is changing now, but you seem to be connected with it. I don’t get it clear at all. I get the word *California*. I see a large place and it seems to be West. (7)

“But something is holding me back. There is nausea in my stomach. Something is holding me back. I have pain in my—” (*feels on left side of abdomen. The distress seemed to be so great that I took the paper away, and the pain soon left.*) (8)

NOTES

Note 1.—Possibly a thought suggested by the fact that the paper was entirely blank on the outside.

Note 2.—The near-by imagery, both here and a little later, *might* have been the result of the hindrance, whatever its cause, which we found in the ouija board work, and which Mrs. King mentions later.

Note 3.—I had purposely abstained from looking at the letter by Dr. Hyslop. I afterwards found that it was written from Hotel Brunswick in Boston, and inquiry reveals that the dining room was served by men waiters only. Dr. Hyslop was not accustomed to eat in this room; but no one is competent to say that he did not do so on the day the letter was written.

Note 4.—The dining room (now used for other purposes) was stated by a former frequenter to be square, or very nearly so, and this testimony has since been confirmed. (All my inquiries were made as I always make them, by unleading questions, and without previously imparting anything which the psychic had said.)

Note 5.—This particular is said to be incorrect in relation to the former dining room in the Brunswick.

Note 6.—Of course the description is too meagre for certainty that it actually points to the dining room in which Dr. Hyslop may have eaten the day the letter was written.

But the fact that the psychic recognized the dining room of her vision does not necessarily tell against the possibility that the impressions really aimed at another. Of course, if Mrs. King did not at times get results which it would be absurd to attribute to chance, there would be no sense in discussing cases where she produced results which are but slightly or not at all evidential. But she did sometimes get results which are logically closed against normal explanation, and therefore it is legitimate to make conjectures based upon such data as we have regarding the weaker cases.

It may very possibly be that the psychometrist is sometimes aided to get a veridical picture by its resemblance to one familiar to her. In a parallel way, Professor Murray seems to have been aided at times to get his correct and complicated telepathic impressions. When his daughter was thinking of Savonarola having pictures burned in the public square of Florence, Murray got as far as "This is Italy" and "This is not modern." Then he hesitated until a bit of burning coal tumbled out of the fire. He then seemed to smell oil or paint burning and got the whole scene. Surely no one will contend that the bit of coal was the entire causal agent in bringing the scene which had been set—Savonarola and the people burning pictures in the street, especially when he learns that several others seemed to get started on their successful way by chance happenings as trivial at the moment. Prof. Murray says of the coal incident [*Proceedings of English S. P. R.*, Vol. XXIX, p. 59], "It seems as though here some subconscious impression, struggling up towards consciousness, caught hold of the burning coal as a means of getting through."

Still more nearly parallel may be the following case. A lady, unaccustomed to such experiences, one day had a vision of a former girl schoolmate with a cloth tied about her face, as had frequently been the case on account of toothache. The face changed to that of a man whom she knew, and who lived at a distance. When her husband, who was a commercial traveller, returned from a trip, he told her it had included a certain town—the one where the man of the vision had lived—and that he attended the funeral of this man, whose death had not been known to the wife, and that for some reason the face of the corpse had a cloth tied around it. The veridical impression, it seems, came by the bridge of a similar and familiar one roused in the woman's memory.

Mediums who have the power at times to produce highly evidential results are, of course, subject to association of ideas, like other people, and sometimes there is a striking appearance as if these helped to get evidential points "through," while at other times it is quite conceivable that the medium could not get any farther than the bridge. Thus, let us suppose that the last incident cited came in the course of automatic writing by a medium, with the lady as sitter. There would be sentences about a girl of a certain description with her face tied up, then sentences about a described man with *his* face tied up. The sitter would afterwards testify that what was said about the man was correct, but that she knew nothing about the girl. The fact might be that the girl was one which the medium herself had known, whether or not she afterwards consciously remembered and identified her. The *evi-*

dence would thus be marred, in our present state of knowledge, and yet the process be a valid one.

Again, Mrs. King's inference that because she recognized the dining room of which she spoke, therefore the whole impression was but a subliminal one, need not have been justified any more than Prof. Murray's inference in the following case was justified. [Ib. p. 60.] "Subject set: Mr. Z—— galloping along a beach in Greece.—When I came in my eyes caught a book by Mr. Z—— on my book shelves, and presently I heard a horse in the road outside. I then said: 'This is a mere guess, because I hear a horse galloping and I happen to have seen Z——'s book; but I think of Z—— galloping on a horse.' Question: 'Where?' 'Oh, I suppose in Greece.' (His book was about Greece.)" It is quite beyond belief that, again and again, when remote or unlikely themes had been set, Murray should *happen* to select from the numerous objects in the room, the sounds in the room and the street, etc., just those which would bring about correct results. It is far more credible that, while the picture was struggling to get through, the thought of Mr. Z——, yet subconscious, led his eye to the spot where the book by Z—— was known to be, and his ear to select out of the sounds of the street that which corresponded.

It is not the importance of the particular paragraph in the record of Experiment 8 which justifies all this discussion. The point is this: psychometry as a supernormal power has been established in the minds of those who have experimented with scientific caution and studied the reports of others who have done the same. Those who have the will to disbelieve that there is anything supernormal have carefully refrained from explaining how such psychometrical results were normally obtained. This being the status, it is in order not only to pile up new evidential cases, but also to begin to conjecture, though with exceeding deliberation and caution, what may be the possible source or sources of the information which in part of her cases the psychic pours forth, of a quality and quantity which makes it impossible for all her failures in other experiments appreciably to diminish the evidential force of her successes. But not only this, it is also in order to study the comparative and absolute failures, and, as fast as we find supporting data, to hypothesize the factors which operated in these and not in the successes. Anything in this line which can be said now, however, must be tentative to a high degree.

Note 7.—Now she gets a new scene, a large place in the West, connects me with it and gets the word California. I had no knowledge until after the sitting that the letter was written to me when I was in California. A letter by Dr. Hyslop to me, taken at random from a

number of his letters to me, might have been directed to any one of three other places. The town I was living in was large or small, relatively to what it is compared with. It had about 20,000 inhabitants.

Note 8.—Here are the strange sensations of being held back, coupled with nausea and an abdominal pain, which ceased as soon as the paper was withdrawn. They are consistent with the resistances apparently operating in the ouija board work, and strengthen the conjecture that at least some cases of psychometrical readings which are failures, or scrappy and inconclusive, may have been made so by some opposing force, whether native or not to the subconscious of the medium.

EXPERIMENT 9

The object was a newspaper clipping, folded inwards, about a prize fight of the evening before, in the same city. The likelihood is that it was little liable to obtain results worth while, since it was an object mechanically made, and not handled with emotion. I warned the psychic not to unfold the paper.

Mrs. King said:

“I can see a police officer and it seems as though I could see a lot of men in court. I can see the city of Washington, but this seems connected with a court. (*Pause*) Now it seems back here. Now I can see race horses—something connected with race horses. I see a race course with jockeys on horses. In some way the paper is connected with race horses, but not directly. Now a bishop, right here in ——. I don’t get any very clear vision.”

NOTES

Of course this is not at all convincing. There were police officers present at the fight—but that is not a court. There were “a lot of men”—no women (as I ascertained) present at the fight—but not in a court. Something was to be tried out, which would make a weak parallel to court proceedings. I was debating in my mind at the time whether to go on to Washington in this trip, which fact is worth attention on the theory that telepathy is involved, though it may have been mere coincidence. Then the scene comes back to —, which is correct, and resolves itself into a horse-race, which is another kind of contest. There is no reconciling the bishop with the prize fight. Thus there are certain analogies, but evidentially the experiment was a failure.

The experiments of June 2nd began with ouija board work. Mrs.

King at first reported "I feel differently from yesterday—altogether easier," but presently announced "The board [pointer] feels as though it were pulling two ways," and the odd, contradictory movements were apparent. They troubled the psychic, who later said "I've never had my arm hurt as it does now."

Then it was indicated that things were going a "LITTLE BETTER."

Then came "QUEEC," and Mrs. King said, "I get the impression Quebec." I asked if this was right and three taps answered in the affirmative. If it had not been for this I should have thought, in view of what followed and the general bad spelling, that "Quec" meant "quake."

Then "FACES A GRAT DESTER." After ascertaining that "disaster" was meant, there was written "EART." Mrs. King got the impression of an earthquake, and to my question if this was the meaning, the answer "yes" came. I asked when it would take place, and the reply was "1923."

There certainly took place one of the most disastrous earthquakes on record in 1923, but it was in Japan.

EXPERIMENT 10

I placed between her palms a letter written to me by a clergyman of New York City, December 18th, 1916. It had been drawn from a file before leaving home. I knew who the writer was, but not which letter of many from the same man's file. Even if it can be supposed that I had recollections, conscious or subconscious, of the contents of that or every letter of his in my possession after more than five years, I could not know what was in a particular letter taken out at random and not examined. So a telepathic explanation of what followed is not plausible. The letter contained thirty-one lines, and refers to a journey to two places to be named, to a meeting of the clergyman's vestry, to certain work of my own in too eulogistic a fashion for me to be willing to print the letter, besides which there is mention of four persons by name. Let us call the writer "Dr. X."

Soon after the letter, folded so that no writing was visible, was put between Mrs. King's palms, her eyes began to elevate, the lids closed and she spoke, slowly enough so that I set down every word uttered by her and myself. For convenience of reference, my notes immediately follow the statements to which they severally refer.

"A large room and what looks like a pulpit, not a real church, but looks like a professor lecturing."

Note 1.—Dr. X. has been Lecturer or Professor in four universities and one college.

“And I get the word California again.”

Note 2.—Dr. X. was formerly Rector of a church in California, this being his longest rectorship except the present one in New York.

W. F. P.: “Do you see the man?”

“Yes, and he was throwing his arms out, and throwing the words out.”

Note 3.—Thrusting his arms forward while lecturing or preaching is very characteristic of Dr. X., and he is a very energetic and explosive speaker, whose words carry far.

“A lot of people out in front, and a man sitting down back of him.”

Note 4.—[This should not be counted, and is not either for or against, as it pictures a situation likely to occur if, as already indicated, the man is a public speaker.]

W. F. P.: “Can you see the man speaking?”

“Wait. He doesn’t look unlike Canon —, about his build, large man, his face is not very clear.”

Note 5.—Canon — (known to her, because at my request, he had called on her) is taller, but both are large men much of the same build otherwise, both smooth-shaven, and both bald over the forehead.

“The word *University* comes to me, so does *College*.”

Note 6.—See above. Dr. X. has been a professor both in universities and in a college.

“But there seem to be a lot of students listening.”

W. F. P.: “See the man back of him, sitting?”

“Yes, there are 3 or 4 sitting. Now a man comes in a side door and gives him a piece of paper. There seems to be a man in the audience taking notes.” (*Pause*)

Note 7.—[This should not count, except that it serves to enforce the interpretation that Nos. 1 and 6 refer to the career of the man meant in 5. Granting that, here is pictured a situation likely to have occurred more than once, but which cannot be verified specifically.] _

W. F. P.: "Any peculiarities of the man speaking?"

"He uses his first two fingers in making gestures."

Note 8.—I had no especial "peculiarities" in mind, did not remember the one mentioned and doubted that it existed. But it was learned from Dr. X.'s private secretary and also from a male member of his staff that the statement is precisely and markedly true, to a degree very uncommon. The latter said, "I am interested in symbolism and that gesture with the two fingers struck me the very first time I heard Dr. X. preach, though he probably does not have any symbolic intention."

"Trying to *write* something. B. Word Boston comes to me. Quite a city, it must be Boston. A very large place."

Note 9.—Inside the letter, where they could not possibly have been seen, were the written words: "I went to Boston." This was the first mentioned of two cities which Dr. X. had just visited.

"Now I'm looking down from a great height. I'm above everybody almost as though I were standing on the edge of a rock."

Note 10.—["*Now, with Mrs. King, marks a transition to some other scene or topic.*"] The second and only other place mentioned in the letter is New Haven, and they are named in the same sentence as places visited in the course of one journey ("I went to Boston and New Haven"). New Haven lies at the foot of East Rock, which rises about 400 feet abruptly from the plain.

On June 5th of the next year, when Mrs. King got a mixture of former visions sent the Society, she said—nothing relevant having been told her in the meantime—"I see a rock decidedly away, with a city below it; it is connected with the vision of the church." Here is stated explicitly that it is a *city* which is below the rock. And, if I interpret it correctly, the rock is away from the city, not in the midst of it, which is exactly the case with East Rock.

"Now as though I were going into offices in a place where there are glass doors, and you can look down on the whole village—town."

Note 11.—[Owing to failure to get from Dr. X. any information regarding the journey other than the letter affords, it is impossible to determine whether this is relevant to it or not. The prevailing relevancy of the statements raises the presumption that this is correct also, but of course it has to be set aside.]

"Now like a large railroad station. Word *journey* comes to me, but I can't see anyone who is taking it."

Note 12.—The letter was in part about Dr. X.'s recent journey, which was by railroad. Both points of leaving the train were large railroad stations, particularly the Boston one.

"The scene is changing entirely now. Entirely different place. A little room with a lot of students—men. Not exactly a school, but on that order. In a different place altogether. Looks like a lecture hall to me."

Note 13.—Dr. X. was accustomed at that period to deliver lectures in various places, to students and others. It is likely that he delivered one on that trip, if the facts could be obtained. But the relevance of the statement to his course of life is certain.

"I can see a large church now."

Note 14.—The church of which Dr. X. was then, and is now, rector, and which is hereafter described by the psychic, while not a very large church, is what is called a "large" one. It is unquestionably considerably larger than the majority of churches in the land.

"with a graveyard attached to it."

Note 15.—Closely adjoining the church on one side is an ancient graveyard, and there are a few stones on the other side of it.

"And there is a clock in the steeple, with hands pointing to 11."

W. F. P.: "It has a steeple?"

"Yes."

Note 16.—Here are two correct particulars, neither of which is necessarily dependent on the other. This church does have a steeple, and in the steeple is a clock. (*As we cannot tell on what occasion the psychic theoretically visualizes the clock, the position of the hands cannot count either way in the estimate. There is a service at that hour in which Dr. X. takes part.*)

W. F. P.: "Notice anything more about the structure of the church?"

"Very pretty church."

Note 17.—The church is indeed a pretty specimen of the earlier

American ecclesiastical architecture, and the æsthetically agreeable effect is heightened by the sculpture and shrubbery about it.

"It looks Episcopal."

Note 18.—It is an Episcopalian church.

"Longer than broad."

Note 19.—Like most, but not all, churches, it is longer than it is broad.

W. F. P.: "Do you get what it is made of?"

"Grey stone—dark."

Note 20.—The church is built of stone, though it is covered with plaster, painted. "Grey" and "dark" are inconsistent terms, yet both are curiously applicable, for while the stone of which the church is built is, as stated, grey, the outer coating of plaster is painted a rather dark brown.

"and has stained glass windows."

Note 21.—It has.

W. F. P.: "Can you see in front of the church and just to the right of it anything in particular?" (*My reference was to a bust which stands there. However, from the point from which it appears that the psychic was looking in her vision she could hardly have recognized this as a bust, nor did I indicate its position correctly, from that point of view.*)

"I am looking at it the broad way, from the right side."

W. F. P.: "Do you see anything at the front corner of the church, at your left?" (*Asked with the same object in view.*)

"I see gravestones."

Note 22.—[It is a fact that nearly all the gravestones are on this side of the church, but the first sentence, "I am looking at it the broad way," etc., cannot be given weight independently of the text corresponding to Notes 26-33.] The gravestones crowd clear up to the corner indicated.

"and there seem to be iron railings around the church."

Note 23.—There is a regular fortification of high iron "railings"

or fence around the church and cemetery. Between the church and cemetery is a lower iron *railing*, properly speaking, in the direction the psychic was supposed to be looking.

W. F. P.: "Look around you and see if there is anything about the gravestones you wish to speak of." (*I did not have in mind their being all horizontal; I did not even remember that this was a fact.*)

"I see some flat on the ground and some stand about a yard up, but still flat."

Note 24.—It seems to be indicated that all the stones are horizontal. I thought this not the case, but it proved to be. There are some raised horizontal stones but none about a yard high—none over 10 inches.

"It is quite an old church."

W. F. P.: "Do you keep in just one place?"

"Yes."

Note 25.—It is, if I am not mistaken, next to the oldest in New York City.

"On the other side of the street from me, there seems to be a street, rather a narrow one." (*By gestures she indicates that the street goes at right angles, or nearly so, to the long side of the church.*)

Note 26.—From the apparent point of vision, afterward determined as the spot where one gets an effect of something like an arch in front of the church, one sees before him two streets, one of which passes the front of the church, the other meeting it to make a narrow V. The second street certainly appears to start from the other side of the street which is immediately on the left of the beholder. It is a narrow street.

W. F. P.: "The right end of the church, the rear—describe." (*I meant of the church itself; she appears to have understood me to ask what was back of the church.*)

"There look to be some buildings in the rear. They look whiter than the church."

Note 27.—Immediately back of the church, which extends to another street, is a light greyish tenement building, or buildings, under a common roof having four entrances. They are much whiter than the church. (*I had no recollection of the buildings on the street back of the church.*)

"Not old—yes, they *are* rather old."

Note 28.—The tenements are rather old—not very old; the term is quite correct.

"Not very large."

Note 29.—The term "very large" is, of course, relative, but it may perhaps be agreed that four narrow ranges of tenements six stories high is not a very large building. Had a twenty or thirty story building been there we should not have hesitated to set down an error, and had the building been one of two stories and a thirty-foot front, the expression would have been unsuitable in a less degree as implying that it was rather large.

W. F. P.: "Which looks older, the church or the buildings?"
 "Both look old, if anything the church looks older."

Note 30.—Correct; both are old, but the church is much older.

W. F. P.: "Can you see in front of the church?"
 "There is a large tree"

Note 31.—There are several trees in front of the church, but one is much larger than the rest, and this, from what we are afterward compelled to assume was the point of vision, appears close by the "arch" in the beholder's immediate foreground.

"and buildings on the other side of the street from the church."

Note 32.—Correct.

W. F. P.: "Can you see how the church is made in front?"
 "It doesn't look like an arch, yet is something like."

Note 33.—If one takes position in the cemetery so that he can see the "whiter" buildings in the rear of the church and the two streets [See 26 and 27], just including the large tree in the range of vision, he is directly opposite the end of the pillared porch, so that he sees end pillars and the flat roof over them, making the "doesn't look like an arch, yet is something like."

"Door in the center—very heavy doors."

Note 34.—Note that there is first mentioned a "door in the center," and then "doors," so there could not be less than three to accord

with the terms employed. There are, in fact, three doors, and they are, in fact, very heavy doors. (*The psychic's point of view has now shifted, as the doors are not visible from "the broad side of the church." Presently it shifts again, for we find her looking at the pews, which is not possible from the outside.*)

"The doors are dark."

Note 35.—Correct.

"Steps before you get to the doors—not very big ones."

Note 36.—Correct if it means, as it obviously does, that there are few steps.

W. F. P.: "Do you still see it?"

(*Question followed by a pause.*) "Yes, but it is getting weaker. It seemed (*she said in conclusion*) as though I caught a glimpse of the dark pews inside."

Note 37.—The pews, like the doors, are very dark.

There is no equivocation nor accommodation to fit the utterances to the facts; they find their places easily and obviously. There is no hunting about for scattered relevances, now to Dr. X., now to me, the sitter, and again to some one connected with the church described or mentioned in the letter. The unity is found in Dr. X. and him alone. It forced itself upon my attention at the first sentence, it compelled me to think of him almost throughout. The exceptions were the statements of fact which I at the time did not know were correct—the relevancy of the mention of California to Dr. X.'s career, his habit of employing the gesture with two fingers in public speech, the fact that all the gravestones in the cemetery attached to his church were horizontal, the fact that the letter was partly about a journey, and mentioned Boston, and a peculiarly situated city, statements *afterwards* ascertained to be veridical.

The references to a professor lecturing, University and College, lectures not in a school, and California; the description of personal appearance so far as it goes and to his manner of delivery curiously characteristic even to a peculiar and unusual gesture; the reference to a journey, which the letter was partly about, the naming of Boston mentioned in the letter, and the description of a great landmark of the other city named in the letter; the detailed description of a church, its

attached cemetery and its surroundings: all find their unity, whether by cause or chance, in Dr. X.

If I try to fit the description, as to person and career, to any other clergyman (but Mrs. King had no knowledge that the letter was written by *any* clergyman—it might have been written for aught she knew by a woman or a child, or by a man of any one of a hundred occupations) the attempt quickly breaks down. I recall a clergyman who resembles Canon —, yes, but he proves never to have been a professor, or if a professor, he is without any relation to California. If I hunt out in my memory a clergyman accustomed to “throwing his arms out and throwing his words out” I soon stumble over “California,” or the description of figure, or “Professor,” or other particulars. If I try to fit the description of the church to any other church (but Mrs. King did not know that the writer of the letter was rector of *any* church and that the letter was actually in part about his church affairs) I may get on for two or three items, but at the fourth or fifth the attempt again breaks down. Readers may safely be challenged to point out one other among the 225,000 churches in the United States which the psychic’s description of a church and its surroundings will fit in every particular. This may seem to many, at this stage, as a rash statement, but it is a very moderate one, as will appear later on.

The specific interior marks of unity should be observed. I do not apply the description of professional lecturing to Dr. X. simply because he has been a college professor, for the psychic categorically stated that it was this lecturer who was “a large man,” looking “not unlike Canon —,” “throwing his arms out and throwing the words out,” using “his two first fingers in making gestures,” and it would be tremendously difficult to find another man than Dr. X. which *all* these particulars would fit. Also the references to Boston, a place with the great landscape mark of New Haven, a railroad station and a journey, are not found scattered through the psychic’s utterances, but in a group, exactly as Boston, New Haven and a journey are referred to in a single sentence in the letter. The psychic’s utterances, indeed, may be divided into three concrete groups, in the following sequence.

1. Facts relevant to Dr. X.’s former and to some extent to his current career, together with description of his person and oratorical peculiarities.

2. Facts relevant to a recent journey. (Here one statement, that about the offices with glass doors, etc., has to be set aside, since, perhaps because of that odd shrinking from studies of this kind which possesses some natures, I have not been able to get any information from Dr. X. directly.)

3. Facts regarding the church of which Dr. X. is rector, to which he returned from his journey and in which, or the rectory beside it, his letter was written.

After a brief account of this case, in a lecture, the statement was made that there could not be one chance in twenty-five millions of getting so many statements correctly by guessing (See *Journal* of April, 1923, pp. 224-226). I believed at the time that this was an extremely moderate estimate, but it was called in question. Since calculation of probabilities at the hands of a competent mathematician would have great interest and value, application was made to Alan S. Hawkesworth, F. R. S. A., and he consented to perform the task. That all readers may know his competency, it is noted that he is not only life Fellow of the Royal Society of Arts in England, but also is a Fellow in perpetuity of the Circolo Matematico di Palermo, the American Mathematical Association and other scientific organizations, has been for six years mathematician for the Bureau of Ordnance in the Navy Department of our Government, and has discovered and published nearly a hundred new theorems in geometrical conics. He is one of the master mathematicians of America, and the computation was to him mere play. Those of us who should not have found it so simple will hardly question his verdict. As Mr. Hawkesworth is also an Episcopal clergyman of experience and large observation he was specially fitted to estimate the probability of most of the separate items, and was asked to do that as well as the final calculation of cumulative probability. At first he demurred at the former part of the contract, and I made the individual estimates to send him. He afterwards decided to do all that I asked, and our letters crossed. Therefore he furnished a computation of minimum and maximum cumulative probability, founded on his own estimate of the separate items, and another founded on mine. His first letter follows:

"Probability is written as a decimal; with 1 as certainty. Thus the probability of an Even Chance is .5. A 'two to one shot' has .333 for it; and .667 against it. A 'three to one' chance has .25 for it; and .75 against it. And so on.

"The probability of the occurrence of each and all of a sequence of chances is a *product* of all the several chances; written as decimals; the order in which we take them being indifferent. Thus, if the probability of any occurrence *a* is, say, .4 (or four out of ten); of another occurrence *b* is .6; and of a third occurrence *c* is .15. Then the probability that all three will occur is (.4) (.6) (.15) = .036; or 36 chances out of a thousand. While the probability that there will be a 'slip

up' somewhere; and not all the three occurrences occur, is $(1-.036)=.964$; or 964 chances in a thousand.

"On the other hand, the probability that neither *a*, nor *b*, nor *c* will occur is $(1-.4)(1-.6)(1-.15)=.6(.4)(.85)=.204$; or 204 chances in the thousand. While the probability against such a total failure is $(1-.204)=.796$; or 796 chances in the thousand. The chances that *a* will occur; but not *b* nor *c*, is $(.4)(1-.6)(1-.15)=.136$. That *a* and *c* will occur, but not *b*, is .024; and so on.

"Coming to the specific case mentioned, where the 'clairvoyant' read correctly all the particulars about a certain very unusual church, mentioned within an unopened letter, the probability of so guessing correctly is the product of the probabilities of each and all the component guesses; or ways of going wrong. Namely, that there is mentioned (*a*) a church; (*b*) old; (*c*) with a steeple; and so on. And if the several component probabilities have been exactly evaluated; then the final total probability, the product (*abc*...), will also be correctly evaluated.

"Not knowing, either the clairvoyant, or the special circumstances under which the test was held, I can make nothing better than the roughest and most tentative guesses as to the several probabilities of correctness, in each case. With this caution; and writing the number of each question in brackets; and the probabilities of correct guessing, on the clairvoyant's part, as decimals; thus a chance of from 40% to 50% being written .4 to .5; we will take the following values:

"(1) .3 to .4; (2) .1 to .2; (3) .1 to .2; (4) .5; (5) .2 to .3; (6) .5; (7) .2 to .3; (8) .03 to .04; (9) .1; (10) .04 to .06; (11) .05; (12) .3 to .4; (13) .7; (14) .4; (15) .1; (16) .1 to .2; (17) .6 to .7; (18) .6 to .7; (19) .7 to .8; (20) .3 to .4; (21) .7 to .8; (22) .3 to .4; (23) .7 to .8; (24) .05 to .1; (25) .4 to .5; (26) .1 to .2; (27) .04 to .05; (28) .04 to .05; (29) .5; (30) .5; (31) .3 to .4; (32) .7 to .8; (33) .1; (34) .3; (35) .5; (36) .5 to .6; (37) .2 to .3.

"Evaluating the probability of the total correctness of all these several items, each independent, we shall obtain a minimum probability of correctness as 315427×10^{30} , or $.3 \times 10^{24}$, that is three chances of correctness out of a total number of chances of ten raised to the 25 power; or 1 followed by 25 naughts, an astronomically vast number. While the maximum probability will be nearly seven thousand times greater, or $.2 \times 10^{20}$, or two chances out of a total of one followed by 21 naughts, which is still unthinkable vast. So that the probability of the clairvoyant, in the case in question, guessing correctly in all the particulars is inconceivably minute.

"ALAN S. HAWKESWORTH, F. R. S. A."

As will be seen, my estimate of the probability of the items separately was, on the whole, more conservative than that of Mr. Hawkesworth, partly because I was determined that no possible bias to which it might be thought that I was liable should influence me. A few of my individual estimates were higher, and many corresponded very closely. Item 1 (See page 204) I estimated to include anything as relevant as the description of the letter-writer's occupation at any time in his life or his attendance at a professional lecture at about the time of writing; No. 2, anything as relevant as California having been the writer's residence, a very recent journey there, mention of it in the letter, etc.; No. 6, the appropriateness of both "University" and "College" in any relevant way; No. 10, the relevance of the mention of a town seen from a great height as from a rock to any place connected with a recent journey, home of the man, etc.; No. 14, relevance in any marked fashion of the mention of a church; and from 14 on I took into consideration churches large and small, city as well as country. No. 3 I divided into (a) "Throwing his arms out," and (b) "throwing his words out." The probability of each was put at .3 to .4. That both should be true would be less probable, and yet not very much less probable, as the two habits are likely to be associated, so the estimate for $a + b$ was put at .25 to .35. In No. 14 the probability of the particular relevance of a church was fixed at .5 (equal chances), and of the church being large, if a church was mentioned, also at .5, both together at .4. The probability of the church having a graveyard attached to it is put at .05 to .10, as I am confident that not one church in ten nor one church in twenty in this country has a graveyard attached. If the statement that all the stones in the graveyard are horizontal had stopped there I should have marked it .01 to .02, as I never saw a graveyard in my life, other than this, where all the stones were horizontal, and am certain that not one in a hundred is so arranged. If it had gone on and said that some were flat with the ground and some raised, the probability would have been reduced to, say .005. But there was an error in saying that some were a yard high, so I make the corrected estimate .02 to .05. These are samples of the care taken to make the estimates of items well within bounds.

Owing to some obscurity in my letter, Mr. Hawkesworth understood that he was to calculate the probability of getting all the statements correct, whereas, as I then explained, I wished an estimate for all the results which could be tested, therefore it would be necessary for him to set three items entirely aside, as it was not possible to test them, though at least two were probable enough, and to allow for a fourth not being completely correct.

The rectification was made, and also a calculation based upon my ultra-conservative estimate of items, as follows:

"If we omit No. 4, No. 7 and No. 11, as of unknown correctness, and mark No. 24 as not being wholly exact (a fact allowed for in my estimate, however), we will still have a minimum of sixty-three chances out of a total of 1 followed by 24 naughts, and a maximum of twenty-eight chances out of a total of 1 followed by 20 naughts. Ratios 200 times, and 133 times as great, respectively, as our previous estimates. But still chances inconceivably infinitesimal.

"While Dr. Prince's estimate of the several probabilities is as follows: (1) .25 to .4; (2) .4 to .6; (3) .25 to .35; (4) vacant; (5) .25 to .35; (6) .25 to .35; (7) vacant; (8) .05 to .1; (9) .2 to .3; (10) .025 to .05; (11) vacant; (12) .5 to .7; (13) .4 to .5; (14) .5; (15) .05 to .1; (16) .6 to .7; (17) .6 to .7; (18) .05 to .15; (19) .8 to .9; (20) .4 to .5; (21) .6 to .8; (22) .5 to .6; (23) .4 to .6; (24) .02 to .05; (25) .8 to .9; (26) .1 to .2; (27) .5 to .6; (28) .5 to .6; (29) .6 to .7; (30) .5; (31) .4 to .6; (32) .7 to .8; (33) .2 to .3; (34) .5 to .6; (35) .6 to .8; (36) .7 to .8; (37) .65 to .85.

"Evaluating which, gives us a minimum of 123×10^{20} , that is, one and a quarter chances out of a total of 1 followed by 18 naughts. And a maximum of 2×10^{13} , or two chances out of a total of 1 followed by 13 naughts. Chances 20,000 and 700,000 times greater, respectively, than those of my estimates. Yet still chances that are so unthinkably minute as to be utterly negligible.

"Perhaps the following is as good a way as any to visualize the exceeding minuteness of the correct guessing of the clairvoyant, in the foregoing example, that is, granting that she has no previous knowledge of the letter's contents, nor has been aided, in any way, during the test, but that she is simply and purely guessing.

"The mean distance of the Sun from the Earth is, nearly, 93 millions of miles, or nearly 6×10^{12} inches.

"Now imagine an ultra-microscopic atom of matter, so small that its length bears the same proportion to an inch that an inch does to the Sun's distance. Then the ratio of that infinitesimal length to over ten times the Sun's distance will be that of the minimum chance that I have calculated.

"ALAN S. HAWKESWORTH, F. R. S. A."

It is evident that there is an enormous disparity between Mr. Hawkesworth's minimum and my maximum. This is partly because of the (to the layman in mathematics) astonishing celerity with which

even slight differences between the least and the greatest probability of getting single items correct by guess cause the disparity to mount when the items are taken one by one into cumulative relation. And it is partly because of my ultra-conservatism in estimating the items severally, to guard against any possible bias in favor of making out a case, to which I might be supposed liable.

On the whole I believe that Mr. Hawkesworth's estimates of items are nearer doing justice to the facts than mine. I do not believe that anything like 40 to 50 per cent of churches are built of grey stone, and yet this is my estimate, leaving entirely out of account the seemingly contradictory adjective "dark," which, nevertheless, happens to be true of the particular church in question. I know that there are not out of every one hundred churches, from 60 to 70 which both have a steeple and a clock in the steeple, or anything like that proportion. Even my minimum estimate of the probability of the church being Episcopalian, .05, exceeds the probability based on the exact figures of 1918 for Episcopalian churches, 8,134, as compared with the whole number of churches in the country, 225,321, for the real percentage is but .036. I do not repent of my maximum for that item, .15, for that may stand for any comparative importance which the Episcopal church may have in the medium's mind.

The great point is that, however the estimates of items may differ with the persons who make them, only at the entire sacrifice of common sense can they be such as to prevent the cumulative result from arriving at astronomical figures.

Thus, *my maximum*, based upon utmost endeavors to stretch the probabilities of getting the statements correct, severally, by chance, Mr. Hawkesworth finds has one chance out of five quadrillions (5,000,000,000,000,000). In other words, even this would be equivalent to Mrs. King's travelling the whole distance to the sun, or 93,000,000 miles, when a superlative estimate of the distance she was likely to go was one and a fifth inches. Or, to apply the illustration still farther, she had by this estimate a maximum probability of going as far as it would take a train travelling 40 miles an hour only seventeen ten-thousandths of a second to go, and actually went as far as the train proceeding at that speed day and night would travel in 265 years.

Chance being out of the question as an explanation, will suspicion fall upon the conditions of the psychometrical experiment? I can only reiterate that they were iron-clad. No possibility existed by which Mrs. King could have read a word of the letter, it was folded inwardly, and was kept quietly folded, as she sat almost motionless, with eyes closed, directly in front of and almost touching me in the

bright light of day. Not a word was uttered by me but what has been set down.

Nearly a year afterward, within which we had corresponded on various matters, I wrote a letter asking questions, the purpose of which was to her unknown, and relating to another case (not her own), I subjoined two more questions, without any hint of their purpose or relation. They were:

1. Have you met the Rev. — — — [Dr. X.], of New York, and what do you know about him?

2. State what you know about and whether you have visited — Church, corner of — Ave. and — St., New York.

Mrs. King's answers were:

"No, I have never seen or do I know anything about the Rev. — — —, of New York, or any other place. I have never heard the name before reading it in your letter of May 15th, 1923. I have never been in nor have I ever seen or heard anything about a — Church in New York, and I have never been near either — St. or on — Avenue in my life. Of this I am positive."

Aside from the sterling character of Mrs. King and the care with which the motive for the question was disguised, we must remember that a supposition that a psychic in a distant city had met a certain clergyman in New York and seen his church would help us very little. For she had no normal clue to the identity of the letter writer at the time of the experiment, whether it was by a woman milliner, a lawyer, a college student or any other of hundreds of possibilities. If she had even been told that the writer was a clergyman, still he would be among tens of thousands, a few known to her, but the vast mass unknown. How detailed and intimate her knowledge of the clergyman—his career, his peculiarities, his church—would needs be, to mention particulars unknown to me, who had seen the clergyman and the church many times. Had I even given his name, such familiarity would have been astonishing. But even imagining such a situation would not help us, for she named and described places and a journey mentioned in the unseen letter, and the very description of the church was relevant to the contents of the letter which in part were about the affairs of that Church.

No, for normal solution the matter is *impasse*. Of the true explanation of such phenomena, as Professor Richet has lately said, at present we have no inkling.

There was but one psychometrical experiment with Mrs. King on

June 2nd. The next day, June 3rd, 1921, the experiment was prefaced by a conversation which revealed some of the lady's impressions and experiences.

She stated that she was reared a Protestant. When ill, at the age of seventeen years, she had a vision that she was to call a Roman Catholic priest, which she did not do. In the city of her present residence, she got into the habit of taking a walk after business and of stopping in a Roman Catholic church to rest. After some time she began to go in when there was mass. After service she would pray that she might see and feel Christ, and then, according to her idea, she would know that He was there. "And I did see a vision of Him back of where the host is kept. First a light cloud, and then in it a face which gradually got clear. Just the face one sees in the pictures. And He came to me, I never knew how, as I was kneeling. I trembled, and will never forget it. I had to hang my head, and I felt His hands on my head, and for three months I felt it. I remained with head down for some time, then looked up and saw nothing."

W. F. P.: "Was it your feeling at any time that it was wrong or not worth while to get evidence?" [Trying to account for the appearance of conflict in her ouija board work, and possibly the psychometrical.]

"No, but I never had faith in the ouija board. My feeling wobbles between going to the Episcopal Church [the one in which she was brought up] and the Catholic; sometimes I feel impelled to go to the latter."

She went on to state that she had enlargement of the first joints of her fingers, and decided to have an operation. A feeling came, "You pray for other people, why not pray for yourself?" That night she had a peculiar dream. A voice said, "Go and get some St. Ignatius holy water. Drink a little and rub on your fingers and pray to St. Ignatius to intercede for you, and you'll soon be well." "I never had heard, then, anything about St. Ignatius, except that there was a church by that name. I was impressed, so I went down to the church. I thought they meant holy water you put your fingers in, and I didn't like the idea of drinking it. But the first thing I found in the vestibule was two large water coolers with the sign 'St. Ignatius holy water.' The church was full of people, though it was seven in the morning. So I went in until mass was over, which I didn't understand at all, but prayed in my own way that my fingers would get well. Then I came home and got a bottle and went back and got some water. I found out that was the first morning of a novena to St. Ignatius. I went every day for nine days, until the novena was over, and when I ate or drank

anything I put a drop of the holy water in, and I rubbed it on my fingers every time I could think of it. At the end of the novena I hadn't an ache or pain in the fingers, and the swelling went down on all but the two first fingers and partly in them. This was about four years ago."

The above is proof of nothing but auto-suggestion, and perhaps the effect of auto-suggestion upon certain affections of the body. At the same time, of course, we are not in a position to *prove* that there was not spirit influence at work. But the reason of rehearsing this otherwise negligible matter is that it seems common sense, when we are studying the psychometry of a given person not to leave out of sight other phenomena inhering in the same human subject. Often that which had been rejected as rubbish has contained the clue to further discovery, if not something of value in itself.

EXPERIMENT 11

I put into Mrs. King's hands a letter recently written by the woman whose portrait was used in Experiment 1, and a letter of hers in Experiment 3, on November 10th, 1921. It will be remembered that these two objects evoked a vision, the second seemingly taking it up at about the point where the first dropped it, of a woman suffering from a painful illness and undergoing an operation, the description being in most respects correct regarding the woman whose portrait and letter had been used. Now about seven months had elapsed, and the woman had undergone, in the meantime, another and differing operation. Nothing had been told Mrs. King about the woman, and there was no possible normal clue to the fact that another letter by her was to be presented.

Note 1.—This woman, it may now be revealed, was my wife, Mrs. Lelia C. Prince.

The letter was folded small, put into the psychic's hands upside down relatively to her, and there was no chance of her reading anything written. Moreover, I watched carefully. But even if she had read the letter, she would have found nothing even remotely hinting at the operation, now several months past, nor at the illness.

Mrs. King said:

"I don't seem to get anything yet. (*Long pause*) I seem to get the same as I did yesterday."

Note 2.—This seems to have been a momentary hold-over.

W. F. P.: "Does the electric fan disturb you?"

" Maybe it does. (*I turned it off.*)

" The scene is mixed. I can see a nurse leaning over some one. It seems almost like an operating room. I can see the nurse in white. There is some one on the table. It doesn't look like a bed. It is an operating table. The nurse stands on one side and I can see the white bucket, they generally put their foot on this when they put the wash (*? manuscript hardly legible at this point*) in—one on each side—foot put on bottom to open them. I see quite a large cabinet for instruments. And the nurse has a towel thrown over her arm, and it looks like a basin that she has. And the woman is on the table, and there is some one else—it is getting clearer—it is a doctor. The patient is covered with a sheet."

Note 3.—At the point where the psychic said "The scene is mixed" the scene which later develops was probably already mingling with the vanishing scene held over from the previous day.

The operating room scene is correct enough, but perhaps most operating rooms are of a similar description. The striking thing is that this letter should bring up the vision of an operating room at all.

W. F. P.: " Yes."

" They seem to be waiting for something. And the door of the operating room is open, and I can see other rooms with people in them. —I even see an old woman in a chair in the hall, as if convalescent, and nurses running back and forward from one room to another. They seem to be waiting for some one in the operating room. A little standstill—still waiting. Now I'm getting very uneasy. It isn't me [*hands rubbing the lower part of the abdomen*] I'm awful 'nervous and trembling. Nothing comes yet—standstill. Something holding them back—something delaying them, for the patient is still there. I see—there was another operation first. They didn't know it. That delayed them."

Note 4.—It was impossible to tell, with certainty, months after the operation, whether there was any delay. It is, however, certain that the family physician, Dr. M., of Montclair, New Jersey, was expected to be present, and through some error (my recollection is that it related to notification) did not arrive until late, if he came at all. The doctor himself is inclined to think that he did not attend this particular one of the nine operations on this patient, which took place in three years, but my recollection is that I heard he came in after the operation was over, or at least begun.

The incision was made in the abdomen.

W. F. P.: "Operation there or elsewhere? Get that?"

"I don't get that—it must have been somewhere else, for there is a doctor with a round hat and a bag in his hand. Impression is that he has a Vandyke beard—I don't see it distinctly. He carries a physician's bag. Nurse and doctor there already, all ready for operating. Some one on the operating table, but I can't say if it is a man or a woman, because covered with a sheet. Now the man with the beard has taken off his coat. He is in his shirt sleeves, putting on a white cap—and has on a white gown. Now the nurse is handing him—looks like gloves—very thin gloves. Now the nurse turns to get something. The operator is strong and gentle in his touch. He's coming round the table and the other is standing near the table, the nurse at the bottom holding—. Doctor is leaning over—hard to get—seems at such a distance. I get the word New York."

Note 5.—The anæsthetizer carried a bag, and put on a round white cap, but he did not have a Vandyke beard. The Montclair physician, Dr. M., does wear such a beard, but he was not the operator, who is smooth-faced. "Strong and gentle in his touch" is notably true of Dr. P., the operating surgeon. The other details are the familiar ones of an operating room.

The operation took place in New York City.

W. F. P.: "Yes."

"I don't see it. Whatever it is is connected with the (*word illegible*) one. I see Grant's tomb and Riverside Drive to the right and water on the other side, and the operating room is this way down. (*She pointed in one direction for Grant's tomb, and in the opposite direction for the operating room.*) It seems to be connected with you, for I saw your features clearly."

Note 6.—The direction from Grant's tomb (which seems to be a point from which Mrs. King, who has little acquaintance with New York City, has a tendency to start in locating other parts of the town) —"this way down"—is correct for New York Hospital on Sixteenth Street.

It was indeed connected with me, for the writer of the letter, who had been operated on twice in this hospital, was my wife. The following "seems to be your folks" simply makes the case connected with me, but indicates that she was a relative.

W. F. P. (*On account of pause*): "Go on."

"It is hard to go on—so much trouble—but it seems to be your folks."

W. F. P.: "I hope you will see what the operation is about and where."

"I'm working my way back to the hospital slowly. A very delicate operation; needs the greatest care."

Note 7.—Correct. There was a growth involving the intestines in a complicated fashion; much was to be done and there was danger from the presence of heart disease, and the operation had to be performed with speed and the greatest care.

W. F. P.: "Yes."

(*Twists hands.*) "I get roots, branches. I've seen those—jelly-starfishes—shiny, looks like a tree almost. It smells bad—nauseating."

Note 8.—Here seems to be an attempt by various terms, to describe the growth. As one was abandoned for another and even the final term pronounced only "almost" correct, these ought not to be pressed too literally. The growth was described to me as being "cauliflower-like," and it branched out and adhered to various parts of the intestines. There was a slimy secretion in large quantity which had an unpleasant odor. After the last operation, which left an opening which could not be closed from which the fluid constantly exuded, a pan of chemicals had to be kept constantly under the bed as a deodorizer.

W. F. P.: "Go on."

"It's all over—getting nearer to me—those branches, I feel them (*rubbing abdomen*). A little more to the left, but all around. Here seems to be the root (*touching the region of the left ovary*), but it's all around. It doesn't seem very successful. The doctors seem hesitating—wiping their hands—"

Note 9.—"It's all over," in the sense of wide distribution of the growth, is correct. The trouble did seem to start with the left ovary, which was removed at the first operation. The operation was not successful in the sense of entirely removing the growth or giving any hope whatever that it would not continue to develop.

W. F. P.: "That's right, tell everything you see."

"They seem to be pulling stuff out—they can't get it—trying to get underneath to get something further out, but can't get it. Seems to affect my right arm some way, almost as if paralyzed."

Note 10.—It is true that parts of the growth could not be reached, at least without too great peril. The sentence corresponds well enough with what was told me afterwards. If there was any fact corresponding to what is said of the arm I did not learn it.

“Now I see the operator still there, and a light cloud over it—a light as though the light is shining from above. Seems that it is all over, and whatever they do it doesn’t rest with the operation. It seems to be the hand of God, as though a judgment—sweeping[?] all over down on the patient. It makes me shake (*she is shaking*), and the pain is horrible. The agony of the damned—it’s fierce. (*Slowly raises her hand.*) I see just a large hand over her, and a woman in black, an old lady, so tiny—you can hardly see her she is so small—I wonder if she could be of another world! Grey hair—can’t tell the color of her eyes. Seems just looking down where the suffering patient is, trying to help, but she can’t. The only help is from higher up. It’s the Hand! Nothing can save her but the Hand of God.

“There is a weight on her as though it were something she had done that is pulling her down, and people are trying to help her up but she hasn’t strength. She is too weak to help herself; seems to be sinking—”

Note 11.—It is true that it did not “rest with the operation,” in the sense that it was not a question after the operation was through whether or not the disease would be checked—it was known to be only retarded.

“As though a judgment” is probably the first mistaken inference from seeing the “hand of God” stretched out over the patient. This is referred to repeatedly later, with another implication than that of “judgment.”

After an operation there would naturally be pain, but the tenor of the whole passage is such that a more continuing state seems implied. It is true that the disease had produced, and was yet to produce, a great deal of torture.

I cannot interpret the reference to the little old woman spirit. But see next Note.

W. F. P.: “Is she in the operating room now?”

“Yes, but they have finished the operation, but it can’t cure her. Nothing but Mercy can save her. If she lives no power on earth can save her,—nothing but this Hand which is ready to pull her up, but she hasn’t strength, as if weighed down with an iron chain, though all the living and dead are trying to help. The living sometimes get im-

patient. because they know it is part their own fault, but they want to help her; it's in their hearts, but she can't respond though she wants to. I hear her say, 'God help me,' and yet she feels it's too late. I still see the Hand, and the little old lady. She *can't* be on earth,—too far—and yet the 'Daughter' comes to me as though the sick woman is her daughter. But she can't help her. I don't seem to get farther than the operating room." (*Pause*)

Note 12.—As stated, it was known after this operation that the disease could not be cured, short of a miracle.

One is reluctant to mention details of a malady so prolonged and nerve-racking that it attacked the citadel of the brain, but the demands of our scientific inquiry are paramount. The patient did become subject to morbid depression, though coupled with such instinctive determination to live that it doubtless prolonged her martyrdom. One of the trying symptoms of the malady was that her wonderfully patient and cheerful nature became clouded, so that she could not understand that those about her were trying in every way to help her. Burdened by care and distressed by cryptic utterances, I certainly, at this stage, was sometimes briefly impatient, and I knew it was a fault ever to be so. Those about her certainly did want to help her in every way, physically, mentally and emotionally, and I think she did want to respond even though much of the time she was unable to do so. It is hard to explain without taking much space, but the passage generally seems to me singularly apt.

The patient's mother was not of the description given. My mother, who was fond of my wife, was a little woman, but her hair was but slightly gray.

"It seems as though one of the doctors is raising her head just a little. It seems to be fading almost in a cloud. She is still there with the doctors, but it is getting fainter and fainter. Still I see the light, and the Hand is still over her to the right. (*Pause*)

"'The Hand of God' keeps coming. Nothing but the Hand of God.

"Oh yes, I do! I see a gate, right over, distinctly,—a large white gate, and there are large massive pillars—looks like snow-white marble. I see the other side of the pillar—angels! There's one with a horn ready to blow, dressed as white as the wings of a dove."

Note 13.—This seems plainly to imply death at no distant date. The patient was not at this time expected by the physicians to live six months. Her tenacity of life proved astounding. She underwent seven

more operations in the same hospital with decreasing intervals and passed away April 25th, 1924, not quite two years after the experiment. It was one of the most afflicting cases that the experienced surgeon and the nurses had ever known.

(The head droops, the letter falls. She shivers—her eyes show rolled up, her hands sink, they slowly rise again and fold on her breast as her head sinks back in the chair. She rubs her forehead. With difficulty her eyes come down, and she becomes normal. Ends at 5:40—it has been fifty-five minutes.)

W. F. P.: "What do you remember?"

(Very slowly and feelingly.) "It almost seems as if I had seen the gates of Paradise."

W. F. P.: "Well I guess you did."

"Seems as if I remember something about the Hand of God. *(Her eyes show a tendency to roll up again.)* Something about the white pillar, and as if I'm connected with it." *(Tears roll down her cheek.)*

Note 14.—I have never witnessed another so dramatic and moving a scene as that which closed this experiment. The upturned face, expressing awe in spite of the closed eyes, the outstretched arm, the appealing, vibrating voice, were extremely impressive. I have seen many an example of counterfeited emotion, but if the psychic simulated hers she was a rival of Bernhardt. Whatever its ultimate source, the experience was a subjectively genuine one.

The reader should go back to the earlier experiments with articles connected with Mrs. Prince, and see afresh how much the description of the operation then differed from the present one, and how closely the two accounts agree with the details of the first and second operations, respectively.

Experiment 1 with an unseen portrait of Mrs. Prince and Experiment 3 with a letter written by her, both on November 10, 1921, were separated by an interval of about seven months. Nothing relevant whatever was told Mrs. King after the first experiments in November, and nothing in any communication to her during the interval, and no reference was made to Mrs. Prince in any communication with Mrs. King previous to Experiment 11 on my visit to her city. Mrs. King had not visited New York in the interval, there had been nothing in the papers, and there is no reasonably conceivable way by which details regarding the operation could have reached her. If one should suspect that nevertheless she was in the possession of such facts at the time of

the later experiment, he would be faced by the earlier ones at which time such knowledge would be still more inexplicable. And when we couple the experiment with Dr. X.'s letter (Experiment 10) with the others, it must be evident to everyone but the person whose mental activity has, in relation to such matters, been brought by prejudice to a complete standstill, that it would be inverted credulity of the most exaggerated type to believe that the psychic was ready and primed with detailed knowledge pertinent to a number of unseen articles selected by myself. And even had she possessed the requisite knowledge, which is practically inconceivable, how would she manage to produce it exactly when the appropriate objects were placed unseen and guarded between her palms?

Briefly to recapitulate. Experiments 1 and 3 brought a hospital scene, a woman patient, the correct initial letter of her first name, the correct color of the nurses' uniforms, the agony of the patient and her weeping and trembling with apprehension. It was stated that the heart was wrong and there was indicated a morbid condition of the fingers, an effect of the disease upon the brain, an incision in the abdominal wall and its general direction. Particularly the removal of a large object was described and the existence of "branches" one of which could not be extirpated, and it was affirmed that she might get better for a while but not for long. All the facts in connection with the first and only preceding operation and the patient's condition at the time and subsequently corresponded exactly with these statements except two. The incision did not begin on the right of the abdomen, but it did extend upward toward the left as stated when clamped for the operation. Also there was not only one "branch" but two others not removed. But it is questionable if getting the part of a fact correct obligates one to get the rest of it.

When, seven months later, among other letters used for experimentation, a letter just received from Mrs. Prince was laid between the psychic's palms, there again came a hospital scene, now definitely located in New York, and downtown from Grant's Tomb. The patient again is stated to be a woman and is now distinctly pronounced a relative! The operation is again located in the abdomen, but there is now nothing about the removal of a large object. Now the picture of a branching, spreading something, "like a tree almost," is presented, the point of origin at the left, but also found "all around." It is malodorous. "Stuff" is being removed, it is necessary to get "underneath," and the attempt partly fails. The operation "can't cure her," subsequent mental as well as physical distress is indicated, and the approaching end is depicted by graphic imagery. The peculiarities of

the second actual operation, its futility as a cure, and the subsequent state and approaching death are correctly indicated.

EXPERIMENT 12

On June 4th I tried one psychometrical experiment with Mrs. King, as usual, in her apartments. The object employed was the same letter as that used in Experiment 8, the one written by Dr. Hyslop, but folded differently and small. But the vision evoked was essentially identical with that evoked by the letter written by my daughter, and used in Experiment 6. This fact is so remarkable and interesting that the two accounts are given in parallel columns. The latter is given in its exact order; the former with the little rearrangements necessary to show the parallels, but with paragraphs numbered, so that the original order of narration is disclosed.

VISION OF MAY 30TH.

2. In New York and near the wharf.

3. I see the elevated railroad and underneath the stairs

4. and on the right old second-hand stores.

1. I've seen this before, I think.

5. And there is a man standing outside one of these stores with a white apron on and his hands in his pockets.

8. Now I see the overhead railway, and a man is coming over the railroad and he is a Jew, with large nose, and the man with the apron is waiting for him—coming down the steps now.

9. He looks around to see if anyone is looking at him.

10. He has a brown paper package in his hand and gives it to the man with the apron, who hides it there. Then the man walks on. They don't speak.

VISION OF JUNE 4TH.

Hazy, but it seems to be New York.

And I see the overhead railway to the left

and stores beneath to the right.

Seems as though I had seen the same place before.

A man standing outside the door, with a white apron on

as if he were looking for some one, as if waiting for some one to come from the train on the elevated railroad. I get the word "Jew"—he looks like a Jew—he is coming down the steps.

Now he touches him, gives him something, and walks on. The man with the apron on puts it under his apron and [into his?] pocket.

He looks away, and then goes

11. Now I see a very old lady with white hair, and she is coming out of a basement

12. and a younger lady, very well dressed, comes up street.

7. And a woman is wheeling a baby carriage on the sidewalk and looks as if she were waiting for some one.

13. and she goes into an antique store, where is beautiful blue china, and the lady is looking at it, and right under is where the old lady lives. There seems to be antique furniture. The lady is looking for something there. There are mahogany chairs which I see plainly. She buys a table. She seems to have gone into the place for something

14. but she gets a little package of the old lady, who seems afraid to give it, and the young lady gives her a little money. Old china and furniture, and so forth, are at the store. It seems to come awfully slow, as though there were something underneath that they are hiding.

15. The young lady lives to the right; it is the next street to Riverside Drive away from the

into the store. I can't see the kind of store he has, but all around is dirty. Dirty furniture.

I go a little farther up; coming out of a basement is a dirty old woman. Looks as though she might have been a lady once.

There seems to be a woman, not stylishly but neatly dressed, coming down from the direction of Grant's tomb.

And I see some woman wheeling a baby carriage—connected in some way.

The young lady has dark clothes and is very nervous. She is going where the old lady is, and is very shivering and nervous.

She is going into the antique furniture place. There seems to be a man in there who looks like a Jew; he has a fur cap on and has a trick of rubbing his hands together. She gets something of the antiques but didn't go for that.

She gets a small package from the old woman, fingers it nervously and hides it. She is in a hurry to get away, and doesn't want anyone to see her.

I see that woman wheeling a baby carriage again. The woman in black has a nervous feeling in the stomach, almost of nausea.

Now she is going to the right, up a street away from Riverside Drive.

river toward which the young lady now goes.

16. It is fading.

She is getting on a 'bus which is standing at a corner. There seems to be a wall around the corner. There is a fruit shop at the corner—the store is on this side, the stone wall on the other side. As I face away from Riverside Drive it almost seems to be a bridge to the left.

She has nausea of the stomach. Now I see the 'bus driver and a man in uniform at the back, going to start it. Now it is going. It is very faint now. It is going away from Riverside Drive. But it is fading. [The 'bus is] still going but [the vision is] getting fainter and fainter. Seems to be stopping—hard to get it.

6. A lot of work places like docks, but not really docks. Then I see Riverside Drive—I am going away from downtown now. I see the river and houses. But I don't see people. I don't get it very clear—it seems to be awfully mixed. (*Pause*) There seems to be something else coming up. (*Pause*) It seems to be at a standstill. But Riverside Drive section comes back.

First of all, can the location be determined? It is evidently supposed to be near Riverside Drive, but that is a long thoroughfare. The young lady is seen coming from the direction of Grant's tomb, but this does not necessarily imply that the tomb is near by,—it may be simply a point of reference for giving the direction, as it appears to be in the vision of Experiment 11. There is an elevated railroad at or near the spot, which would need be either the Ninth Avenue elevated, or the West Side subway where it emerges from underground to become an elevated railway. The latter emerges in the neighborhood of 122nd Street, and becomes an elevated for a number of squares. It is, then,

somewhere in the neighborhood of Broadway and 125th Street that I would be inclined to look. And on this part of Broadway there are a great many shabby shops, some with basements. To the left, but not facing away from Riverside Drive but uptown, is a visible stone bridge. Or, as one faces away from Riverside Drive, it might be possible to "almost" think that the railroad where it touches ground again at about 130th Street, was over a bridge. I was not able to locate the antique furniture store, nor the corner fruit shop with the stone wall on the other side of the street. I found two corners on Broadway in that section showing a stone wall on one side, but it looks doubtful if within seven or eight years there was any fruit store opposite though there may have been.

But Eighth Avenue at about the same distance uptown might be the locality. I found an antique shop with old crockery, tables, etc., the proprietor an old Jew. The stairway of an elevated railroad station is near, and there are fruit stores not far away, at least one on the corner, but no stone wall opposite it. There is what looks like a bridge, but not to the left but behind one as he faces away from Riverside Drive. No present 'bus line seems to fit the locality. But I am in no position to declare that there is not a locality that the indications in the vision would not fit, especially considering the changes which may have occurred during nine years.

The too common habit is to conclude, if one cannot find proof of an occult description, that there is nothing in reality to correspond with it. Had I not already known about the operation described in the vision of Experiment 11, I might have thought the hospital in the region of Grant's tomb and Riverside Drive, since these are mentioned, though in fact it is only said that they are in one direction and the hospital down in the other direction. If the name attached to the letter of Experiment 10 had been destroyed and if I had not known the church so minutely described, but gone, a stranger, to hunt it up in New York, I might not have found it before time and patience had become exhausted. We simply do not know whether or not there is in New York a locality such as was twice described, and if there was such a scene, in which two articles were cautiously passed from one person to another.

If there was, the question arises: did not Mrs. King witness the scene on one of her journeys to New York? I questioned her on this point, in November, 1923, about eighteen months after the experiments. She informed me that 23 years ago she first arrived in this country, but went from the New York station directly to her destination without seeing the city. That 18 or 19 years ago she went from her city to Staten Island, to Central Park, to Brighton Beach and to

Coney Island. That the next time she visited New York was in November, 1921, the time I first experimented with her, and that this time she took a Fifth Avenue 'bus to the end of the line and back, walked on Fifth Avenue between 34th Street and Central Park, and travelled from the station to the hotel and back. These were her only opportunities to see New York up to the time of the second group of experiments. There seems, then, to have been no opportunity for her to have witnessed such a scene in such a locality as described. And she also responded to several sentences by which I outlined the scene, inquiring if she remembered it: "No, I do not recall having seen any of these things you speak of in your letter. Yet I am sure I must have seen these things before because it does not seem quite new to me; just like a dream comes up in one's mind; I take it I must have seen this in one of the experiments you have had with me; I seem to get this very clear, and can't but help feel this to be the truth." While writing her reply she became "dreamy" and her hand wrote in the curious fashion characterizing her automatic script. "You were given the *Power*. Apron the man conceals under apron," and then she got the impression "dope," which is an impression that any reader might have derived from the description.

If so large a percentage of Mrs. King's psychometrical results were not strikingly evidential, there would be no sense in discussing at length this vision which contains on the face of it nothing which is evidential. But with matters as they are, and there being nothing in this vision which betrays it as imaginary, it is of interest to inquire whether there is any common factor in the two letters, any nexus between them, which could make it conceivable, though not explainable, that each might bring about the same vision. Curiously, there is.

On May 30th the vision was started by a letter written in 1916 by my daughter in California to me in New York City. Except for transit twice through the city in the company of my wife and myself, she, at the time when the letter was written, had been in New York City but once. From the latter part of October, 1914, to the early part of January, 1915, she was in the East, called by Dr. Hyslop to be the subject of experiments with Mrs. Chenoweth. She was at Dr. Hyslop's house for about the first two weeks and at intervals thereafter. That house is on 149th Street, between Broadway and Amsterdam Avenue. Riverside Drive is westward, distant the length of one short block and half of a long one. Eighth Avenue, on which the Ninth Avenue elevated railroad runs, is at the distance of five short blocks and one long one to the east, but requiring a detour of one short block to 150th Street in order to reach it. Theodosia does not remember taking this

walk in her few rambles. But as I would distrust my own ability to remember every walk I took within a given period nine years ago, I am not able to be certain that she does, while admitting that she probably did not walk to and on Eighth Avenue.

The letter of Dr. Hyslop which elicited the same vision was written by him in Boston to me in California, in 1915, and relates entirely to our mutual preparation for printing of the records which were the result of the same trip of Theodosia which has already been described. Dr. Hyslop had lived on 149th Street about fifteen years. He frequently took a short journey on foot to Lenox Avenue by way of 145th Street, crossing Eighth Avenue, and it is almost unthinkable that he never walked on that avenue itself.

We have, then, a somewhat complicated nexus between the bases of the two experiments. The writers of the letters were personally associated at a point in New York near the region which presumably is described in the vision; the region very likely may have been one familiar to Dr. Hyslop, and possibly, though not probably, one seen by Theodosia; and one of the letters used for experimentation was entirely concerned with the records of the work for which Theodosia came to New York. While it would be rash to draw any definite inferences, it is very curious and striking that they were the letters between which such a nexus of associations existed which roused the only vision which in the course of all my psychometrical experiments thus far has been repeated in full detail.

This repetition, after an interval of several days, is in itself an interesting psychological phenomenon, though not beyond the ability of the subconscious mind, at least in the cases of some persons. Instances occur in the history of the Doris Case of Multiple Personality.

On June 5th I was again at Mrs. King's and tried two experiments which were failures in regard to anything said being relevant to the objects presented. But a curious result was achieved which should be put on record, for it is the collection and comparison of such curious and, at the present time, useless data which ultimately is likely to throw light upon the obscure psychological processes involved in psychometry.

A Mrs. P—— was present at the experiments on this day.

EXPERIMENT 13

I placed in the psychic's hands a letter, folded small, just received from the lady who was my secretary in New York. It is not necessary

to describe the other precautions taken. A Mrs. P—— was also present.

Mrs. King said:

“This seems somewhat mixed.”

W. F. P.: “Yes?”

“Two separate visions. To the right some works, big chimneys—it could be iron or steel works; and yet there is another, of an elevated railroad. I’ve seen that before; it is impressed on my mind. And yet another vision is trying to break in.”

W. F. P.: “I hope you can get it.”

“There is the same vision of a man coming down the steps, and yet I see the works on the other side. I see the antique shop again.”

W. F. P.: “Try to get the third vision if you can.” (*Referring to that which she had said was “trying to break in.”*)

“I can see a hospital. It seems to be muddled. I can see the hospital plain. I’ve seen *this* before.”

W. F. P.: “The same hospital; the same scene?”

“It seems the same. That is strange. I see the hospital, the works, the elevated railroad—I see four visions together.”

W. F. P.: “What is the fourth one?”

“I can see a baby carriage again. I can see barrels—a lot of barrels. I can see a rock—a church. I see a rock decidedly away, with a city below it,—it is connected with the vision of the church. I see the graveyard, and the church is a very dark gray. It seems to come clearer about the church, but I still see the others.” (*Long pause.*)

W. F. P.: “The same?”

“None of it is very clear now.”

W. F. P.: “If that is all that is coming I will try another.”

Here, instead of anything relevant to the letter presented, came first a mixture of scraps from the vision in Experiment 7 and that of Experiments 6 and 12, and then there mingled with these scraps from the visions of Experiment 11 and Experiment 10.

EXPERIMENT 14

Here I used a folded letter written by a Massachusetts lady.

Mrs. King said:

“Nothing clear yet. It is a grey mixture, just as if there were a cloud. (*Pause*) There is an awful burning in my arm, just as if it were on fire. It seems as though it were trying to push something away so that something would come clear.

“I still see the other visions a little in the distance, the hospital the strongest. I seem to see the river on that side. Now it seems to be—

I'm between two visions and can't get anything clear. One further north, the hospital the nearest. The word 'California' comes. And I get 'Boston' again, as though I had seen it before. And I see a height—a high up place, and 'California' comes with that."

Here, apparently, scraps from the vision of Experiment 11 mingle with "California" from Experiment 8, and "Boston" from Experiment 10, unless the building described in 8 is now recognized as being in Boston, exactly as in the same day's fragmentary vision the relation of a great Rock to a city is set forth more explicitly than in the original vision. It will be remembered that the letter used in 8 was written by Dr. Hyslop in Boston to me in California. A descriptive particular is added to the mention of California which was not mentioned when the vision was originally described. "I see a height—a high up place." Of course California reminds one of mountains. But there are places in California not associated with mountains. My place of residence at that time was not one of these; San Bernardino faces a mountain wall a mile high and many miles long, while several towering peaks loom up majestically.

The mingling of imagery from different visions reminds me of a phenomenon which sometimes occurs in the experiments in crystal gazing with my daughter Theodosia. One series purports to be created by a certain man who is dead, and, in addition to the pictures, there comes in the glass ball the appearance of writing which remains in her consciousness until I have set it down. Sometimes, instead of a well-ordered picture, there comes a whirl or rapid succession of fragments of the former pictures, bits of scenery, buildings, people, etc. The writing thereafter declares that at such times the influence of emotion roused by certain facts in the past with which he was then intent on dealing causes a rush and conflict of memories which telepathically affect the psychic. Of course this is only assertion, though an assertion which shows more knowledge of psychological mechanisms and the implications of telepathy from the dead than it seems at all likely that Theodosia possesses. I will say, in passing, that the purported communicator did have some peculiarly poignant experiences before his death, which fact the psychic did not know.

If we were to assume that the explanation given by crystal vision is correct, we should infer that the *mélange* of imagery in the case of Mrs. King was also caused by emotion on the part of some discarnate consciousness concerned in the production of her visions.

The reader will naturally inquire, why, in both cases, the emotion which disturbed the imagery may not have been solely in the conscious-

ness of the psychic herself. The difficulty of that explanation is that, in the former case there never seemed to be any reason when this peculiar phenomenon occurred, for supposing that Theodosia was in any excited mood, and when interrogated she said that she was calm, with the exception of curiosity as to what the rush and confusion of imagery meant; and in the case of Mrs. King there appeared to be as little reason for attributing emotional perturbation to her. But it is too early to reach any conclusions as to the explanation.

Mrs. King continued:

"I see a vision of Margaret Mary (*the nun before referred to*) on my left, and a clear vision of an angel in white on my right. There seems to be a connection coming from above like an electric wire and it is coming right from the angel down here. And I get the words 'not now.' Now there is a current coming from above through my right arm, then my body, my left arm, and to Margaret Mary. And the message is from her, and she says 'not now.' It isn't unpleasant, but I feel as if I were charged with a battery."

W. F. P.: "See if she tells you why not now. I may know but I want to see what she says."

"I get '3.' She is pushing the figure 3 away, as if it meant 'Third.' I don't know what it means. I get 'Third party.'"

W. F. P.: "Does it mean that there shouldn't be a third one [Mrs. P——] here?"

"Yes, that's it. It says, 'Not yet. Later.'"

W. F. P.: "I see. I understand."

[Here came some religious matter not important for our purpose.]

It appears that there purported to be dissatisfaction on "the other side" in regard to Mrs. P—— being present—whether because any "third party" was present, or because that particular third party was. Whether such a matter would cause a spirit such emotion as to stop the formation of a new vision of course I have no knowledge, nor do I know that any spirit was connected with the visions. But if there were, it would have to be supposed that the same spirit had been concerned with all of the visions represented in the mixed results of June 5th, on the ground that these were in his or her memory at the time.

I have now given the data in *all* the experiments I personally conducted with Mrs. King.

Mrs. King asked me in a letter if she should try psychometrizing with other persons than myself, and I counselled her that it would be well to do so providing notes, preferably in shorthand, were made at

the time and a report rendered thereon by the sitter. In consequence I received several records with notes altogether too scanty, but not devoid of value.

EXPERIMENT 15

I shall not give the record of the results on January 15, 1923, from holding a bracelet and finger ring of the sitter, Miss F——, as there had been opportunities for normal leakage of information beyond what Mrs. King or the sitter's memories might inform them. Though the description of the sitter's office, and other parts of the building, was strangely detailed for retention in memory from a single call the summer before, yet that call had been made. But Mrs. King spoke of "two Jews in the office next door," saying she did not like them, and Miss F—— testifies that "two Jews have just moved into the office next to us," which would be after Mrs. King's call. Miss F—— is confident that the psychic could not have known about them. Miss F—— wrote, "My partner is exactly like Mrs. King described. Mrs. King has seen this man, but she described his ways in the office that take place each day, which she could not know, as she has only seen him twice [*Once in his office and once at a sitting with Mrs. King.*—W.F.P.] and could not know his way of living. She even described his home and home life, wife and daughter. These Mrs. King has never seen and knows nothing about."

The psychic had said, after describing the entrance to the office or workroom: "I see a man by the window with snow-white hair, no coat or vest on, striped shirt, clean, yes, very clean. . . . I see another woman in this office, seems to be picking threads and having quite a hard time to match the patterns. She is a good worker, but it comes easier to you than to her. She sits in this position." Miss F—— comments: "Here Mrs. King described the exact way the woman in my office sits," and again says: "The girl who helps in the office is just as Mrs. King described her, even to the way she holds her needle and picks out threads. Mrs. King has never seen her and knows nothing about her." As to the man: "Today he was without coat or vest and did wear a striped shirt." The psychic said: "Now I see you going home. I see you going past a fire station on E—— Street, see man watching you through the window, sometimes he watches you from the door." Miss F—— comments: "This is true also. I do pass this fire station every day and I have noticed a man watching me from the engine house." It seems likely that Mrs. King may have known of the route, but unlikely that so intelligent a witness could have told her of the current facts regarding the man and not remembered it. A number of

other facts were given by Mrs. King, of which the record was sent in, together with the comments of Miss F——, who was very much impressed by them. But the two had met many times and things may have been said which both had consciously forgotten. Mrs. King, in response to a question, wrote: "I knew nothing, nor do I now, of her private life. I know that she and a Mr. A—— are partners in a business known as the —— ——. I was in this office once last summer. But before Miss F—— told me I had explained and described this office to her. Whilst there I remember saying to her: 'Miss F——, somehow I seem to have seen this office before.' She answered: 'No wonder, for you described this office to me before I myself came to it or had ever seen it.' Mr. A—— was present when this was said. He was very interested and asked me if I would read for him some time. I said yes. I told him to write something he wanted to know about or bring a letter and I would try. Miss F—— brought him over. He got all his questions, which he had written on paper, answered. He was to give me a statement. I will enclose it. But I know it does not prove a thing." [*Mrs. King says this because aware of my insistence on a full record and specific annotations, as among the requisites for satisfactory evidence.*—W. F. P.]

EXPERIMENT 16

This, the experiment by Mr. A——, may be regarded as psychometrical, since Mrs. King held in her hands a paper containing writing. The statement following is given simply to show the reaction produced upon the mind of this business man.

"———, Aug., 1922.

"This is to certify that I have personally appeared before Mrs. King for a reading and have found her reading to be exceptionally good.

"Having asked her for an opinion on a question unknown to her or anyone but myself.

"She described it in detail and advised me accordingly and [I] can truly say that what she told me was beyond my comprehension.

"Respectfully,

"J. S. A——."

EXPERIMENT 17

This was reported in shorthand by the sitter, whose identity must be concealed, but whom we will call Miss Catherine W. Magee. Neither this nor any of the experiments reported to the Society from Mrs.

King's city can compare as evidence with several which the Research Officer of the A. S. P. R. had with her, since the latter brought results related to persons certainly unknown to the psychic, and none of the facts stated could have been within her normal reach. Nor are Miss Magee's notes nearly so full as we should like. But we must take into consideration the fact that a part of what was said relates to Miss Magee's acquaintance with "Tom," and that she could hardly have been expected to be voluble about it. But she enters no protest even in regard to that matter, admits that he was a "friend," and the concluding paragraph of her page of notes leads one to believe that he was a rather special friend and to suspect that she felt that the advice to shun him was warranted. Miss Magee writes: "It was rather difficult to take notes while Mrs. King talked to me, this perhaps is because of things being so personal, in fact at times I seemed half carried away and brought to myself with a sudden start. Much of what Mrs. King said is so true it almost startles me."

The notes inserted are by Miss Magee, except where the initials W. F. P. indicate that they are by the Research Officer.

January 21st, 1923.

Mrs. King closed her eyes, then held out her hands, into which I put a folded sheet of paper, on which I had written a question concerning myself. The following is what Mrs. King said:

"There seems to be something that you are weighing in your mind, you turn it over and over and it keeps going, you can't make up your mind what to do, everything seems to go round and round."

Note 1.—Mrs. King's talk concerned many personal things, most all of which I can easily place. My mind has been in an upset condition lately.

"You are very, very fond of dancing and sometimes you have to hold yourself in very tightly, until you could almost scream. You seem to get short of breath sometimes. Everything seems to be going round again. I seem to see a room with a table, with many tables round about, almost like a cabaret, it almost looks like a stage. I get the word Century, yes, it is Century, I see the word, theater. You seem to come over from the elevator from this side to the other side (*here Mrs. King makes a movement with her hands from one side to another*), the place where you go is to right of elevator."

Note 2.—I am very fond of dancing; have been to the Century

Roof to dance very recently; her description of the place is very good, and Mrs. K. had never been there.

"I see you quite clearly and you are just almost gripping your teeth, you are just in agony, you can hardly sit still. Some one is talking to you, but you don't seem to hear them at all, you watch them, you are very unhappy, you want to be alone, you want to cry."

Note 3.—Miss Magee does not say that this is correct. But she enters no denial, though she was willing later on to disclaim knowledge of the relevance of "Druid Hill Park." In the light of this fact and of "things being so personal" that she was "carried away," because "much" was "so true that it almost startles" her, and of the statement that "my mind has been in an upset condition lately," it looks as though had a comment been made it would have been confirmatory.—W. F. P.

"Now I seem to see a party, can't see any of their faces clearly. Now there seems to be a table there, there seems to be some one looking around, as though they were looking for some one, seems to be in a daze, can hardly see clearly at all, still holding tight to myself, awful nervous feeling inside. I get the word Tom [*pseudonym*]. Why do you do that, Tom? My, he acts so strange! He seems to be going down, something is pulling him away, he seems to be going down that way (*Mrs. King points ahead*), he seems to be going South, then he goes East and he comes right round here and he goes to Union Station (*here Mrs. King repeats "Union Station"*). I am at Union Station now, I can see the trains, but I hesitate, I seem to be going back, now I am going on, now I am down underneath where the trains are, that's strange I see all these things. But I can't see anyone taking a train (*here Mrs. King seemed to stop*). Now I can see, it almost looks like North Avenue bridge, going towards the park, Mt. Royal Avenue, Druid Hill Park, going very fast, in a great hurry. I seem to be in the park, coming round the lake, coming back this way, in an awful hurry, all round the lake, now I am turning round and round. I seem to be going up somewhere where there are steps all the way round, going up to a great height, I seem to be standing almost on the top of a tower, I don't know this place, it seems a strange place, have never been there before, it is very, very high up. Now I am going back."

Note 4.—Mrs. King's talk about Union Station, Druid Hill Park and the tower, I cannot quite understand. I can only say that before going to Mrs. King's apartment I had thought of stopping at Union

Station sometime that afternoon. [It seems evident that the description is of "Tom's" movements. It is hopeless to find out whether it corresponds to facts or not.—W. F. P.]

"I seem to be in a strange place, I get the word Tom again. I seem to be in another city, in another city, but I can't get where it is. I can see the elevated road, reminds me of New York, now I seem to be in the slums, I can now see second hand clothes shops to the left, it is very very dirty, awfully dirty. Now I seem to be coming to Chinatown, I am among the Chinese. I seem to be wanting something, now I see a Chinaman, oh very plain. On the side of the road are stores with second hand clothes, on the other side more like Chinese places, all kinds of places, I never have been there."

Note 5.—The account of Tom's wanderings appears to go on, extending to New York or some other city. In the light of what follows one sentence seems to intimate that Tom is after opium from the Chinaman.—W. F. P.

"I can now see a large room, maybe a manufacturing place, much paper, perhaps publishers, something connected with paper, a large place, men in shirt sleeves, the paper is light brown, I seem to get or see a large press, a large iron one, pressing things down, press, now Tom again, he is connected with the press some way. He is very intelligent, a good talker, sometimes he doesn't have anything to say, very nervous at times."

Note 6.—The person called Tom is a friend; the talk on what he does is almost correct, for he is in a room with others, it is a manufacturing place, and the men work in their shirt sleeves. What she said of drink and the "needle" [See what follows] I cannot say that I know this is so; I can say, though, that he does go with a crowd who have parties [See after Note 3] and where there is much to drink. Mrs. King has never seen this man, nor to my knowledge has ever heard of him.

"I seem to see his Mother and Sister, they don't live here, but at a distance."

Note 7.—He has a mother and sister who live elsewhere.

"Now I see you, you do a great deal of writing. I see you taking notes. I see your Aunt, she seems to be in black and yet around the house she wears a fawn colored dress with figures or work of some kind on the dress, in parts."

Note 8.—Mrs. King's description of my aunt's dress is correct. To my knowledge she has never seen this dress.

"I see a house, seems to be in — Park, near —, you seem to be in a room, there is mahogany furniture there, a long table, much longer than it is broad."

Note 9.—I live in — Park, and Mrs. King's description of the room with mahogany furniture is correct; this room Mrs. K. has never seen, nor has she heard about it.

"You often have a discussion over hot water, my how hot you like it, your Aunt says that some day you'll burn your hide off with those hot baths, the bathroom stands out so plain, it is very clean and tiled, oh, very clean."

Note 10.—The discussion about hot water and the bathroom, its being tiled, is all correct.

"Now I get very unsettled in my mind, all I get is Tom, he is on my mind, can't make up my mind what to do, he puzzles me, he is very fond of drink. At times he goes away and gets with a crowd, a small crowd, not a large one. Sometimes he goes all alone. There is something that he has secret. He seems to hold something in his hand, oh, very tight. It is in a little case, it is a hypodermic needle (*here Mrs. King almost shrieked those two words*), he twists it, he unscrews it, he seems to roll it, perhaps he is rolling his cigarette, there is nothing in the needle, but he rolls it all the time real quickly, am in the room again, he seems to be there. He still has something in his fingers, something besides cigarettes, he rolls it all the time. The — office, why do I get that, —, — Street, very clearly. Can't tell why he has it in his fingers, what is it, it worries me. Whatever it is he has in his fingers, it takes him to a place, round tables, rough chairs, nasty place, but not a saloon, there is a mug on the table, don't know what it is, never have seen the place before, but he goes there. It is rather dark round him, not much happiness, it seems very dark. I seem to feel that I want to push him away—awfully fond of him—love him dearly at times, it doesn't seem right, doesn't seem as if I should join myself to him, he is going back all the time, going to the dogs, slowly at first. Now I see him going up, he is up now, been raised up, higher and higher, but he is going to the left all the time, going same way as others go, the same way that Wallace Reid went—there is a dividing line, now cut yourself directly from him, not tomorrow, but now (*and Mrs.*

King seemed to say this with such force) only safety is to keep away from him, he is to the left and you are to the right. Make any excuse you want, but cut away."

Note 11.—See Note 6. All this derogatory to the character of Tom could not have been derived from conversation with Miss Magee, for the latter did not know whether it was true or not. Nor is the disposition to please said to be characteristic of occult communications in evidence here, for the young woman is warned not to have anything more to do with her "friend."

Also in her letter of February 5th, Mrs. King says that after Miss Magee read her the record she, to quote her directly, "made it my business to ask a nurse if there was any kind of dope that was used by rolling. She told me that opium was used that way, and sometimes used in cigarette smoking. Of course I have no way of finding out whether this man uses anything, because I do not know the man, or have I ever seen him."—W. F. P.

"There seem to be three decided disappointments in your life. Two you have had, there is another. Don't do anything rash, keep as you are for awhile, there seems to be a change coming, there is a great brightness for you, not now, you have to fight on for it, your happiness is not here, you are going North, but not now, you have to get rid of this first (*Mrs. King points ahead*) keep away from the left, that partition is very clear, don't step over it."

Note 12.—I can easily place the two disappointments in my life. [The majority of us could—or three of them.—W. F. P.]

"Here I see your Aunt again, she gets stiffness in her limbs, they ache so. There seems to be another woman at your house, she is not well, rather nervous."

Note 13.—The stiffness in my aunt's limbs is most correct; she has this frequently. [As nothing is said about the other woman, presumably that said about her is not correct.—W. F. P.]

(*Here Mrs. King, with her hand pointing North, said*) "I seem to get some one in the shadow, pointing north, your heart is North, your brother, he is North, you want to stay with your Aunt and you want to go North. She wants to stay with her sister and yet she wants to go North to your brother. Things will have to remain as they are for some time, it is best not to change yet, but I see some one pointing North, the brightness comes after you go North."

Note 14.—Concerning my brother and my wanting to be with him, I have many times expressed a wish to be with him and have felt as though I must go soon.

“Do not marry this man, it is not advisable to ever marry *Tom*, decidedly not, and not advisable to keep on and what you suspect is the truth, rub it off the slate. That is a very nice man you work for, sometimes cross. I like your office very much. I think it would be just as well to stay there for awhile. Your brother expects a letter from you, he is looking forward to getting it. (*Here Mrs. King threw the small piece of paper away.*) Now I feel so much better, he worries me so. Still see much brightness for you, you watch, the third disappointment and then you’ll be happy.”

(*Here Mrs. King slowly opened her eyes; she talked an hour.*)

CATHERINE W. MAGEE (pseudonym).

II. EXPERIMENTS WITH MISS McEVILLY

Miss Mary McEvilly is the author of two small books containing purported communications, respectively: “*Meslom’s Messages from the Life Beyond*” and “*To Woman, from Meslom.*” These do not claim to be evidential, being partly affirmations regarding a region which we cannot explore and largely matter of a didactic and ethical character. The literary qualities are excellent, and much of the discussion would ordinarily be held to indicate that the author, though not versed in technical psychology, had given a great deal of attention to the psychological laws which promote healthful and efficient living, for the affirmations accord remarkably well with what some of us have learned in the actual practice of mental therapeutics. Yet Miss McEvilly has had no such experience, her life having been mostly devoted to music, and she declares that she has done very little reading or conscious thinking along those lines.

But I have seen, and the Society has partly in possession, automatic script which sitters pronounced convincing to them. Unfortunately they did not make it possible to sift their evidence to the bottom. The script which was written for me contained statements which attracted attention so that I would have liked to experiment with this psychic along this line more than proved to be possible, but not quantitatively or qualitatively such as to be proof against chance combined with normal information and inference.

As statements had been made to me that Miss McEvilly had the

power of answering mental questions in automatic writing, I tried this species of experiment with her, asking three mental questions (noting them down unseen) on June 3, 1920, and six on June 6, 1920. Let us refer to these by numbers 1 to 9.

1. I asked if I should get results in certain experiments I had begun.

Answer. "Next year your work will show it." This might do as an answer, but it is too oracular to be evidential—it would answer so many questions which my occupation was likely to suggest.

2. The question was whether a certain woman would die shortly, as had been predicted.

Answer. "No, but his days of usefulness are over." This involves a striking coincidence, if a part of my thought did not actually get over to her communicator or herself. But the answer refers to a man, probably Dr. Hyslop, known by her to be ill. As a prediction it was falsified by the event, but that is a different matter.

3. "Will the person I expect to be my secretary prove a good and efficient one?" Two attempts were made, but neither answer was responsive.

4. "Is there any spirit present who knows me?" The answer was irrelevant, being in reference to predicted overwhelming proof of survival.

5. "Is my mother here with a message for me?"

Answer. "Clara," quite irrelevant to my mother, though the name of a deceased aunt with whom I had been particularly associated in her life time.

6. This was a repetition of query 2.

Answer. "There is great physical fatigue but particularly in the head and spine. Rest and relaxation will restore normal conditions." It is odd that the repetition of the question again brings a pertinent reference to illness. But the symptoms are not correctly described, nor has the prediction been fulfilled.

7. The question referred to another set of experiments I was making and the answer was that "messages of great importance will be received through her," which did not apply at all to what I had in mind.

8. The question was whether "F. P.," a purported communicator, was present. The answer was a long one about the teachings of Christ, and quite irrelevant.

9. The question related to purported spirit photographs and the answer was in regard to the "new vision of truth," quite irrelevant.

There was just sufficient interest in some of the answers to warrant further experimentation had there been opportunity.

Having shown that Miss McEvilly was also a psychic whose automatic writing professed to be from spirits but did not present—to the Research Officer—sufficient evidence to be convincing of the supernatural, though it awakened a desire, destined to be thwarted, for a thorough course of experimentation, we turn to her psychometrical efforts. She had done exceedingly little in this direction prior to my tests.

An experiment in crystal gazing brought no result.

EXPERIMENT 1

June 3, 1920. W. F. P. alone with Miss McEvilly.

I put into her hands a sheet bearing some verses in very small script written by me when about twelve years old. Psychic sat relaxed in an arm chair holding the paper rolled, the lines at right angles with the normal direction for reading, her eyes closed. It was impossible for her to read anything as conditions were, and if she had it would have given no clue. After several minutes she said that the breeze from the open window kept her from losing consciousness of herself, and that this prevents her getting anything. I put the window and shade down, not losing sight of her, and she continued to sit as before. Then, facing her, I began to read, to keep my thoughts as much as possible off my boyhood, yet alert enough to detect any movement of her hands.

She began to speak slowly enough so that I could take practically everything down:

Mary McEvilly: "My first impression is that the person had trouble in the lungs and trouble with the eyes, had to blink the eyes."

W. F. P.: "Not known to be correct about the lungs, but correct of the eyes."

Note 1.—I had no trouble with my lungs except that they were undeveloped and my breathing capacity small. I have given considerable attention since to chest expansion, with moderate success.

But what was said about the eyes is a notable hit. From my earliest recollection I read inordinately. At about the period when the verses were written I had a nervous habit of blinking which was very noticeable, and at the age of fifteen injured my eyes by overuse, and the blinking habit became chronic, but gradually decreased.

M. M.: "Sort of a lift-up of the left side of the nose."

W. F. P.: "I don't know."

Note 2.—A little later this brought to my mind the very distinct recollection of what I probably had not thought of for years—that as a boy I had a decided tendency to extend and lift the left corner of the mouth, which was overcome by practice. Even now I can extend and lift that corner easily, but the opposite one (by itself) only with effort. The movement I used to make habitually I find, on looking in the mirror, does lift the left nostril. I count this as a decided and peculiar hit.

M. M.: "Terrific concentration about the eyes."

Note 3.—I do not know exactly what is meant by this phrase, but at that period I read (or studied) nearly all the time I could get, often pored over old books with fine print until my eyes were so tired that I had to rub them to keep them open—the most of my energies were concentrated in the use of my eyes. Also the habit was then forming which later brought about the contraction of the muscles between and around the eyes and narrowing of the visible portion of the eyes, which is now a part of my physical description.

M. M.: "There is fatigue, a bending over with fatigue."

W. F. P.: "Maybe."

Note 4.—Perhaps a reference to the fact that I would bend over my books when my eyes and whole body were weary, so great was the fascination of reading.

M. M.: "Very slow [in coming], not sure whether it is a man or a woman—think man—no great physical vitality,—mental."

Note 5.—It is true that, as a boy, I had no great physical vitality. I was nervous, easily wearied by bodily work, and my tastes and development were emphasized on the mental side.

M. M.: "Man, I think."

W. F. P.: "Yes, male."

Note 6.—Correct as to sex, not correct if maturity is implied.

M. M.: "Straight mouth."

Note 7.—I had, and have still, (according to the testimony of photographs) a wide, straight mouth.

M. M.: "Precision of expression."

W. F. P.: "In speech?"

M. M.: "Yes."

Note 8.—Emphatically correct. Probably because I read so much, mainly high-class literature, science, etc., my speech was unusually precise and bookish when I was a boy. The knowledge of this fact was forced upon me by the remarks of others, to some of whom I was, no doubt, a tiresome little prig.

M. M.: "And aloofness from ordinary intercourse."

W. F. P.: "Yes."

Note 9.—Partly from my partial deafness and partly from my distaste for the usual chatter, which did not interest me, I was always somewhat aloof from "ordinary intercourse." Besides, as a boy, I was shy, a quality afterward overcome to outward appearances.

M. M.: "Dignity and pride."

W. F. P.: "Somewhat, perhaps."

Note 10.—I was considered an unusually sedate and dignified boy aside from my occasional freaks of mischief, and had enough pride to feel superior to a great deal which I heard and saw in boys around me. No doubt their testimony would have been that I was "stuck-up."

M. M.: "An old man, I think."

W. F. P.: "Not correct."

M. M.: "I feel it so, I don't see him. Faint feeling at left side of the nose." [See Note 1.]

W. F. P.: "Something on the left side, I think."

Note 11.—If the period of the paper is still being described, the reference to age is decidedly incorrect. Now, of course, I am nearer being "an old man" than I am being a youth. Up to this point in the record nearly everything applied to my boyhood; after this, to the present. There really seems to be a transition point. Note that it was at first said "sort of a lift up of left side of the nose," but now "faint feeling at left side of the nose." In my boyhood, when I did pronouncedly extend and elevate the left corner of the mouth and consequently lift the left nostril, the feeling must have been distinctly perceptible when I gave heed to it. Now, in the ordinary play of my facial muscles I am conscious, when observing, of that "faint feeling at the left side of the nose." The muscles are a little more active there—a

last vestige of the old habit—and yet there is no movement (I think) which would be visible to an on-looker.

M. M.: “At first I had the impression that the person was dead. Not sure now. I think so.”

W. F. P.: “Want me to tell you?”

Note 12.—Of course this impression was wrong.

M. M.: “I hardly think so. Extreme nervousness internally and calmness outside.”

Note 13.—I was always of an extreme nervous temperament. As a small boy there were many betraying signs of it, but when still young I began to guard against them and have built up a demeanor of physical calmness and casual acquaintances seem apt to think me phlegmatic.

M. M.: “The nervousness was caused by intense application.”

W. F. P.: “Correct.”

Note 14.—The nervousness seemed to be congenital, but was undoubtedly increased by the intense mental application which has been characteristic since boyhood.

M. M.: “Seem to hear him say ‘Intelligence has no limit.’”

Note 15.—I would not express myself in this way exactly, but it is like my favorite saying that any procedure in the field of psychical phenomena—genuine or fraudulent, leaves its tracks, so to speak, and if they are studied minutely enough, the procedure can be identified and re-enacted. It only requires sufficient intelligence and persistence to do this.

M. M.: “And he doesn’t wish his brain to be fatigued until he is satisfied.”

W. F. P.: “I think he is that type of a person.”

Note 16.—I am not sure what this means. It is characteristic not to be willing to give up a problem once undertaken, or to leave it until it has been dissected and studied to the last limit. This is the nearest I can come to an interpretation.

M. M.: “I want to see him plainly. (*At this point I try to visual-*

ize myself as a boy, to see if it affects the recital.) First let me say I see a man of dignified mien."

Note 17.—I have been told that I have an appearance of dignity—but for this do not know whether the statement is true or false.

M. M.: "Straight up."

Note 18.—My carriage is erect.

M. M.: "Either gray or blonde, latter probably."

Note 19.—My hair is light brown, grey at the temples. It was the color of tow in boyhood.

M. M.: "Forehead has no hair on it."

Note 20.—This is incorrect. My forehead is, and always has been, high with high, hairless points extending up from the temples, but I am not bald over the forehead. She could not have got this error from my visualizing, and besides, I was visualizing myself as a boy. There is no indication that anything in my mental picture reached her. And if the psychic had had any suspicion that she was describing me, she would not have intimated that I was bald in front.

M. M.: "Can't see his features, he had trouble with his eyes."

Note 21.—I have had trouble with my eyes at intervals ever since I was fifteen years old.

M. M.: "And his mouth is straight." (*Here I visualize myself as a boy and mentally affirm: "It is myself, as a boy!"*)

Note 22.—The particular about the mouth is a repetition. There continues to be no indication of telepathy from my effort.

M. M.: "His work has to do with the faculties of the intelligence, using the brain."

Note 23.—Correct, of course.

M. M.: "Capable of devoting his whole life and energy to this one thing."

W. F. P.: "Yes."

Note 24.—Correct.

M. M.: "Gets physically exhausted. Only compensation extraordinary moments of illumination."

W. F. P.: "Something to that last, I think."

M. M.: "Fatigue applies to periods of his life."

Note 25.—I seldom got physically exhausted at the period of the sitting. As to the "illumination," I hardly know what I had in mind when I answered, and now do not understand what the statement means. I experience much pleasure when some puzzle is solved, or I reach, after a long process, some conclusion. But I have no inward, mystical illuminations, if that is what is meant. It is true that there have been periods in my life when for weeks at a time I have felt great exhaustion, coming sometimes unexpectedly after months of apparent vigor. Saying "Gets physically exhausted" and then, after I specified that the following statement was correct, saying "Fatigue applies to periods of his life" might be hedging after an unintended hint. But there is no certainty that it is so. There is no other place in the record which has any such appearance.

M. M.: "I think he is no longer living, as he seems so light—not physical weight."

Note 26.—Wrong, of course, and a proof that the psychic did not have me in mind.

M. M.: "And a sense of illumination and joy in truth he has found. Is in a period of extraordinary buoyancy and satisfaction; in clear beautiful light. His whole expression has changed. His joy, lightness, happiness, clear understanding of all the things that troubled so."

Note 27.—It appears to the psychic that the man can be no longer living because he has undergone so extraordinary a change, has found some truth which makes him understand what had troubled him so, and has come to a new period of buoyancy and satisfaction. Now all this was true, though the man was not dead. Allowing for a little exaggeration, everything stated was true of me. I had been a worrier, subject to blues and anxieties, all my life, until a few years previous to this sitting. In the laboratory of the Doris Case I learned more about the mechanics of the mind and the emotions than I had ever dreamed before, and the time came when I determined upon a mental-emotional gymnasium practice, which lasted eight days and ended in my coming, permanently to the date of this writing, into another region, as it were, wherein I have had more peace and lightness and satisfaction and sem-

blance of happiness than in all the rest of my life put together. I am even told that my "whole expression has changed."

M. M.: "I feel as though he were really here, extraordinarily happy and at peace. He has gone."

Note 28.—And he *was* "really here."

After Miss McEvilly learned whose the writing was she stated that she actually did get a picture of me toward the last, but discarded it, thinking it was due to my presence at the sitting. It was not the picture that I visualized, however, for she saw me as I was at the date of the sitting.

Many of the statements made by the psychic in this sitting would be true of many people. But it would be difficult indeed to find a person whom nearly all the statements would fit as they fit me. The blinking eyes, and the lifting of the left side of the nose are examples of the peculiar facts stated which were true of me. Nervousness and trouble with the eyes are emphasized, and it's precisely nerves and over working the eyes which have brought on most of my physical troubles since I was twelve years old. And the change wrought in the person by the discovery of a truth, so that now he is in a changed condition so satisfactory compared with what it had been that the psychic infers it must have been wrought by death, is one of the most remarkable of the correct things said.

EXPERIMENT 2

June 6, 1920, began 3:20 P. M. at a house on 86th St., New York. W. F. P. and a lady present.

The object held was a letter by my foster-daughter. There were some hits, some failures, and some points doubtful. The result was far from convincing.

DOUBLE EXPERIMENT 3

June 11, 1920, began 2:30 P. M. At the house on 86th St., New York.

The object used was the same letter by my daughter Theodosia used on June 6th. It was held in her hands rolled, in the usual fashion. There was no chance to read a word. Miss McEvilly sat a number of minutes with her eyes closed, leaning back, silent—as usual. She said that she got nothing. I suggested that perhaps I had better not sit beside her on the sofa, and took a chair. She experienced a difference when I went, and asked if I was troubled by the heat today, as she had felt waves of heat before I left her side. I had been feeling the heat

very much, though the three others present did not feel hot. Perhaps she was hyperæsthetic to my actual heat. A long pause ensued, then Miss McEvilly began.

M. M.: "A letter from a woman, calm, quiet, dignified. A cool-natured person. She has headaches. Her ideas have never gone beyond conventions. Not a thinker, thinks she is but is not. Has distaste for unusual things, likes a quiet, conventional life. She knows neither the heights nor the depths."

Here I substituted a letter by a lady who had recently died at an advanced age, saying, "For a special reason I want to substitute this letter and make it part of the same experiment."

Note 1.—This was because I had kept the two letters together for about a week, and it struck me that the letter by Theodosia was giving the description of the other lady. A little prematurely, perhaps, I wished to test whether the letter by the unnamed lady gave impressions fitting Theodosia.

What had been said did not describe Theodosia. But the other lady *was* calm, quiet, and had a certain reserve or dignity about her. I do not think that she was cool of heart, but she was very restrained in the expression of her emotions. She had headaches at the period I knew her most familiarly. She was faithful to the Victorian conventions in all respects. She was intelligent, but thought along conventional lines. I do not know whether she thought of herself as a thinker or not. She did not take to new ideas, new manners, new methods. She liked a quiet, conventional life, and appeared to move, with all propriety and loveliness, along a medium plane of thought and emotion. I was so struck by the general fitness of the description to the writer of the other letter, that I said to myself that if that letter as well describes Theodosia it will look like a case of "exchanged vibrations," whatever that means.

After the psychic had the substituted letter in her hands she went on:

M. M.: "I get more of vitality, blood circulates faster. Person of more physical vitality. Blood races through her veins."

Note 2.—On the hypothesis that Theodosia is now referred to, what is said is undoubtedly correct if it be regarded as every-day, popular language. Theodosia has much more appearance of physical vitality, energy and abounding health than the lady X.

M. M.: "I can't tell yet if it is a man or a woman."

W. F. P.: "Do you get any idea which is older?"

M. M.: "The first one."

Note 3.—Correct if it means at the time of X.'s death or for fifty years before that.

W. F. P.: "Go on, it is getting interesting."

M. M.: "This one has so much more vigor and joy."

Note 4.—Theodosia by bodily movements, voice, and manner, expresses much more vigor than X. Theodosia is an exuberantly happy person, X. rather pensive and peaceful, than joyful.

M. M.: "Curious, I can't tell certainly whether it is a man or a woman. There is trouble with the right side of the head beginning with the eye and going around to the back of the neck."

Note 5.—A few months earlier Theodosia had been under treatment by an oculist for a trouble in her right eye which threatened to blind it. The only symptom apart from the eye itself was an ache on the right side of her head in line with the eye.

M. M.: "This is a much younger person."

Note 6.—True, at the time of X.'s recent death Theodosia was more than fifty years younger.

M. M.: "There is a desire to dance and jump around and be gay."

Note 7.—This is very descriptive of Theodosia, who often, when by herself or with friends, takes dancing steps out of exuberance of spirit, romps with children, jumps around with her dog, and is "gay."

M. M.: "I have an impression of pain in the head, [*describes a line over the head from the right eye*], I think it is not a man but a girl."

Note 8.—The trouble which Theodosia had a little earlier experienced, in her right eye and that side of her head, has been stated. The psychic now hits the fact that it is a girl, or young woman.

M. M.: "And full of vitality and youth."

W. F. P.: "Right."

Note 9.—There is a proper emphasizing of what is so prominent a characteristic, impressing all who observe the young woman.

M. M.: "She seems to be whimsical and to ask surprising questions

inconsistent with her age, such as 'Wouldn't it be interesting if one could reduce it to a science to see the future.' "

Note 10.—Theodosia has a whimsical vein and does surprise one by her remarks at times, though the example given does not sound like her.

M. M.: "She doesn't study very much, but strange ideas, and questions and knowledge come to her in an unexplainable way."

Note 11.—It is true that Theodosia does not study much, in fact if she starts to study a subject it is apt not to last long, though she reads considerably and has excellent taste in her reading. But ideas and convictions come to her not easily to be explained by her environment, and knowledge of facts comes to her by supernormal channels of some kind. The evidence for this statement will be published later.

M. M.: "Physically she is just a healthy, vital sort of a girl, but mentally she is strange."

Note 12.—True, interpreting the last clause to apply to her capacity to get mental psychic phenomena, automatic writing, crystal visions, apparitions, etc.

M. M.: "She seems sometimes to be very quiet as though she saw and heard strange things." (*The psychic turns her head to one side and with eyes shut seems to peer in a way strangely reminiscent of "Margaret," one of the girl's former personalities, when Theodosia was the "Doris Case." Margaret, while asleep, would seem to peer through the closed lids, just that way.*)

M. M.: "At such times she seems much older, and she doesn't like to seem different. A great deal of trouble with her head. Soon I think I will see her. At first I feel their muscles. The most strange thing about the head is as if it did not belong to the same person. One side normal, the other abnormal in some way and she suffers from it. She seems to have a kind of a sigh, a gasp and let go."

W. F. P.: "What does it mean?"

M. M.: "I am trying to find out—a kind of sigh and let go and drop down (*lowering the head forward and to one side*). She seems to want to sleep. Shall I go on?"

W. F. P.: "I wish you would continue."

M. M.: "When in the sleeping condition there is no longer a feeling of her blood circulation. Now I feel as though I were all waked up and grand and joyous again. I am feeling very happy at present, just nothing but a young girl again, full of life, vigor, desire to be happy

and enjoy life. I think that is all I can get as it seems as though the power had gone."

Note 13.—All this looks like stray and confused glimpses of the former state of multiple personality. It certainly points to some abnormal condition and the very word "abnormal" is used. There were times when she appeared much older than her normal self (especially in the personality of "Sleeping Margaret"); she did not like to seem different, and tried to conceal the difference from persons not familiar with the case; the trouble was, of course, related to the brain. The sentence "the most strange thing about the head is as if it did not seem to belong to the same person" seems to hint at plural personality, and the expression "one side normal, the other abnormal in some way" while probably not technically correct, hints at normal and abnormal phases. Of course she suffered from the condition she was in. Letting go of the normal personality is a correct statement of what often occurred, but it was a jerk in the neck rather than a sigh or gasp which accompanied it. One of the personalities, "Sleeping Margaret," was a somnambule one, as was another. I can say nothing about the statement that in this sleeping condition she could not feel her blood circulation. When she "waked up" into her normal personality, her feelings were as described, and they are her general state of feelings now that she has for years been freed from the abnormal condition.

I have earlier shown that Mrs. King got from a letter by Theodosia and from one by Dr. Hyslop about the Chenoweth-Theodosia sittings the same scene, being near but not included in the limited region in New York City with which she had become acquainted during those sittings, and near Dr. Hyslop's home. I did not intimate that any conclusion should be drawn from these facts, but in studying so obscure a phenomenon as psychometry, such possibly-linking facts should be noted.

So it would be rash to affirm that the fact that Theodosia's letter and Mrs. X.'s letter had been kept closely pressed together in my pocket for a week could, so to speak, cross the wires, and exchange the imagery groups appropriate to the letters. But, considering that the X. letter gave results strikingly relevant to Theodosia, and to no other writer of a letter ever submitted by me in the full range of my experiments, and that the letter by Theodosia gave results descriptive of Mrs. X. and, though short, not so well fitting any other writer, makes it worth while to record that the two letters were thus kept pressed together on my person for seven days prior to the experiment. If this

fact did affect the result, absurd as it may seem now, reasons *may* sometime be found as valid and as rational as the causes which short circuit an electric current or cause one at times to hear some other voice than that of the person who called him up on the telephone.

On June 15th I attempted an experiment, but the psychic was tired, affected by the heat, and had such difficulty in getting impressions that she stopped after a few sentences. The object presented was a letter by a person who has the marks of hysteria, and the remarks about jerking hip and lower part of the spine sound possible enough, but I was not in a position to test them. This partial experiment must, therefore, be put aside.

EXPERIMENT 4

June 18, 1920, 11:50 A. M. At Miss G. O. Tubby's apartment on 47th St., New York. Present besides the psychic, Miss Tubby and Dr. "Philip Raynes" (pseudonym), a stranger to Miss McEvilly, and from a distant part of the country.

The following report is by the doctor. Unfortunately it is not from notes made at the time, but it registers the witness's memory and opinion on the following day.

Miss McEvilly took a folded letter from me, one written by a nephew in regard to a business proposition, opened by my wife and office girl and put in another envelope and forwarded to me here in New York.

Miss McEvilly, after holding the letter for some time with eyes closed, said—it is from a woman, with a nervous twitching of the left side of her face—delicate constitution—cold disposition—reserved, but had moments of exhilaration. The physical delicate condition predisposed to her temperament. Later she was not sure the letter was from a woman—but she got the impression referred to above.

Note 1.—The mental and physical description tallies very closely with that of my wife, excepting she has nothing the matter with the left side of her face. However, she has twitching of the eyes and wears strong glasses with prisms.

After twenty minutes Miss McEvilly was given a letter from my wife (though in the interval she had been told how nearly she gave description of Mrs. "Raynes.") She soon spoke and positively stated that the letter was from my wife, and said she was conscious of every breath; that *she* had the impression of great lassitude—that she felt isolated, on account of her physical, general weakness.

Note 2.—I did not take notes at the time, but she gave a rather graphic description of my wife.

After finishing the trial for *psychometry* we had a sitting for *automatic writing*. Miss McEvelly, Miss Tubby and Dr. "Raynes" sitting at table with hands spread on the table with fingers slightly touching. After remaining in this position for some fifteen or twenty minutes, Miss McEvelly took up a pencil and, holding it rigidly vertical on the paper, wrote the following messages, a word or two or three words at a time:

"Philip, you need not oppose her. Each must work out his own destiny. Let go now. Much more interesting and absorbing work is ahead of you, which will bring happiness. Sarah."

[Another message claiming to be from another person is omitted in the interest of space, as it does not bear on the question of evidence in either direction.—W. F. P.]

Note 3.—About first message to Philip, signed Sarah, will say that my first name is Philip, and I lost a little girl at the age of four years in 1916. She would be nearly eight years old now. Her name is Sara Peoris "Raynes"—she always was called "Sara-Peoris."

It is a fact that I have been trying to influence my wife to go out more, and especially to church. It is possible that Miss McEvelly may have seen my first name, or in fact my full name, on some documents and papers in my pocket ["which I may have taken out in her presence," Dr. "Raynes" adds elsewhere].

P. A. RAYNES, M.D.

June 19th, 1920.

EXPERIMENT 5

June 26, 1920, at house on 86th St., New York. Besides psychic, W. F. P., Dr. "Raynes" and Mrs. McK. present.

An object unknown to me in a tied-up envelope, on one side the printed name of Dr. Hyslop, on the other the words in script "For Miss McEvelly," written by Miss G. O. Tubby. Afterward the psychic said she did not know Miss Tubby's writing, but if she did it made no difference, for my hands were carefully kept over both sides of the envelope until it was between the psychic's hands, where it remained motionless. After several minutes of silence Miss McEvelly said:

"A nervous twitching of the eye. Depression. Physical nervousness—the twitching kind. Very difficult for me to discriminate between what comes of itself and imagination, but I see Miss Tubby, the sort of pulsing above her eyes in her brain."

Note.—This was all. Unfortunately I neglected to inquire and set down at the time what Miss Tubby's then condition was. Generally the description is not like her, and she does not now (three years later) believe it applied to her. The striking thing is getting for the only time in the experiments the picture of the lady who prepared the envelope.

Note by Miss Tubby: The envelope contained an article of Dr. Hyslop's, and his eyes were troubling him at that time, owing to a thrombosis in the brain. He often "blinked" to try to improve his vision. I do not know about the "pulsing," whether it was then true of him or not. The description does not apply to any trouble with my own eyes.

EXPERIMENT 6

Same date and sitters, following Experiment 5.

The object was a letter taken from among other letters by the same writer, where it had been since written on October 22nd, 1919. I had perhaps read it then, though it was addressed to Dr. Hyslop, but there have been scores of letters received from the writer since, and I did not know what was in it. The notes to be given are mainly by the writer of the letter, a physician.

M. M.: "It invariably begins with twitching of the inner ear." (*Here the psychic sat up straight. As usual, she looked at times as if peering through her closed eyelids, but she was certainly not peeping beneath them. Or perhaps it would be as well to say that she looked as though listening acutely.*) "This is so disagreeable a one that I don't think I will be able to hold it long. It seems so terrifically hot—the blood is pounding in my ears."

W. F. P.: "Is that literal or symbolical?"

M. M.: "I don't know. I think the person was suffering from the heat or blood in the head."

W. F. P.: "Well, perhaps that was what you were intended to feel."

Note 1.—"Blood pounding in my ears" is good description of my heart action many times. It is the action of a weak heart, sometimes pounding and quivering. "Heat in head" may mean the rages I was often driven into by extreme provocation. [The writer was a man forced out of the practice of his profession partly by external circumstances but largely through a neurasthenic condition. The letter was a "disagreeable one" in that there was in it so much complaint of suffering and trouble of several kinds that it made one feel miserable with sympathy.—W. F. P.]

M. M.: "I don't like it."

W. F. P.: "Perhaps that person didn't like it. Stick to it a little longer if you can stand it. Do you get the sex yet?"

M. M.: "A man. His vitality is strong—and something else. His blood pounds in his heart, but he is not ready to give up. He is fighting against it mentally, but he is having a very bad time."

Note 2.—My vitality may be stronger than I think, as I came from a long-lived family on my father's side. My mother is 80, but her people are short-lived. I have always regarded my own vitality as feeble. I do not think I could endure severe disease or much injury. I have not felt content to give up life, as I strongly desire certain things before dying. Doubtless I was having a very bad time, as I had been for years. I think I must have been in fairly good condition at that time, Oct., 1919. I had great trouble with a hydrant that month. It took three weeks to discover and repair the real cause. I cut a finger badly that month in a corn sheller. [The expression "He is fighting against it mentally, but is having a very hard time" expresses the exact truth with this man as revealed in many of his letters, and this one in particular.—*W. F. P.*]

W. F. P.: "By all means go on. You are on the right track. Don't force your impressions, but if you get any go on. If they stop, you stop."

M. M.: "Now he seems to go all to pieces. It is strange how the muscles act [*referring to her own, in consequence of her impressions.*] First I stand up against it and then go to pieces. [*Her head declined upon the table.*] I'm afraid it is an awful letter—horrible."

Note 3.—As for going to pieces—there have been many times I have been driven almost to desperation by bad treatment by relatives. Otherwise, I have a great deal of self control. I am nervous and very restless on account of a life of great worry. [It is not over-stating it to say that the letter is an awful one. It is the almost continuous wail of a tortured soul.—*W. F. P.*]

W. F. P.: "I really do not know what is in it. I know the man. I shouldn't wonder. [*Lifts head.*] Anything particular on the nature of the trouble?"

M. M.: "I think with the blood and brain."

W. F. P.: "Does it assist or deter to ask questions?"

M. M.: "It may help. I seem to see a person not very big, not very tall, seems to have gray hair that is rather longish and rather thin. I think he has a grayish beard."

W. F. P.: "What impression of his age?"

M. M.: "Not old and not young. I'm not very exact about ages. Between 50 and 55 I should think."

Note 4.—I am about 57, and very thin (for several years past). There is not much gray in my hair, except on temples. I often let my hair grow rather long. I have a thick head of hair. A great deal of grey in my beard. I appear younger when well.

W. F. P.: "I think that is right. Do you get any impression whether married or not?"

M. M.: "I don't know, how could I get that from the person? [*She meant from mentally seeing the person.*] At the time this letter was written he was ill and absorbed in his own condition and fighting against it."

W. F. P.: "Go on."

M. M.: "He feels he has so much to do, and hates to be incapacitated."

Note 5.—Correct. I feel that I am capable of a good deal, but have been forced into a life of inactivity. [This letter tells not only of terrible illness the previous winter, but also states "I am not well or strong." "Hates to be incapacitated" expresses one of the man's great troubles, mentioned repeatedly in the letter. Forced by illness and other circumstances to give up the active practice of his profession, out of touch with it, afraid to resume, "unfit for work" and repining on that account—all these are in the letter.—W. F. P.]

W. F. P.: "Do you get any impression from the looks of him—hard question—what he does for a living?"

M. M.: "I should say he studies—brain work; he reads and has his books about. I see him distinctly at his desk, with papers and books about. Isn't that curious? I see him distinctly at the desk."

Note 6.—My work is largely brain work. Professional and business affairs, but do more or less work about property and business, all small repairing, etc., that I can do. I have always been a great reader and student.

M. M.: "He is very particular as to details."

Note 7.—If I do anything, I like to get it right in every detail and have any work done exactly right. I often finish up some neglected details of others' work.

M. M.: "He is very patient in his real work, but very quick and impatient in dealing with people."

Note 8.—I am much inclined to be patient in my real work, that is to accomplish it finally, but get very impatient sometimes over delays or failures. I have great patience in persistence, say, in music or anything I try to get finally done. I am apt to be quick and impatient in dealing with people. They often seem very slow to comprehend, and still slower to act. I am said to be too business-like, "all business," in dealing with people, instead of being a "salve spreader." I often transact important business very quickly. [In "quick and impatient in dealing with people," we have the secret of many of this man's troubles.—*W. F. P.*]

W. F. P.: "Splendid! I didn't mean to say that, but you said what you did first."

M. M.: "He answers your questions."

W. F. P.: "Do you mean that he is dead?"

M. M.: "I don't know if he is dead or not, but he answers you."

Note 9.—I have answered your questions. [Not at the time of the letter, but at the period of the experiments I was asking many questions of this gentleman, relating to reports he had sent in. And he was answering them, in correspondence.—*W. F. P.*]

M. M.: "That awful heat has gone by. He seems to be feeling better."

Note 10.—The awful heat going must refer to some calmer emotional state ensuing.

W. F. P.: "What about his general attitude toward life—does he get satisfaction out of it?"

M. M.: "He is impersonal—life itself interests him."

Note 11.—I have a judicial temperament and can be impersonal in opinion. Life interests me. Everywhere in my walks I notice the manifestations of life.

M. M.: "He doesn't seem to be a very selfish man, not a very ambitious one."

Note 12.—I do not consider myself selfish. Through partial poverty I have been forced to be selfish. I would be generous with abun-

dance. I have demonstrated that. I am not ambitious. There is nothing in wealth or greatness. To learn and do good is the best of all.

M. M.: "He is much more interested in what he can find out than what he can have."

Note 13.—Exactly right. I have had, since my earliest recollection, a very impressionable and inquiring mind. If anything once aroused my interest I wished to find out all I could about it. I have a very restless mind. I have always been interested in curious things.

M. M.: "Lots of curious things—I am afraid it is my imagination. A swinging sensation, seems to have emerged from that period of suffering to that of joy. A strange feeling of sensation of swaying. I think I am about through."

Note 14.—Swaying, swinging, may indicate the dreamy ecstatic feeling caused by hearing or playing fine music, by which I seem to be living in a different world. [This interpretation is not very convincing. However, the man frequently in his letters told of the solace which he got through music, and he himself is a violin player. But the psychometrized letter said "I take no interest in my music any more."—W. F. P.]

III. EXPERIMENTS WITH MRS. ADALINE ELDRED

Without the backing of the cases already given, the report in our *Proceedings*, Volume XVII, by Miss Nellie Smith, and the Senora Z. group reported in Volume XVI, of the *Proceedings*, I would probably not venture to print an account of the experiments with Mrs. Eldred. It is an old group, and in a number of places defective in regard to the record. But the woman attracted the favorable attention of Col. John C. Bundy, editor of the *Religio-Philosophical Journal*, of Chicago, who was a rare fraud hunter, exceedingly averse to being fooled, and who, though he may have been taken in nevertheless in a few cases of physical phenomena, was not easily deceived in a case of this character. She also was an object of interest to Dr. Richard Hodgson, though the poverty of the Society in his days, and the distance to her home in Chicago, probably prevented his having any experiments in company with her.

Perhaps what determines me to include this material as much as anything is that in the course of it Mrs. Eldred tells us about the beginnings and development of it in her own case, what she knows about

the process, and something about her successes and failures. I am convinced that in her we have an intelligent, and, above all, an honest witness. Not only did such fraud hunters as Col. Bundy believe in her honesty, but her testimony and the internal character of her psychometrical deliverances bear the plain marks of it. This latter point will be dwelt upon when we come to the experiment with the flat iron. If we are ever to know anything about the interior processes by which psychometry works, we cannot afford entirely to neglect the testimony of the psychics themselves regarding their feelings and impressions while it is going on.

A general sketch of Mrs. Eldred's career up to her 53rd year, which appears to be an editorial, is here extracted from the *Religio-Philosophical Journal* of April 1, 1893:

MRS. ADALINE ELDRED

"Mrs. Adaline Eldred was born November 8, 1840, in East Troy, Wisconsin. To this place her grandparents emigrated when her mother was about eighteen years old. Here her father and mother were married.

"Her father's name was John Ruddiman, a Scotchman by birth. Her mother was Mary A. Bunker, and was of Quaker descent. Although her grandfather's family had abandoned the Quaker beliefs and usages they yet retained in their home-life much of the quaint simplicity which characterizes members of that sect, and her mother's life expressed the sweet spirituality due to her Quaker training. When Mrs. Eldred was about two years old her parents, with their two children (herself and younger sister), moved to Muskegon, Michigan, a lumbering place situated on the lake of the same name, and at this time only a wilderness. Mrs. Ruddiman in later years often related to her children and friends some of the incidents of this wild life. For the first year she saw only one white woman (a sister-in-law) and spent much of her time with her two babies under a mosquito netting tent to escape the torments inflicted by the mosquito pests. Her father engaged in the lumber business, and for years the family with the workmen formed a little colony by themselves, their only communication with the outside world being by sailing vessel to Milwaukee and Chicago. Mrs. Eldred and her sister lived like two wild princesses, little autocrats, whose will was law among the rough working people about the place. To their childish minds the mill ran for their amusement. The rafts of logs were for them to play upon. The vessels which made their weekly trips to the dock, came and went to bring stores of candy, dolls and playthings for them. The vessel's arrival was hailed with

delight and the cook's stores were rifled to furnish them goodies. Mrs. Eldred's life was as free as that of the Indian children about her, and she and her sister were experts at rowing, sailing, skating, and paddling the Indian canoes. Her parents were both people of free religious beliefs and beyond inculcating good, moral principles into the minds of their children, left their religious training to nature.

"Her mother was a woman of rare qualities and intuitions. So marked were her psychic powers that it was a belief among the servants that nothing could be hidden from her. And a common saying, 'Mrs. Ruddiman knows everything. She has eyes in the back of her head.'

"Mrs. Eldred attributes her psychometric power largely to inherited qualities received from her mother and to the freedom of her childish life. Until the ages of fourteen and twelve, respectively, she and her sister never attended school, their education (such as it was) had been conducted by governesses in the home, and the teachings of nature.

"At this time they were sent to the Ypsilanti Normal School of Michigan. It may be interesting from an educational point of view to know that the children passed a creditable examination, and in some studies were in advance of other children of the same age, although probably altogether their school training was less than two years, and long intervals between sessions, as teachers in that rough country were hard to procure. The home contained, however, plenty of good books and periodicals, which the children eagerly perused.

"Mrs. Eldred, at the age of eighteen years, married Mr. S. D. Eldred, a lumber manufacturer in the place. Two children (girls) were the result of this union.

"Mrs. Eldred has always been interested in Spiritualism since old enough to know anything of the subject and followed the investigation of spiritualistic phenomena upon every opportunity which presented itself. She had always been extremely sensitive to people and possessed quick and accurate intuitions, but did not realize that she differed in any way from other people. Her mother had been so before her and if she thought at all about it, she felt it was rather something to call down ridicule upon herself than a desirable endowment.

"About ten years ago circumstances brought to her notice Christian Science, theosophy, psychometry and the whole train of 'occultisms.' She first took up healing and then rather accidentally (if accidents ever happen) discovered her psychometric powers. It came about in this way: She met a lady in a business way who had made some experiments in psychometry and persuaded her to try and see if she did not have a like gift. Some experiments were tried, when it was discovered that she did have rather phenomenal power in this direction; she

never afterward lacked for experiences or educators, as friends and strangers were ever ready with tests for her to try. For four years she gave her time and powers to whomsoever asked them of her, without money or price. After her removal to Chicago, about two years ago, at the suggestion and by the assistance of Col. Bundy, she entered the work professionally and has since devoted her time to it.

"Early in her own development she conceived the idea that she could teach others to do what she herself could do. She thinks hers is not an exceptional gift and that any power possessed by one individual must be common to all, the difference being only in temperament and state of development. She also believes that it is true that whatever can be done accidentally, may be done at will with the proper training. She has, in teaching, acted upon these ideas as a basis and has had marked success in teaching and developing her pupils.

"While Mrs. Eldred is mediumistic and a firm believer in spirit communication, both through the evidence of her own and others' experience, her work has been a little outside of that of mediums generally, and more especially in psychometry. Mrs. Eldred believes that this psychometric power is capable of scientific demonstration and intelligent education."

It appears that Dr. Hodgson's attention was drawn to Mrs. Eldred by an article in the same paper by Mrs. Elizabeth T. Stansell, a medium of the better class whose sometimes evidential work is illustrated by an account in the *Journal* of this Society for April, 1920. An extract from Mrs. Stansell's tribute, printed February 22, 1890, follows:

"There have been many, at different times, who have been noted for their gift of psychometry, and doubtless there are many more who have never sought notoriety, but who are capable of excellent work. Among such I know of none who excel Mrs. A. Eldred, who now resides at 236 Winchester Avenue, Chicago. I may be taking an unwarrantable liberty in using her name without her permission, but why should not the public know something of those who are able, because of their superior development, to do excellent work, though shrinking from advertising largely because the great majority of those who take every means to bring themselves before the public are either undeveloped mediums, or, as in some well-known cases, depend wholly upon shrewdness and trickery to deceive the public? It is because of these two classes that Spiritualism does not command more of the respect of thinking men and women of the world today, who have not taken the time or trouble to look beneath the surface. From a somewhat extended acquaintance with Mrs. Eldred, both as a lady and in respect to her remarkable gift

in psychometry, I take great pleasure in bringing her to the notice of those who can appreciate such gifts as I know her to possess. I also know of no better medium of reaching so large a number of this class of people than the [*Religio-Philosophical*] *Journal*. I have known her gifts tested in many ways, and almost always with entire satisfaction to those interested. She seems especially gifted in aiding those who are really willing and anxious to do some work by which the world will be a little better for their having lived in it, but who are in doubt as to what they are best adapted for. She has done much good in a quiet way, and all who have sought her aid have received the best she had to give, freely, taking no financial recompense in return.

"While it may seem noble to give freely of your very life-forces to all who may come, it is a question if the most good can be accomplished in this way. . . . Those who give freely of their time and efforts are very apt to be sought after by many who come simply to gratify an idle curiosity, and while one may strive to do the very best possible for them it is but slightly appreciated."

Dr. Hodgson was moved by this article to write to Mrs. Eldred. Here is her reply:

"236 Winchester Ave., Chicago, March 3rd, 1890.

"MR. RICHARD HODGSON,

"Dear Sir:

"Yours of Feb. 27th received. My friend Mrs. Stansell's letter in 'Journal' has brought me some unexpected notoriety and many letters, but I hasten to reply to your letter of inquiry. I hardly know what to say for myself. I am interested in psychometry and have been making experiments for some time. I began by holding objects in my hand—letters, minerals, drugs, coins, etc. I have, from them, at different times, read many things. Once a flatiron was sent me, and from it I read the history of a murder which proved correct, as far as was known. Once also I read another murder from a name given me, written by a gentleman who neither knew or ever saw any of the parties. Had seen newspaper account. It proved correct afterwards, as one of the murderers confessed. When I read it not even the police, I believe, knew or suspected murderers.

"Yesterday my daughter asked me to read a person for her. I asked for the name, but she said—'Never mind—get it from my thought,' and I read character correctly as far as she knew. This I can do sometimes very well, but, of course, not always. I am best at delineating character, because I am naturally in sympathy with people, and a good judge of human nature. Usually I feel as though I do and

see things myself, just as any person sees and feels with their own senses. On rare occasions, I have felt impressed that some intelligence outside of myself told me, but I think I can distinguish the difference. I do not submit to 'control.' I do not think I have any exceptional gift not common to all, only it is more developed. I have never made it a business. I will not read (*if I know it*) for any one who suspects my honesty, whatever may be the opinion of my sanity. I have learned wisdom by experience, and make my own conditions. I am perfectly willing to make experiments with honest seekers for the truth. I am willing to give my time for a series of experiments, but would not like to be limited to one test, for I feel that persons investigating this subject know *very* little of the law under which it is done. I have a few theories of my own, based upon practical experience, but I try to leave my mind open and free from prejudice. I need not say that I never look at anything I read,—you understand that, of course. I will refer you to Col. Bundy, Dr. Charles G. Davis, of this city, and Mr. F. A. Nims, of Muskegon, for references as to character. These gentlemen, I believe, were members of the Society for Psychical Research in the west, as I was also.

"I enclose a reading made some time since, which is the most convenient of anything which I have with me, as the circumstances are related by the lady for whom I read, Mrs. Samuel R. Sanford, of Muskegon, Mich. I beg you will return it to me, as it is all the copy I have, and I wish to preserve it. You are at liberty to make a copy should you care to do so.

"I think I have covered the ground, and made my letter *very long*. I do not think I do as phenomenal things as some, but believe I am more uniformly accurate in what I do get than most of psychometers. I would say that I think the reading I enclose, a very good one, and do not pretend that I would always be as successful. I will answer any further questions you may wish to ask as well as I am able.

"Respectfully yours,

"ADDIE ELDRED."

The "reading" which Mrs. Eldred says that she enclosed was in the shape of a newspaper article reporting the results of an experiment. As afterwards appears, the newspaper was the *Muskegon Chronicle* (Michigan).

"PSYCHOMETRIC READING"

"A psychometric reading was recently given by a lady of this city, who is not a professional, which will prove interesting to those who are

observant of psychic phenomena as illustrating the wonderful power which is ordinarily latent in the human mind, but which is developed in the case of such sensitives, to great activity. The circumstances are as follows: A portion of a pod of the carob tree, an oriental production—about two inches in length, with written label attached, was held in the closed palm of the psychometrist who received it, with averted eyes, from the hand of the writer.

“The reading is as follows: This seems like a powerful magnet and like wood—medicinal—stimulating. It is some kind of vegetable or shrub—drooping. I see it in a park or forest with other foliage and feel a peculiar effect from the surrounding vegetation. It is a warm country. I find two people connected with this article. One is a man of commanding appearance, with great power—has a large influence—is self reliant, reserved and dignified; a person who commands respect and a man of deep feeling. He is a thoughtful person—a missionary or teacher. I see a building which I think is a church or some place of worship. Now I see people congregating—dark, dusky people dressed in colors with a sort of turban on the head—legs seem bare and dress loose. I see houses, too. They have flat roofs and are low—very open. I believe the man is preaching to the people and teaching them. He stands in the midst of them. The other person is a woman, smaller, younger, and of a different disposition. There is a great deal of brightness, light and sunshine. She is of a lovely character—gentle and tender. There is a strong bond of attachment between the two. I think they are husband and wife, although the relation seems like father and child. The devotion is of a peculiar nature. The woman is refined, sensitive and self-sacrificing—religious as naturally as the flowers and birds are. I see again some trouble with the man—disappointment and loneliness. He stands in a shadow—it looks like sorrow. The scene changes again and a person stands by his side. It seems like a spirit—a woman—she is closely related to him—a wife or mother. She stands in an arch of light which lights up the picture. The man does not seem to know the spirit is there. I see the man again and get a personal description. He has a broad, high forehead—hair combed straight over and worn long. Has a beard, broad shoulders, straight nose, heavy eyebrows and a very strong expression. Now I see water—an ocean. He is looking across towards home. He feels home-sickness and longing. I seem to stand beside him and like a thought to cross the water and come home.

“The following facts serve to verify the reading: In 1853 the Rev. H. H. J., a name familiar to those who are at all cognizant of the operations of the A. B. C. F. M., sailed under the auspices of that

board for his chosen field in Beirut, Syria. His young affianced, to whom he was most devotedly attached, was prevented by ill health from accompanying him. At the close of a year's missionary labor he returned for her, bringing with him, among other specimens of the products of that country, this pod of the carob tree. The lady attached to it a label in her own handwriting and gave it, among other specimens, to a personal friend, who, after these thirty years had placed it in the psychometrist's hand. The missionary returned to Beirut, accompanied by his wife, who spent several years in active service. Ill health at length led her to undertake the home voyage in care of her devoted husband, but she died on the passage. The delineations of personal appearance and of character are strikingly correct.

"The individuals and the circumstances were entirely unknown to the psychometrist, as well as the existence of the article, previous to its being placed in her hand.

"WITNESS."

In answer to another letter of inquiry by Dr. Hodgson, Mrs. Eldred responded as below:

"236 Winchester Ave., Chicago,

"March 10th, 1890.

"MR. RICHARD HODGSON,

"Dear Sir:

"Yours of the 6th at hand. I am very sure that Mrs. Sanford would furnish you with any information you desire. Specify the reading to which you refer, as I have made readings frequently for her and her family. I made a *very* good one once from a piece of cloth. It was, I think, from a wedding garment of some foreign Princess. I have no copy and fear none was preserved. The paper was 'The Muskegon Chronicle'—cannot give date—perhaps Mrs. Sanford could. The editors have changed and I doubt if anything could be obtained in that direction. Still Mrs. Sanford could aid you better than I can. Her address is Mrs. S. R. Sanford, Muskegon, Mich., Terrace St. I have not the number, but it does not matter. Mr. F. A. Nims knows of my readings. I have often read for and before him. Cannot tell you whether he has anything preserved in writing. Have read for him, Madame Blavatsky, Judge — Buck and other Theosophists [though thus in the letter, the references are undoubtedly to William Q. Judge and Jirah D. Buck, M.D., prominent authors on Theosophy and followers of Blavatsky]. Also many other things, but the difficulty is that there have been so few records made. Address Mr. F. A. Nims, Muskegon, Mich., care Smith, Nims, Hoyt & Erwin. It is a law firm.

"I have a reading written out of a flatiron, disclosing a murder. The gentleman who sent it was at the time in Winfield, Kan.,—Geo. C. Rambauch, Winfield, Cowley Co., Kan. I do not know that he is there now, but my brother-in-law was also interested, and knows Mr. Rambauch, and perhaps could give you his address. His address is Mr. J. L. Horning, San Diego, Cal., Box 943. If you will write him you could learn about the matter. I have the reading, the newspaper account and the correspondence about it, preserved.

"I enclose a reading and letter. I know nothing of Mr. Jopling since—never saw him, but Mrs. Stansell could perhaps put you on track of him, if he is not now in Marquette, as she sent the ores for him. Mrs. Stansell, whose letter you saw in the *Journal*, is the Miss Turner mentioned in the letter. The ore was sent to Mr. Nims. No one knew the history of it except Mr. Jopling. I will say I never myself saw a mine.

"I have read for many different people; many I never saw and do not know where they are. Few readings are preserved. I could refer you here to Mr. Sexton, No. 2 Park Row, Chicago, Ill. He is President of Theosophical Society here. I have tried drugs for Dr. Davis, 240 Wabash Ave., Chicago. Have read some for Col. Bundy, but not as successfully as for others. I sense a feeling of skepticism in everything he touches. Once, reading him personally [that is, his writing], I said I felt like a 'bug in a collection,' and did not propose to be put under his microscope. I laughed when I found who I was reading, for that was about it. Yet I think he may have in mind some tests.

"I could give you dozens of names, but think these will be most satisfactory and reliable. I will give you some tests soon. Just now I am not well and busy with other matters. I would prefer that you send articles to some person in the city who would be willing to take charge of them, and sit with me, and record, as I have no one to read to, very well,—I mean anything requiring care. Character readings I write down myself while I read. Good, strong, positive, well-disciplined men or women (mentally) are best to read. I want to know absolutely nothing about what I am to read, but do better when judiciously questioned, after I have first gotten what I see. I think I shall have to postpone any work for you for a month, as I would like to be in a condition to get a good reading. We can arrange later. Have you no member of your society here who would be sufficiently interested to take a little trouble? Before trying I will state the conditions which I think are best, but this letter is already *dreadfully* long.

"Respectfully yours,

"ADDIE ELDRED."

Dr. Hodgson wrote to Mrs. Sanford, named by Mrs. Eldred as one

who was a witness of the experiment with the carob pod brought back from Syria by the missionary, the Rev. H. H. J. She thus replied:

“ 128 Terrace St., Muskegon, Mich., March 25, 1890.

“ MR. RICHARD HODGSON,

“ *Dear Sir:*

“ Yours of March 17th is before me.

“ In reply, I would confirm the account given in the clipping sent you by Mrs. A. Eldred, as in every particular correct. It was published in Muskegon paper—I think the *Chronicle*, but cannot give the date—perhaps Mrs. Eldred can do so.

“ I doubt whether I can give you any further accounts which will serve your purpose, as I have no notes of any of the readings at present. I will, however, give from memory, fragments of one or two. She gave frequent readings at our home, during the years '85 and '86, often saying that the conditions here seemed to be more favorable than she usually found elsewhere.

“ On one occasion, there being present only the members of our family, three or four in number, a paper was placed in her left hand, containing a communication from a former wife of Mr. S. (my husband), since 1885 in spirit life, which was received some months previously through private unprofessional mediumship. She died at a log shanty in the lumber woods of Mich., leaving an infant a few days old. Mrs. Eldred was entirely ignorant of the circumstances of her life or death, simply being aware that Mr. S. had lost a former wife. She had also no knowledge of the character of the paper in her hand.

“ She began by giving a description of a dwelling and its surroundings, which Mr. S. recognized as being the girlhood home of his wife; then she saw a picture of the log house in the woods, the outbuildings, woodpile, etc., locating them correctly. She then saw within this house a woman in bed, with ‘ something back of her on the bed—it might be a child,’ and a man and woman standing by, whom Mr. S. recognized as himself and the nurse. She told Mr. S. that the scene was connected with him and that there was a message for him from a spirit present. ‘ She says there was something you felt especially troubled about, connected with her departure—you must not be worried about it, it was all right.’ Mr. S. had often lamented the fact that owing to the distance from town she could not have more frequent medical attendance, and she had alluded to this same fact in other communications, received from other sources.

“ A piece of the wreck of the steamer Alpena was given her. She

described first the forest and the felling of trees, afterwards a storm upon the water, giving quite a detailed account of the wreckage.

"A splinter torn from a tree by lightning she could hold only a moment at a time, twisting her arm and saying it burned her.

"I was once in the act of giving her a letter from C. C. Peet, a magnetic healer of great power, and before it reached her hand she exclaimed 'Oh, what wonderful magnetic power!' Many correct delineations of character, and very minute, have been given by her at our house, from letters. She would occasionally make a failure in some particular,—as to sex, occupation, etc., but very seldom an entire failure.

"Respectfully,

"MRS. S. R. SANFORD."

One who is familiar with the work of Senora de Z., as reported in the publications of this Society, and particularly in "Past Events Seership," by Dr. Pagenstecher (*Proceedings*, Vol. XVI.), must be struck by certain features therein which resemble what is inadequately stated above regarding the work of Mrs. Eldred.

Seeing a forest and the felling of trees first, and then a wreck (the object held being wood from the wrecked steamer Alpena), is like the vision reported by Dr. Pagenstecher (page 37) first of a scene of tanning leather, succeeded and partly blended with a military scene, the object held being an article of leather worn by a soldier of the Great War. Senora de Z.'s visions, first of a forest and then of an interior, roused by a piece of wood from a monitor of the Civil War (*Proceedings*, Vol. XV, page 248), present another parallel.

The getting, by Mrs. Eldred, of the sensation of burning when she handled a splinter torn from a tree by lightning, is like the sensations on the part of the Mexican psychic, of heat and of falling when she handled a piece of an aerolite (*Proceedings*, Vol. XVI, page 45), and of chilliness and smothering when she held an article from an old tomb (*Ibid*, page 44).

Whether the exclamation regarding the "magnetic healer" was from a telepathic impression derived from persons present or was causally related to some real power in the man, is a matter for opinion. But the discovery of similar spectrum lines, so to speak, in the work of various psychics of the same class, is an important factor in the final elucidation of the mysterious process of psychometry, if that is ever accomplished.

In her letter of March 10th, above, Mrs. Eldred mentions a "reading" of a piece of ore. Following is the record of it, as it was sent to Mr. Jopling for verification:

"PSYCHOMETRIC READING OF ORE NO. 9"

"I go to the place at the surface of the ground. See piles of stuff lying around. A rocky place. I see business, prosperity. (1) An old mine I judge, (2) and well worked. Pays well. (3) I apparently go down into the mine by the shaft. (4) If I am right about that, then it is vertical, or nearly so. (5) I myself go straight in. It is quite deep, but, measuring by one that I went into, said to be five thousand feet deep, this is about three or four. (6) I see large quantities of pure ore. (7) For once I see them mining just to suit me. They struck the ore just right. Could have reached it sooner at one side, but in order to get this quality they would have had to go about as deep. It does not seem to be a vein, and does not run far, either way.

"It looks more like a large mass of nearly pure ore, as though there had been a pocket in the earth and this ore was poured into it. (8)

"Once into the mine it is very easily obtained. (9) This place is nearly as rich as any that there is, (10) and richer than that which had been taken out previously.

"They are now working in that which is as rich as it will ever be. It will last a long time. They can obtain it both sides of the place where they are now at work.

"I believe it will not be found a few miles from this location; I should think probably not one. (11)

"In answer to questions I say—'Not copper.' 'It is either silver or iron.' (12) 'Bright and sparkling.' 'Seems too clear and bright for iron.' 'I am sure it is not copper.' 'I hardly think it is zinc, and not like any iron I ever saw.'

"The ore looked bright, shiny and really not like anything I ever saw. After the reading it was inspected by several, but no one could pronounce upon it, until Mr. Jopling's letter. Mr. Nims can verify the statement that nobody in Muskegon could possibly know anything about it."

Mr. Jopling's reply shows him to be impressed:

"Marquette, Mich., Sept. 25th, '86.

"DEAR MADAM:

"I was very much interested to get yours of the 24th, enclosing the readings of the samples.

"As to '11' I know nothing, either as to the nature, or locality. Miss Turner must have sent them after leaving here.

"Now, as to '9' of the series I sent you. It is a sample of ore from the Champion Mine, some 30 miles up this range from here, and it is of the best grade the mine yields, being almost chemically pure

magnetic iron ore. (7) The mine was discovered and opened up some 20-25 years ago, (2) and has from the start been one of the most paying in the district. (3) The ore (as you say) is not in a regular vein, but is a deposit (sedimentary, it is generally believed), as are all the ores here. (8) The strata are turned up from their original levels to almost a vertical position (see the rough enclosed sketch, which I hope you will be able to make something out of). (5)

"The mine is very well managed, being the 'show mine' of the district. (1)

"The miners are well cared for;—are obliged to keep neat, clean houses and gardens, and are provided with town hall, reading rooms, baths, etc. (1)

"Though on a hill, the north winter storms are partly kept off by a grove of trees, which are held sacred; there are good roads, and a beautiful lake, 6 miles long, near.

"I note that distance and time play little part in these readings generally. The mine is 600, not 5,000, feet deep, and about a $\frac{1}{4}$ long. (6)

"You are right, however, in saying that the ore is not found again for miles, insofar that none has been found. However, there were some explorers in, wanting some of us to go in for exploring some 6 or 7 miles S. West, where they have ore looking like this. (11)

"This identical piece of ore, that I marked No. 9, has a short history. It rested on a shelf in the cabinet of the agent of the mine, and was shown as a sample of the best iron ore in the world. (7) (10)

"After this building was burnt, some 2 years ago, it was found among the ruins. I picked it up, and have kept it among my specimens.

"Since you have been so kind as to write and tell me these results, I hope at some future time to hear of the rest of the 9. 5 and 6 you have already described.

"Some of the rest have come from distant parts of this Continent. The whole subject is one of great interest to me, and I shall always be glad to hear something of it, and should be delighted to do anything to explain matters.

"Yours sincerely,

"JAMES E. JOPLING."

"To Mrs. Addie Eldred, Muskegon."

Since we have the documents on both sides, and a guarantee of no normal knowledge, it is in order to note with care what points in the psychometric statement of Mrs. Eldred were, and what were not con-

firmed by Mr. Jopling. The corresponding passages in the two documents are marked with the numbers of these related notes.

Note 1.—The reference to “prosperity” is specifically verified, and its truth is shown by the whole description of the valuable mine.

Note 2.—The statement that it is an old mine is shown correct by the statement that it had been worked for from 20 to 25 years.

Note 3.—“Pays well,” says the psychic. “Has from the start been one of the most paying in the district,” says the mining man.

Note 4.—The reference to the depth of the mine, and also the diagram sent by Mr. Jopling, show that the psychic was right about the ore being approached by a shaft.

Note 5.—The shaft is “vertical, or nearly so,” says the psychic; “the strata are turned up from their original levels to almost a vertical position,” says Mr. Jopling, and his diagram shows the shaft to be nearly vertical.

Note 6.—When the psychic says that she judges by a mine she went into, she evidently refers to her going into one in another vision, and whose depth she afterwards verified. This is evident from her letter in which she says that she had never actually been in a mine. Such language is common with psychics. But her estimate of three or four thousand feet depth (not 5,000, as Mr. Jopling mistakenly makes it) is in error, for the shaft proved to be but 600 feet deep.

Note 7.—“Large quantities of pure ore,” says the psychic. The first part of the statement is in harmony with Mr. Jopling’s whole letter, and the last part with his specific statement that the mine yields “almost chemically pure magnetic iron ore.”

Note 8.—The appearance “as though there had been a pocket in the earth and this ore was poured into it,” seems to Mr. Jopling properly descriptive, since the ore “is a deposit (sedimentary, it is generally believed).”

Note 9.—Nothing is said by the mining man directly responsive to the statement that “once into the mine it is very easily obtained,” but it is fairly evident from the way the iron lies that this is correct.

Note 10.—“This piece is nearly as rich as any that there is,” says the psychic; it is probable from the fact that the piece “was shown as a sample of the best iron ore in the world” that it was a selected piece as good, or nearly so, as any that could be found.

Note 11.—Mr. Jopling’s statement that the ore is not found again for miles away from the mine where the sample was taken is not exactly correspondent with the psychic’s remark, but it is probably intended to verify the opinion of the psychic that it does not occur within a mile and probably not within several miles.

Note 12.—The value of the psychic's conclusion that the sample was either silver or iron would, of course, depend upon her acquaintance with ores, if she saw it at all before the end of the reading, which is doubtful. At any rate, Mrs. Eldred says that no one present was able to say what sort of ore it was. The iron ore which one commonly sees is not "bright" and "shiny."

The diagram of the shaft and surroundings, very carefully drawn, is still in the possession of the Society.

A letter written in reply to one by Dr. Hodgson four years later shows that by that time Mr. Jopling's memory as to details had become somewhat confused, exaggerating and distorting one in particular, but leaving out several important ones. At least the letter still further shows the strength of the impression which Mrs. Eldred's description made upon him at the time.

"Marquette, Mich., March 22, 1890.

"RICHARD HODGSON, Esq., *Secty.*, Boston.

"*Dear Sir:*

"In answer to your letter of the 17th inst. I would say that I have unfortunately mislaid the 'readings' to which you undoubtedly refer, and which were taken so long ago as the summer of 1885, so cannot give you anything but my recollection of the matter.

"Among the samples sent to (I suppose) Mrs. Eldred, I can clearly remember only one,—a specimen of magnetic iron ore from the Champion Mine in this County. This sample,—as well as some 6 or 7 others, the locality whence taken being known to me alone,—was enclosed in a separate, though unsealed, numbered paper wrapping, and the result given was to the effect that it came from a deep and regular vein, standing nearly upright, apart by a long distance from any other mine, and that the location was noticeable for the neatness of the houses and general well kept appearance of the surroundings.

"There is only one mine in this district to which all items of this description will apply, though this class of ore is found at several of them, and though this was the only one of its kind which was sent. In fact the description being characteristic of the mine, the reading strongly impressed me at the time.

"If I remember aright the readings of the other samples were not so clear or correct.

"Regretting I cannot furnish you with the copy of the reading itself, which I regarded in every way a fair and honest test,

"I remain, yours respectfully,

"JAMES E. JOPLING."

TEST WITH A FLATIRON

The results obtained with a flatiron as the presented object have been mentioned several times in the previously quoted letters. Dr. Hodgson asked, it appears, for the record of the sitting, and for corroborating documents. First comes Mrs. Eldred's reply to his letter.

"236 Winchester Ave., Chicago, March 23rd, 1890.

"MR. RICHARD HODGSON,

"*Dear Sir:*

"Yours of the 17th received. I send reading of Flatiron, just as it was taken down at the time of reading. As I did not copy it before hearing from Mr. Rembaugh I *never* copied it. So it is necessarily rather fragmentary. [I am unable to understand just what the writer means. Did she enclose a version from memory, which does not now appear among the documents? The version to be given was sent by Mr. Horning, and is a copy, he affirms, of the original 'reading' as sent to him at the time. That, at any rate, is the important fact.—W. F. P.] In my letter to Mr. Rembaugh or Mr. Horning I made some further explanations and gave some details, which I cannot now remember, except I saw the man crouched down and going out of the house after the deed. Some further personal description, too, I gave. It is difficult getting a reading complete without a stenographer. The young lady to whom I read this [probably it was she who took down the record as well as she could.—W. F. P.] and many other things was a teacher who at the time boarded with me. Her present address is Miss Abby Hitchcock, 303 Sherman Ave., Evanston, Ill. She could, I think, remember the circumstances of the iron and reading. The iron came by express before the letter, and I had at the time several young ladies with me, besides my own daughters, and in fun they began weaving stories of murders, etc. I refer to that in the reading. It worried me some, lest I should let it influence the reading. All I know previously and all suggestions are a hindrance to me. [So Mrs. Harrison, in the record of her work printed by this Society, did the best in that case out of three wherein she, and also her father the sitter, whose mind she might be supposed to read, or who might be supposed to have given her involuntary hints, knew the least. (*Proceedings*, Vol. XIII, Part 2, p. 381, note.) It is the case with another psychic who has done evidential work in experiments which I have had with her, that any information carelessly given her by a person present confuses her and may bring the sitting abruptly to an end.] The more completely I can drop reason and start out free from *any* impression, the more

successful I am. You notice, too, I was mixed whether there were two rooms or one. It is common for partitions to fade away in clairvoyance, and as I saw a bed and a kitchen I supposed there were two rooms, although I only saw one, and there was but one in fact. I cannot just remember, but I believe I made, afterward, a supplementary reading to try and see motive, as that was the reason of White's acquittal. I remember this about the matter. After I had made the reading, I felt so much afraid of raising an unjust suspicion against some one, and not knowing the circumstances, I wrote, saying I had made the reading and in whose hands I had deposited it, to be sent after one question was answered yes or no, 'Was it a murder?'

"These are the circumstances I remember about it. I could do better in psychometry if I had not so many cases, and had some one always to record the readings for me, literally. But I must earn my living outside of this and I never have made this a business.

"Respectfully yours,

"ADDIE ELDRED."

The original of Mr. Rembaugh's application for the psychometrical experiment with the flatiron was sent to Dr. Hodgson, and a copy made in his office.

"Winfield, Kans., Dec. 3rd, 1886.

"MRS. ELDRED, Muskegon, Mich.

"I express to your address to-day a flatiron. Although very unpretentious looking it has, nevertheless, quite a history; part of which history is unrevealed. And it is in this unrevealed part that Mr. Horning and myself take great interest, and call upon you with your wonderful gift to lift the veil if possible. As Mr. H. has suggested that a few questions be asked I will append a few.

"Can you connect any person with this flatiron? If so, is it a man or a woman, or both? Can you describe the person or persons? Can you connect this iron with any act outside of its regular domestic use line? Can you see the dwelling where this iron belonged? If so, can you describe the place?

"I believe this all I can think to ask at present. I enclose a slip from Mr. H.

"Hoping to hear from you at an early date, I am,

"Very respectfully,

"GEO. C. REMBAUGH."

"The parties connected with iron are entire strangers to any of us."

The foregoing letter was written on the 3rd of December, may very

likely have been received on the 6th (the 5th falling on Sunday) and the experiment took place four days later. But on the day of the experiment, at an earlier hour, Mrs. Eldred wrote to her brother-in-law, the Mr. Horning before mentioned, who had known of her work and suggested the test, the following note:

“ Muskegon, Dec. 10th, 1886.

“ (To MR. J. S. HORNING, Winfield, Kan.)

“ *Dear Brother:*

“ Your letter and Mr. Rembaugh’s came, also the flatiron. You must not attach too much importance to that thing. It makes me nervous for fear I should be wrong. Of course I never tried a metal like this, but believe it makes no difference.

“ Miss Hitchcock and I are going to try it this evening.

“ Ever yours,

“ ADDIE.”

The sitting was held as planned. But Mrs. Eldred felt such misgivings, quite understandable considering the gravity of the results, that she would not venture to send the record until she received a reply to the following letter:

“ Muskegon, Dec. 11th.

“ (To MR. J. S. HORNING, Winfield, Kan.)

“ *Dear Brother:*

“ I tried reading the flatiron last eve. It seemed so visionary, I dare not send it. Answer one question. Was it a murder? Just say yes or no. I will say only this. If there is anything in the reading I got, the criminal is to be found intimately associated with the place where the crime was committed. Look to the nearest person.

“ The reading is taken down in writing, and could be attested to, but the girls joked so and speculated and suggested that I feared it was all imagination.

“ I could get no start as to the person until I put myself in the place of a detective, and went on to the grounds and worked from there.

“ I have been thinking if I were to try to work up a case I should have to have an agent who would tell me only what the crime was, and take me to the place without my mind being in any way prejudiced,—simply state the fact of the crime and give me the tools for investigation without naming any person connected with it particularly.

“ Send the letter, if possible, with no other word than yes or no to the question I ask. I am anxious to hear from you.

“ Yours,

“ ADDIE.”

Mr. Horning's reply does not appear among the documents of the case, but there can be no reasonable doubt that it was sent. On the 25th of December she wrote again to her brother-in-law.

"Muskegon, Dec. 25th, 1887.

"BRO. J.:

"I wrote Mr. Rembaugh just now about the flatiron. I could not send on the reading at the time for fear it was something new, and I might point suspicion to the wrong person. I got a panic. As I told Mr. Rembaugh, the motive for the crime dates back of anything the officers looked into. There is undiscovered wrongdoing connected with it which has not come to light. I have witnesses to the reading at the time, so there is no trick about it, or chance to suspect I knew anything only from Mr. R.'s letter. I am afraid I am too soft-hearted to do detective work.

* * * * *

"Write all the particulars you know about that man White.

"With love to all, I am

"Yours, ADDIE."

From Mr. Horning, Dr. Hodgson obtained the original record sent Mr. Rembaugh by Mrs. Eldred, and it was copied in his office.

PSYCHOMETRIC READING OF THE WINFIELD FLATIRON

"Dec. 10th, '86.

"Mrs. A. Eldred.

"The first thing I see is a darkness, like that of night. (1*)

"The person I connect with the iron is a man. (2) He seems to be of a peculiar nature—not a strong person, but one who is externally smooth and cunning. He is long-headed, and his plans are laid carefully and a long time ahead. He is not hasty. (3*) He is not the only one concerned here. Others come in.

"The thought that comes to me strongly is that of murder, but whether this comes from suggestions made in jest by others, or from the iron I can not tell. (4)

"It seems to me that a man killed a woman; (5) that the killing was not the principal object, but became necessary in carrying out some other plan.

"Do you see the place? I do dimly—a room (6*)—common furniture—rather a mean place. (7*) A bed appeared (8*)—this was in the night, (1*) and some one lay a-bed. (9*) This person may not be a woman. I see some one on a bed, but am not sure it is a woman. (5)

"The violent act was a sudden one—the result of a quick tempta-

tion. The man flits before me vaguely. I see him stealing away from that place, crouched down in going, to avoid notice.

"The murder itself was unpremeditated, but the feeling that made it possible was of long standing. The man stood in fear of this woman, (5) and, after dreading her a long time, suddenly ended the dread by putting her out of the way. If this were a real crime, and I were a detective, I would seek among the nearest associates of the victim, (10) even in the very house for the criminal. (11) The two were closely bound. They had secrets together. The nearness of the association made the crime. A criminal complicity grew up between them. I must not go outside this place to find the criminal. He is *here*, and is the person who would be least suspected. (11)

"I do not see the place clearly, but I am impressed by *two* rooms,—a bedroom and kitchen. Perhaps the bed was in the kitchen. (12*)

"I do not think there was a struggle, or a fight. (13*) The iron was not hurled. (14)

"I cannot see the man well, for he does not stand up straight, but goes bending over. He comes in at a door. (15*) He goes along through the room, and looks at another person lying down. Then he goes back and picks up this iron—the handiest thing near by. He comes in again and bends over his victim and uses the iron—then he starts to go away, but finally stays, and puts things decently in order. He wears a large light coat, half overcoat. He is a spare man, of light weight, quite tall, and I think he wears whiskers. (16*)

"On the 22nd of December a supplementary experiment was made, this time with a piece of paper on which appeared the name 'White,' which was that of the man connected with the house from which the flat-iron had been taken. Whether or not the name was in the handwriting of White himself does not appear."

PSYCHOMETRIC READING FROM NAME "WHITE," ON A
SLIP OF PAPER

"Dec. 22nd, 1886.

"Mrs. A. Eldred.

"This man is living on a prairie in a small house. (17*) I think he would confess the crime if he were put to the test. It is beginning to wear upon him. I do not think his wife was an accomplice in anything, but she knew something of which he feared the betrayal. It looks like a trouble about property—title deeds involved. In this transaction there was no money gain to him; he had, too, a sort of liking for his wife, but he was crazed by exasperation.

"I see the man again. His clothes hang upon him loosely. He wears a cap with fur on it, or some sort of black rim. He wears whisk-

ers. There is something about his eyes that is not good. They are treacherous. He is not a hardened person, and would never stand a trial without confessing. (18) He cared something for that woman, and is remorseful at times. He feels that it would be a great relief to atone for his sin.

"The woman nagged him—exasperated him and threatened to tell his dishonest connection with this transfer of property. Finally he freed himself from it all by killing her.

"There was enough of genuineness in his grief to allay suspicion against him, and people could not understand how a man could commit such a crime under such circumstances.

"I do not think there is any clue that will ever lead to his conviction. Only his own conscience will bring him to justice."

How did this experiment of the 22nd, with the slip of paper, come to be made? We cannot certainly know, but can furnish a likely guess. Mrs. Eldred's letter of the 25th to Mr. Rembaugh might be taken to imply that she that day sent him the reading made of the flatiron, Dec. 10th. But, as we shall see, Mr. Rembaugh's reply speaks of the reading having been received by him previously to that letter, though the letter of the 25th contained something about the matter, as it well might have done. Probably, after the results of the first experiment had been received, the second one was tried. Of course the second was exposed to the possibility that she might look up about White, now that his name was given, but, for reasons to be given, the chance of her being able to do this, even had she been disposed to do so, appear exceedingly small. Perhaps the letter of Mrs. Eldred to Mr. Rembaugh on the 25th contained the report of the experiment with the paper and name.

Mr. Rembaugh's reply follows:

"Winfield, Kans., 12-30, 1886.

"MRS. ELDBRED, Muskegon, Mich.

"Your note of 12-25 at hand. Your reading previously received regarding the White murder fits White and the case almost exactly—the description of White is said by sheriff to be good. (16) The latter is much interested and will correspond with parties in Illinois, where White lives. In order that you may get a full understanding of the crime and attendant circumstances I mail you copies of papers, marked. The town where White is at present is the same place meant in paper. If I learn anything in connection with White's history I will write.

"Respectfully,

"GEO. C. REMBAUGH."

Next in order comes Mr. Horning's letter in reply to one from Dr. Hodgson four years later. This is the letter which enclosed the original record of the experiment, and also the original letters of Mrs. Eldred to him in connection with it.

" San Diego, Cal., April 14th, 1890.

" RICHARD HODGSON,

" Boston, Mass.

" *Dear Sir:*

" A pressure of business has prevented me from replying to your communication at an earlier date. The psychometric reading referred to by you was made, I find by referring to it, Dec. 3rd, 1886. [This is an error. It was the letter sent Mrs. Eldred requesting the experiment which was of that date, the experiment itself took place on the 10th.—W. F. P.]

" A murder was committed near Winfield, Cowley Co., Kansas; a Mrs. White being the victim, and the instrument used an old sad iron.

" In conversation one day with Mr. George Rembaugh, I referred to Mrs. Eldred's peculiar gift. I related some of her readings, and procured one for him of a friend which startled him, as the person at that time was in Ohio. We finally concluded to give her a test by sending the old sad iron with a request to write us what she could learn from the iron. I hand you herewith the original reading. The crime was committed one dark, stormy night, (1) and raining very hard. The building is just as described, as is also the location. (17) The description of the man is a very accurate description of the husband, Mr. White. (16) The conduct of Mr. White on the arrival of the officers, and during the inquest, was as related in the reading. He offered up several very fervent prayers during this time in the presence of others, usually in the presence of the officials. (3) He was arrested for the crime and discharged on the preliminary hearing, on account of insufficient evidence.

" *After reading the enclosed please return to me*, and any questions you may wish to ask I will answer cheerfully if I can. I am a sceptic upon all matters of this kind, but must confess that Mrs. Eldred has made some wonderful readings, the enclosed among the number.

" Mr. Rembaugh's address is Winfield, Kansas. At the time this reading was made Mrs. E. was 1,000 miles away and had never heard of the crime.

" I will also enclose several letters from herself to me on the subject.

" Yours truly,

" J. L. HORNING."

The letters from Mrs. Eldred referred to have already been given.

Next follows matter taken from two weekly newspapers published in Winfield, Kansas, and sent Mrs. Eldred, as stated, by Mr. Rembaugh. The first article appeared a few days after the murder, which took place on Tuesday, June 9th, 1885. The probable date of the paper is June 11th.

" DEEDS OF A DEMON "

" Sometime between one and two o'clock Tuesday morning (1) a terrible tragedy was enacted in a little frame shanty (6) on the banks of Timber Creek, just east of T. J. Johnson's residence, in this city. A visit to the scene shortly after daylight revealed a fearful picture. Lying upon a bedding of straw (8) in one corner of a hovel hardly large enough to accommodate half a dozen people, was the body of Mrs. R. H. White, (9) a young, well-formed, good-looking woman; above her right eye and extending back to the ear was a great, ghastly wound, and on the wall and bedding was spattered the life blood of the poor woman, whose breath came in fitful gasps, and continued in this manner until six o'clock in the evening; when life ceased. A two-year-old girl lay on a pallet in the corner asleep, while another child, a bright little girl of five years, was being cared for by Mr. T. J. Johnson. The husband and father, calm, self-possessed and apparently indifferent, stood calmly by. (3) The man is a painter and has been working heré at his trade, lately on Joe Maus' house on West 8th St., and at the roller mill. White was married to the dead woman in Johnson County, Illinois, in 1876 or 1877, where the relatives of both parties live. Last fall White and his family started west to seek a home, but reaching Winfield concluded to remain here for the winter. Work was scarce and rents high, and White obtained permission of Tom Johnson to erect a little 8 x 10 room (6) (12) on his land on the edge of Timber Creek, where they have since lived. White's account of the tragedy is substantially as follows:

" HIS STORY "

" " While living in Illinois I witnessed a terrible tornado, and since then have been scared at the appearance of storms, but my wife did not share these fears, and since living in this place I have been in the habit of going to the lime kiln near by for protection when I saw a storm approaching. Last night (Monday) we had been out to a neighbor's; some time after coming home about midnight a storm came up, and leaving the children asleep and my wife lying upon the bed with her clothes on, I went to the kiln to prepare it for their reception should

the storm prove a severe one, but reaching there, I covered my head with an oil cloth and stayed probably an hour and a half, not considering it worth while to get the folks. It quit raining and I went to the house. Before I got there a flash of lightning showed the door to be ajar and it looked like the light was out. On getting there I found the door partly open, but the light burning all right. My wife was lying as I had left her, excepting her head was hanging over the edge of the bed and her face was covered with blood. I thought she had fallen, hurt herself and fainted, and I ran for Mr. Mann and Mrs. J. R. Scott and got some camphor. She was unconscious and her hair had fallen down over the awful gash covering it so that I didn't know how bad she was hurt until somebody brought Doctors Emerson and Graham. Then it dawned upon me that some devil had come into the house while I was out and dealt the awful blow. My wife or I hadn't an enemy in the world that we knew of; have always got along well and were as happy as our poor circumstances would admit. I don't have the least idea who could have done the deed. I heard no screams. She is my first wife and we only have these two children. She is twenty-four years old and I am thirty-six. She weighed about one hundred and fifty pounds, was unusually healthy and always light-hearted. Her folks are well off in Illinois, and we have both seen better days. I have been painting for twelve years.'

"The most abject poverty is stamped upon all the surroundings. A narrow bedstead, (8) three chairs, a small cook stove, a table and a chest comprised the furnishings. (7) No signs of a struggle were visible. Leading from the west to a knothole on the south side of the hut were fresh-made tracks made by a number eight or nine shoe, but whether these tracks have any bearing upon the crime has not yet been determined. Drs. Graham, Emerson and Wells were on the spot early and removed considerable bone that had been driven through to the brain. The corner of the big end of a flatiron fits the wound exactly. Coroner Marsh empanelled a jury consisting of Henry Brown, Dick Gates, E. D. Taylor, E. S. Bedilion, W. A. Freeman and J. C. Curry, and accompanied by Drs. Emerson and S. R. Marsh proceeded to the house to hold a post mortem examination. The physicians made the following report:

"POST MORTEM NOTES"

"'Body yet warm; same appearance as if dirt had been rubbed on the external aspect of left lower extremity (left leg) from below the knee to the hip. A triangular wound of the integument two inches long on one side and one and one-half inches on other two sides, on right

temple extending somewhat above right eye. Upon separating wound and extending it a fracture through both tables of the skull from above the right ear to a point over the right eye some four inches in length and a portion of skull of irregular shape and of a little more than two inches in diameter is missing. The parietal, temporal, sphenoid, ethmoid, and frontal bones were fractured, the fracture of the latter bone extending through the orbital plate. No other external marks of violence were found.'

" A CHILD'S STATEMENT "

" The five-year-old daughter of the dead woman says that they had all been to a neighboring house; had come home; herself and sister went to bed; and her mother laid down on the bed and her father went to the lime kiln. (15) Some time afterwards she was awakened by a noise and saw her father lifting her mother, and that her father remarked how heavy she was.

" A microscopic examination of some dark stains on a flatiron reveal blood corpuscles. This flatiron evidently was the instrument used in dealing Mrs. White her death blow. At the close of the post mortem examination the coroner adjourned further proceedings in the inquest until to-day (Wednesday). At this writing the prisoner, White, (who was arrested on the evening of the murder) is being examined. He is very cool, collected and guarded in his replies. (3) He is about five feet, seven or eight inches tall, dark hair, moustache and chin whiskers and weighs about 135 pounds. (16) His eyes, of a bluish-gray color, wander restlessly. . . ."

The weekly Winfield newspaper of the probable date of June 18th, 1885, or at any rate for the week following the murder, contained data regarding the inquest, funeral and the suspected man. We omit a long paragraph which is not relevant to our purpose.

" THE WHITE MURDER "

(AN ABRIDGMENT)

" The inquest on the body of Mrs. White was concluded late Wednesday evening, of last week, with the following verdict:—' An inquisition holden in the City of Winfield, in Cowley Co., Kans., on the 9th and 10th days of June, 1885, before me, H. W. Marsh, Coroner of said County, on the body of Mrs. Julia Ann White, by the jurors whose names are hereunto subscribed, the said jurors do say that the said Julia Ann White came to her death on the 9th day of June, 1885, from a blow received from a blunt instrument (probably the flatiron shown

to the jury) crushing the skull, said instrument being in the hands of Robt. H. White, husband of the said Julia Ann White, with murderous intent. In testimony the said jurors have hereunto set their hands this 10th day of June, 1885.—Henry Brown, J. C. Curry, W. A. Freeman, E. S. Bedilion, E. D. Taylor and D. R. Gates: Attest H. W. Marsh, Coroner of Cowley County.' A large majority of the people coincide with the jury in their verdict. While there was no positive evidence adduced incriminating White, yet everything points in a general way to his guilt. The funeral of Mrs. White was quite largely attended. White made no expression of desire to attend the funeral, but signified his willingness to go when the matter was suggested to him by the sheriff. The body had been neatly dressed by the neighbors and lay in a coffin outside the house. Taking his oldest daughter by the hand, White took a position at the foot of the coffin. Rev. Reider read a few passages from the Bible, and in a few well chosen words alluded to the tragedy and prayed that the perpetrator of the deed be brought to justice. At the conclusion of the prayer White, for the first time since the murder gave evidence of emotion. Taking his little girl in his arms he advanced to the side of the corpse and in low tones murmured: 'Oh, Julia, could your voice rise from that dead body, then could you tell my innocence! Oh, Julia! Julia!!' After a few minutes' silence White raised his head and said: 'Kind friends, I would like to say a few words. I know I am in a close place. I know the outward circumstances of this case are against me. But while my body is in prison, I know my heart is free. We were poor; we hadn't much; but while our circumstances were such as to keep us from church, there was hardly an evening that we did not read our Bible and lift our voices to God. My wife was always a Christian. This is a sad thing for me. I love my wife and children, and to think that the children, whom I love to caress on my knee, should be scattered, and my wife so foully murdered with me to carry the stain in the eyes of the public, is more than I can bear. Here before you, my kind friends, before God, and beside the body of my dead wife, I am (holding up his right hand) an innocent man. I never laid the weight of my hand upon my wife in a harmful way. Perhaps I have not lived of late as I should, but I challenge anyone, in any place we have ever lived, to find aught against the character of myself or wife.' After an interval of a few minutes, White said, 'Let us pray,' and holding the hand of his little girl, knelt over the coffin and prayed for the protection of his children, and that the murderer of his wife be brought to justice, etc. (3)

"In accordance with the verdict of the coroner's jury, White was arrested on a charge of murder in the first degree. The prisoner

waived preliminary examination and was placed in jail to await the action of the September court.

* * * * *

"Since his incarceration, White has written quite a lengthy letter to a Mrs. Watts, a sister, who resides in Barber County. After giving a history of the case as related by him at the inquest, he speaks of himself and his supposed connection with the crime, declaring his innocence on the plea that he and his wife always 'lived happily together' and extolling her character. He also asks his sister to pray with him that 'the foul murderer' be discovered and brought to justice, and 'that he may have no peace day nor night, until he shall confess his guilt,' etc., etc.

"He has also written to a brother in Illinois, beseeching him to come out and try to do something in his behalf."

We shall be in a better position to defend the cryptesthetic (as Richet would call it) origin of the psychometrical results as against the theory that they were from normal knowledge, after we have carefully compared them with the actual facts, so far as these were determined.

The numbering of the following notes accords with that in the two psychometrical records on pages 281-283, the figures in these following the passages to which they refer. Wherever a figure in the records is followed by an asterisk, there is to be found a corresponding figure marking a confirmatory passage in the account of the actual facts, pages 284-288.

Note 1.—The psychic first of all is conscious of darkness, "like that of night." The murder was in fact done in the night.

Note 2.—The flatiron is next connected with a man. On the most probable theory that the husband was the murderer, this is correct.

Note 3.—The "man" is stated to "be of a peculiar nature—not a strong person, but one who is extremely smooth and cunning. He is long-headed, and his plans are laid carefully and a long time ahead." Again and hereafter assuming that White was guilty, the passages marked 3 in the narratives of the facts lead one to the opinion that the description must be pretty generally correct. In the room with his dying wife, he "calm, self-possessed, and apparently indifferent, stood calmly by." He told a story of how some unknown person must have slipped into the house during a driving rainstorm and have done the deed unheard while he himself was in the lime kiln near by. At his examination he was "very cool, collected and guarded in his replies." At the funeral he made an address and prayed. So if he was guilty, he was very canny and planned out a policy as intimated by the

psychic, and one which illustrated and made plausible her further statement that "there was enough of genuineness in his grief to allay suspicion against him."

Note 4.—Murder is, of course, the proper connotation of the flat-iron. It is not a strongly evidential one, for the intimation by Mr. Rembaugh, in the letter preceding the test, that the iron had been put to some use other than a domestic one, and the importance of that use as intimated by sending it at all, might well suggest a crime, and if a crime, then murder or at least serious assault. It seems to have suggested murder even to the young women present at the experiment, though they could not have believed that this was really involved, or they would hardly have jested about it. (See Mrs. Eldred's letter of March 23rd, 1890.)

Note 5.—"It seems to me that a man killed a woman." This could not have been inferred with certainty, even though one were sure that murder had been committed. A woman might have killed a sleeping man, a man might have killed another man, a woman killed a woman, a man killed a boy, a man killed a girl, and so on with rational combinations of men, women, boy, girls and babies, nineteen in all besides the correct one.

A little later, in the vision appeared some one on the bed which the psychic was not certain was a woman. That is to say, she is now judging by the picture presented, not vacillating from her former statement that the person murdered was a woman. She simply is uncertain for the moment that the person "dimly" seen on the bed is *the* woman, in the second following paragraph it is reiterated that the man killed a woman.

Note 6.—"A room" is correct, as the murder was done in a room eight feet by ten, which constituted the whole building.

Note 7.—"Common furniture—rather a mean place." Right again—for we are informed that "the most abject poverty is stamped upon all the surroundings. A narrow bedstead, three chairs, a small cook stove, a table and a chest comprised the furnishings," and we read of "a bedding of straw in one corner of a hovel."

Note 8.—"A bed appeared." The relevance of this has just been shown.

Note 9.—"Some one lay abed." The woman was mortally wounded as she lay on the bed.

Note 10.—"I would seek among the nearest associates of the victim." The husband was certainly among these.

Note 11.—"Even in the very house for the criminal." "He is *here*, and is the person who would be least suspected." If a woman is

found with her skull crushed in, we would initially think it more likely that the deed had been done by a person entering for burglary or another purpose than by her husband.

Note 12.—"I do not see the place clearly, but am impressed by two rooms, a bedroom and kitchen. Perhaps the bed was in the kitchen." The fact was that there was but one room in the house. Mrs. Eldred, in her letter of March 23rd, 1890, says: "You notice, too, I was mixed whether there were two rooms or one. It is common for partitions to fade away in clairvoyance, and as I saw a bed and the kitchen I supposed there were two rooms, although I only saw one, and there was but one in fact."

Ordinarily no after-statement can be allowed to affect the original one, unless made before the actual facts become known. But in this case there appear in the original utterances, as recorded, intimations which support the after-statement. After saying that she is impressed by two rooms, a bedroom and kitchen, she adds, "*Perhaps the bed was in the kitchen.*" Why should she have added that, if two rooms had appeared to her in the vision and she had not simply inferred that the bed must belong to another room than the kitchen? If she saw the bed and the kitchen articles at the same time, then there would be reason for the added remark, which expressed the actual fact.

Note 13.—"I do not think there was a struggle, or a fight." The newspaper report says, "No signs of a struggle were visible."

Note 14.—"The iron was not hurled." This is probably correct. The woman was certainly struck in bed, as shown by the spattered blood. The precision and force with which the blow crushed in the temple indicates the probability that the murderer was standing over the woman as she lay on her left side.

Note 15.—According to the testimony of the child, and also of White himself, he had been out in the lime kiln. When the storm quieted down, he says, he came in. This accords with "He comes in at a door," and it would have to be the outside door, since there was no other.

Note 16.—"He is a spare man, of light weight, quite tall, and I think he wears whiskers." It appears that White was "about five feet, seven or eight inches tall," therefore "quite tall" is an error, as, if the newspaper is correct, he was of medium height. But he was of light weight, "about 135 pounds," and this would, in the case of a man of his height, indicate a spare build. That he wore "whiskers" is correct, for the newspaper tells us he had "chin whiskers."

Note 17.—"This man is living on a prairie in a small house." The house was certainly small, as it was only eight feet by ten. It was

probably on a prairie, as Mr. Horning says that the location was correctly stated, and the psychic made no statement regarding the location besides this one.

Note 18.—The prediction that the man would not stand a trial without confessing appears to be in error, for he was acquitted for lack of evidence. But predictions stand on a different ground than statements of present and past facts.

There were other statements made by the psychic, but, since we are not told whether or not the facts corresponded to them, they cannot count either way. Regarding the statement that there was an impression of there being two rooms as essentially corrected by the following "Perhaps the bed was in the kitchen," and by the woman's after statement which the added sentence supports, there remains only one probable error in nineteen separate particulars stated. And the character of many of the particulars is more important than the number of them.

The results were plainly beyond chance. It only remains to see whether there is any reasonable likelihood that Mrs. Eldred had previous normal knowledge of what she described.

1. We have first the favorable opinions of Col. Bundy, Mrs. Stansell, Mr. Horning (relatives are at least as likely as others to be doubtful of anything savoring of the "occult") and others in regard to the medium's honesty and the genuineness of her work.

2. Mrs. Eldred herself was without mercenary inducements, for she took no money for her tests. In what she has already said and what is to come she talks like an honest woman, shows none of the common marks of exaggeration, admits her occasional errors, etc. And she declares that she knew nothing whatever about the White murder at the time she made the experiments.

3. Mr. Horning declares that Mrs. Eldred knew nothing about the crime. As he was her brother-in-law, and lived at the place of the murder, this is tantamount to saying that he had never sent her any paper containing an account of it, nor written to her about it. Unless *both* Mrs. Eldred and Mr. Horning suffered a defect of memory on the same point, or *both* lied, this point is guarded.

4. It is doubtful if any paper in or near Muskegon, where Mrs. Eldred lived, or even a Chicago paper, printed anything about the White murder in a small Kansas town 800 miles in a straight line from the former and 600 from the latter. In the New York papers, at 1,300 miles distance, I could find not a line regarding it. And even were anything printed in papers accessible to Mrs. Eldred, it would be but a short item in the abominably small type of the period, and it is incredible that eighteen months after the murder and fifteen months

after the date of the announced trial there would have remained any memory of it for use at the experiments. In order freshly to look such a matter up—to say nothing of the impossibility in a small place like Muskegon to find any file of newspapers besides local ones—she would have needed to know what to look up, since the murder was already eighteen months past. At that period there were a great many telegraphic reports of crimes printed in the newspapers of the larger cities, usually from an inch to three inches in length in much smaller type than is used now. I have already said that there was nothing in the New York papers which I searched, but granted that there was something in a Chicago paper and that Mrs. Eldred, by some rare good fortune, had been able to consult a file, I commend to anyone the task of tracing such an item with only the words “flatiron” and “Winfield, Kansas,” as clues, and no knowledge of the date, which might have been a week or ten years, and was actually eighteen months, past.

5. The letter which Mrs. Eldred wrote after the experiment to her brother-in-law, asking him to answer only one question, whether or not the iron had to do with a murder, before she sent on the recorded results, has exactly the marks of honesty and fear lest she should make a fool of herself and unintentionally ascribe a horrible crime to an innocent person. A deceiver, who antecedently knew the facts, would, according to my experience, have sent the report on, accompanied perhaps with protests of ignorance, but without waiting for the single word which would assure her that she had not produced nonsense.

6. The matter and form of the results obtained in the sittings, conform too clearly with what we get in other experiments of the kind, where it is absolutely certain that the psychic has no knowledge, for it to be chance conformity.

The very first sentence induced by the flatiron is an illustration. “The first thing I see is a darkness, like that of night.” Thus, in the experiments with Senora de Z., the first impression, and consequently the first sentence, was often about its being night or daylight. (*Proceedings*, Volume XVI, pp. 23, 25, 26, 27, 32, etc.) Or it was concerned with some general impression such as “It is intensely cold and the day is foggy” (*Ibid.*, p. 20), “I am floating high in the air” (*Ibid.*, p. 45).

There are certain hesitations in the utterances, and certain loose ends left, such as we are not accustomed to see when the utterances are based on previous knowledge. The psychic is not at first sure whether the impression of murder is a genuine one or one from the jesting remarks of the young ladies present. Her impression deepens, however, and she announces with assurance that it seems to her that a man

killed a woman, yet, when she sees a person on a bed, is not at first sure that it is the woman, or a woman at all. She sees a bed and kitchen articles and infers that there are two rooms, a bedroom and a kitchen, and yet hesitates, and says, "Perhaps the bed was in the kitchen,"—which was the case. There are statements which certainly never could have been in a newspaper, and some which it was probably impossible ever to verify or deny.

There is an absence of prominent particulars which certainly would have been in any newspaper report, the last name of the family, the first names of the murdered woman and of her husband, the name of the town, the fact that there were children, etc. From my experience I am practically certain that any set of utterances based upon previous knowledge would have contained some of these particulars.

7. This is not an isolated case, but one out of many of the work by the same psychic, some of which are reported, not indeed as we would have them done, but with a cumulative weight which is impressive.

The credit of Mrs. Eldred appears sufficiently established at this point to warrant the printing of an account by herself, which contains interesting data regarding the beginnings of the author's psychometrical practice, her methods, peculiar and significant sensations in some of the experiments, and even her blunders or odd results at times. She has humor, and surely one who would tell the fact that when she was holding a letter written by herself, she said "I would not live with that woman for any money in the world," must mean to be truthful. Of course what is told here is on no such scientific footing as stenographic records would have.

The account was printed in Col. Bundy's *Religio-Philosophical Journal* for March 12th and 26th, 1892.

"A PSYCHOMETER'S EXPERIENCES"

"TO THE EDITORS: It has been suggested that a narrative of some personal experiences in psychometry might be of value and interest to the readers of *The Journal*. If they furnish either amusement or instruction they will have fulfilled their mission. But I give notice that if lessons there be in the examples I relate, I disclaim all intention of teaching them and they must be found in the illustrations themselves, by each individual reader. I write them out just as they happened without addition or embellishment. If the pronoun I is too often repeated please remember that it stands for the psychometer and not the personal Mrs. Eldred.

"With this short preamble I will begin at the beginning and say: 'Once upon a time' a friend of mine, Mrs. E. T. Stansell, now of

Denver, Col., herself a psychometer and contributor to *The Journal*, said to me, 'Mrs. Eldred, you can do it.'

"Now this statement produced no very decided effect except to arouse in my mind a slight feeling of ridicule. But when she said 'Mrs. Eldred, you must do it,' I felt as though something rather unpleasant was after me. She meant it, though, as events afterwards proved, and much against my will I became a psychometer. She so thoroughly imbued me with the notion that I must do it, that it never afterward occurred to me to refuse to try to do anything which anybody wished me to do. If this made me a victim for all sorts of experiments, and no doubt caused me to appear stupidly non-resistant under real impositions, it had for me its compensation in teaching me the necessary lessons of self-forgetfulness, humility and self-control so that I can now say: Blessed are the 'musts' in this life, for without them little would be done of real service to the world.

"This is how I made a beginning and in an astonishingly short time I was furnished plenty of opportunity to try my new-found powers, and became at once an object of interest to everybody who had a Psychic fad.

"This class of people were numerous and each wanted to prove to himself and to the world exactly what (in his own mind) he already knew. From time to time I was investigated by different ones and the result was—Well, rather amusing. One person after a few trials would positively declare it was 'mind-reading.' Another equally positive 'knew it all the time.' 'It was clairvoyance.' Still another would say 'spirits.' 'It cannot be done without the help of spirits.' Occasionally a person even more learned than the rest, pronounced it 'hypnotic suggestion,' while not a few came out with flying colors shouting 'victory!' They always did know it was pure guess work, now it was proven, and they would say with a condescending smile: 'Mrs. Eldred, you are no doubt honest and believe you see what you think you do, but your powers are all imaginary.' When closely pressed such people would reluctantly admit that the guessing was well done, but no further admissions would be made. Well, it all seemed very funny to me, and I will tell the reader a secret which I never before revealed. I was not the only person 'investigated' nor they the only ones who formed opinions. However, let me here say in justice to the large body of Spiritualists and others interested in these psychic phenomena, that I have usually been treated with liberality and courtesy. If the experiences of a psychometer are not all pleasant it is perhaps as much due to the unique position in which she is unavoidably placed, as to any conscious inconsideration on the part of other people. There

were, of course, some very notable exceptions to this rule, and I have in mind an occurrence which happened soon after I began experimenting and before I had learned to take such things as a part of it, and matter of course. I had obtained a little reputation beyond a local one, and a gentleman wrote me from Chicago asking me to make a prediction on a coming election as to a certain gentleman's chances for getting into office; a signature was sent me from which to read. It was my first attempt at predictions, and it was undertaken with fear and trembling. A friend volunteered to help, a suitable time was chosen and the entire evening was given to the reading, taking the time of two very busy people. After psychometrizing the signature and reading up both parties, I declared that this gentleman had the majority of votes, so I said in my judgment he would be elected. The reading was carefully forwarded with the modest request that after the election I be informed of the result. This was the only compensation I asked for my time. The gentleman in question never acknowledged in the least way the favor I had done him, and never replied to my letter. By watching the Chicago papers I discovered the name of the candidate and found that he was defeated by a small majority. It happened in this way: At the last moment there occurred a split in his party. The Germans for some reason suddenly refused to vote for him and he was defeated by a small majority instead of being elected by a large one, as would otherwise have been the case. I predicted an opinion upon what I saw at the time of reading. Was the reading a failure? From time to time I have been made a victim of practical jokes for the amusement of my friends. At one time I was handed a letter to psychometrize. I did not like it, and said so in emphatic tones. I became so nervous I could hardly sit still and finally threw the letter and exclaimed: 'There: I would not live with that woman for any money in the world.' Roars of laughter followed this explosion, and I was shown a letter written by myself. On subsequent occasions when the same thing has been tried it invariably produces the same condition of nervous excitement.

"At another time a gentleman handed me a lock of hair wrapped in tissue paper—I had been reading different articles for this gentleman, who had come a long distance to interview me. I felt much exhausted, but when I took the lock of hair I brightened up immediately, saying, 'Now this is somebody nice.' I felt stimulated and refreshed. Pronounced it a magnetic person, good, honest, etc. Thinking the joke had gone far enough, the gentleman stopped me, and told me that it was the hair of a dog I was holding. I concluded I liked dogs better than I did some people that I had read, but raccoons I object to, and entered a violent protest when a friend tried the experiment on me. I

screamed with all my might and sprung in hot haste from the couch upon which I lay, frightened almost out of my senses. Very distinctly I felt the animal running all over me. I was not slow for some time afterward in voicing my opinion on practical jokes—especially anything pertaining to 'coons. While not meant for a practical joke, something occurred which proved a joke for me. At one time, while on a visit to the city of G——, another lady and myself had been invited to attend a course of lectures on Christian science delivered by a well known member of that fraternity from Chicago. One evening half a dozen or more of the ladies of the class were invited by an artist friend of mine to visit his studio and see some crayon sketches which were done by a gentleman purporting to be under spirit control. The rude sketches were indeed wonderful, and we lingered. Finally the artist produced a communication which had been given through the hand of the medium artist. After reading it some of the ladies proposed that 'Mrs. Eldred psychometrize it.' I took the paper. In an instant I lost control of my body entirely, could neither speak nor move, and spirit or whatever it was tried to reduce me to unconsciousness. I struggled for freedom, but in vain. Finally two ladies standing next to me noticed something wrong and spoke to me. This seemed to arouse me, and with a great effort I was able to speak, begging them to shield me from the notice of the others. But all too late, they gathered around and tried to take the paper from me, but the fingers on my hand were so closely locked that it was impossible without injury to the hand. After a heroic effort of will, my fingers relaxed, and I was again my own mistress. Everybody had been frightened, and I was more chagrined than I can tell. In explanation I will say none of the company were Spiritualists, indeed they were prejudiced against, even regarding Psychometry as 'an error of mortal mind.' I felt as though I had made a fool of myself, yet there stand the facts. Something certainly did get me in his or its power, and played a joke on me which I never forgot, for I hate scenes. As an offset to this vexing experience, on the same occasion, one afternoon six ladies called on me and asked me to read for them. They were strangers to me, and I felt rather embarrassed at the request, but they pleaded, and half in earnest, half in jest, I proceeded to 'read them up.' They womanfully confessed to the faults as I pointed them out, but a unanimous protest went up when I predicted the future. One lady spoke the sentiment of all when she said, 'It can never happen. I never will do it.' Two years later these same ladies told me that my predictions had come true in every case.

"A gentleman once sent a sealed envelope to a friend of mine, ask-

ing him to procure a reading of its contents from me. This friend in turn handed the envelope to a young lady, Miss A., who had frequently acted as amanuensis in taking down readings. She (watching a favorable opportunity) captured me one quiet Sunday afternoon, and with most impressive manner placed the paper in my hand, at the same time admonishing me, 'Now, Mrs. Eldred, do your best.' But no effort on my part, or coaxing or admonishing on hers, could draw from me more than this bare statement: 'The paper looks about the size of a note of hand. Is fraudulent. Looks like a forgery or something dishonest.' Here I was stranded, and much to our mutual disappointment the reading had to be sent as it was. A few days later I called at the office of my friend and was handed a letter he had received in reply to reading sent, in which the sender made some very unflattering remarks about myself, broadly hinting that the use of my eyes had been of material assistance to my psychometric powers. My friend also showed me the original letter, and paper enclosed for reading. In the letter the gentleman said, 'I enclose a paper which I found on my table this morning; ask Mrs. Eldred to psychometrize it.' On the table (about the size of a note of hand) was written a quotation with the gentleman's signature below. I will leave the reader to place the dishonesty, bearing in mind that he had not found the paper, but had written it, and had placed his own signature under a quotation. Another time a gentleman gave a letter to the same young lady, asking her to procure a reading of the writer. When it came to the reading, Miss A. and I had quite a wordy contest over the matter. She thought I was reading the recipient of the letter, and I thought I knew what I was about, and was reading the writer. She kept saying, 'You are reading Mr. N.,' until I reminded her that I was the one doing the reading, and so silenced her protests. Among other pertinent things I said 'he is a writer and journalist, very critical. I feel as though he were looking at me through a microscope.' I felt antagonized all through the reading and finally I gave it up, saying, 'I feel like a bug in a collection, and I won't be fastened up here any longer under this man's glass.' When I tell you that I was reading the editor of *The Religious-Philosophical Journal*, perhaps you can judge of the correctness of the reading as well as I can. On one occasion I came home after a short absence and found that a stranger had called on me while I was away, and had left a letter from her husband asking if I could tell her anything about him. She had heard nothing from him for five months, and feared he was dead. For once I said no. 'When it comes to hunting up lost husbands I really think I must draw the line.' But the poor woman must have worked up the sympathies of the family for, contrary

to their usual custom, they said, 'Why don't you try?' and Miss A. hung around coaxingly, and with soft blandishment said, 'Now, Mrs. Eldred, you always do everything, I know you can do this.' So again I submitted and held the letter, but without a particle of faith in my powers. I finally wrote the lady saying her husband was not dead. Had been sick. Had moved. Had been unfortunate about money. Had written a letter which she would receive in a few days. I do assure you I felt like an imposter, so unlikely did it seem that I could be right, and my mind was relieved of a load when, a few days later, the lady called to tell me that she had received the letter, and everything I said was true. After this I recovered my self-respect and felt less like a humbug.

"This was the first, but not the only, time of my locating absentees. At a much later date a lady whom I was treating, came to the office one morning as usual. She said, 'Can you tell me where my husband is this morning?' (I had never seen the gentleman.) I took her hand for a moment and began describing a mountain side, a house, a road, a mine. I said, 'He is at the mine. Has some men at work. I see a stir all around. Everybody is busy.' She said in a tone of disappointment, 'For once you are all wrong. I received a letter from my husband this morning, and to-day he will be in San Francisco to meet some parties on a political matter.' Of course I thought she ought to know, and said nothing, but to my surprise a few days later she told me that after all I was right, everything was as I said. After writing her, he had unexpectedly changed his plans and gone to his mine (which he had not been working). Was this mind reading, clairvoyance, or hypnotic suggestion?

"At the time of this incident which I am about to relate I had begun to have some boldness and opinions of my own, and had declared that it was not necessary that I come in direct contact with anything real. I had experimented in different ways and had successfully read persons, holding in my hand the name written by another party. It was during a visit to Minneapolis upon one quiet Sunday afternoon a gentleman said to me, 'I wish I had something for you to psychometrize,' (meaning a particular something). He left the room and upon returning placed a paper in my hand. I will give only a brief synopsis of the main points in the reading.

"I said: 'This is black and gloomy. Something the matter. Somebody killed.' In answer to a question said, 'I think he was not shot, for I see a struggle. I think he was struck. It is robbery. A gang of three or four men. One man did the killing. He is not far away. Murderers live not far away. Have not left the city. One man

more prominent, he struck his victim. Other men stand a little way off. Murderer stout, rather stocky. Hat pushed back, face broad. Blouse shirt, not dressed like a gentleman. Police are looking too far away. I think they live on same street further out. Murderer has no family. Murdered man is taller, has wife and I think one child, wears long coat. Fought the men who attacked him. See no car.' After I had finished and was told that my friend had himself written the name of a street car driver, Toloffson, who had been murdered about three weeks previously, had never seen the man, had left the room to get the name, I was vexed, because I supposed I had constructed the whole fabric from my imagination, catching the primal thought from the gentleman who handed me the paper. No arrests had been made at the time. The incident passed from my mind or was retained only as one of the 'unpleasant experiences.'

"This was in August; on the next Christmas I saw the gentleman again. He asked if I remembered the reading, and produced from his pocket the reading as he had written it down, also a Minneapolis paper giving an account of the trial for murder of the Barrett brothers. They were accused of murdering the street car driver whom I had read. One brother, Henry, turned state's evidence and gave substantially the same account of it that I did. Two of the brothers suffered the penalty of the law. I was in error in two statements; I saw no street car and I thought the man was struck. My sense of humor is so keen that it has often saved me from feeling, as I otherwise would, the sharp sting of what I felt to be unjust criticism. As an instance of this kind I am going to relate something which befell me at one time. One day a very nice intellectual-looking gentleman called on me, mentioning by way of introduction the name of a friend of mine who had spoken to him of me as a 'very good psychometer.' He opened the conversation by inquiring if psychometry was my 'only phase of mediumship.' Now, if there is a word which I detest it is the word 'phase,' so that his manner of introducing the subject was not entirely felicitous, especially with the emphasis on the 'only.' I meekly admitted that that was all I could do. Then he proceeded to say that he was not particularly interested in psychometry, intimating that he had seen about all there is of it, 'wonderful science, but old to him.' Here I ventured very gently to hint that probably he had not understood my friend, and I was afraid I could do nothing for him since he did not care for psychometry; I hoped in this way gracefully to dismiss him. But he seemed indisposed to go, and insisted that I try the reading. Of course by this time he had paved the way for a failure, but I consented to try. Now I cannot exactly tell whether the reading was a failure or not, as

the gentleman himself did most of the talking, entertaining me with the wonderful things done by Mrs. B. and his own wide experience in all such phenomena. He interrupted nearly every sentence to tell me I was wrong almost before I began it, and finally with a most patronizing manner, assured me that he considered me honest but entirely mistaken as to the nature of my 'gift.' It was not psychometry at all. It was only mind-reading. He told me as a proof of his own good judgment that he had tried to impress my mind, and make me say what he wished me to say, and found that he could do so. This brought out the fact that he had been slyly trying on me an experiment to suit himself. In response to this I told him that had I understood in the beginning that he wished to conduct such an experiment in thought transference with me, I should have been as willing to try that as the one which he asked for, because I was aware that I was very sensitive to thought impressions. But so assured was he that he was right, and that as a psychometer I was a complete failure, that his parting words expressed regret that he should feel called upon to report the interview so unfavorably to my friend. The whole thing looked to me so inexpressibly funny that I restrained my vexation with comparative ease. The conceit of the man, his blandly condescending manner, his entire unconsciousness of his own unfairness, the ridiculously scanty material upon which he had based his opinion, all proved too much for my love of fun, and the circumstance was put upon record as 'A very amusing incident.'

"An instance so full of humor comes to me while I write that, although not myself the 'Star' in this 'Comedy of Errors,' I venture to relate it, in the hope that the lady who took the leading part will pardon the liberty. Mrs. H——(herself psychometric) had invited me to meet a friend visiting at her house. It was to be a momentous occasion, as the lady visitor was still of the 'unconverted' and I was to demonstrate to her that there was 'something in it.' Miss A. was to accompany me, and ever solicitous that I do honor to myself and the cause. Just before starting she put a letter in my hand, remarking, 'You know you always do best after making one or two readings.' The letter was from a man of some note, and I made some startling disclosures about his private life. I endowed him (psychometrically) with a wife and children across the ocean, while in this country he passed for a bachelor. My reading seemed so improbable that we decided to take the letter, and try Mrs. H. with it; so I put the letter in my pocket, and after I had read until tired, we seized an opportunity while Mrs. H. was absent from the room, to explain to the company about the letter, and I handed it to Mr. H. to give to his wife. This he did, installing himself as master of ceremonies. After the first

sentence I feared what was coming, but kept silence. She began, 'This is a lady'—every one looked surprised—'tall—dignified—rather cold'—Here her husband gently tried to steer her on to the right track by asking about the gentleman's business. 'Gentleman? I said lady, rather perpendicular, I feel uncomfortable—very rigid.' Thinking to facilitate matters Mr. H. inquired if the gentleman was married. 'I have told you this is not a gentleman. It is a woman—nobody could call this a man.' Then, in rather extravagant language, proceeded—'Fine; everything about her is fine—sensitive—delicate but cold.' Everybody moved uneasily and wondered what next. Mr. H. again tried to set her right by asking what kind of family man he was. Mrs. H. was disturbed, but firm—'I see no family—I see no gentleman—I see a lady, please don't interrupt the reading. I see with her (symbolizing the character) exquisite china—Egyptian vases. She is tall and dignified.' Every one inquired sotto voce, 'who is she reading?' Mr. H., faithful to his duty and oblivious of any joke, once more got in a question to lead her to the desired point, but she sailed serenely along unmindful of all except her own symbolic imagery, 'I would not like to live with her, too stately—would expect too much of me. Proud, makes me think of Calla lilies.' By this time the company had given her up to have her own way, but Mr. H., with a heroic effort, interrupted her long enough to ask one more question: 'Is this man a bachelor?' This was too much for Mrs. H. She scornfully told him that he always spoiled a reading and proceeded on her way by saying, 'This lady has "occult power," very magnetic; must have been an Egyptian, I see the picture of a clear cut cameo face.'—In a whisper, 'That was Mrs. Eldred's face; I have been reading her.' At this denouement the company began to disperse. Mr. H. never found out about the gentleman's family. I do not to this day know if the lady was 'converted,' but the extravagant idealization in her delineation of me—contrasted with the lawyer-like cross-examination by Mr. H., combined with the mystified looks of the company, made a scene too droll for description. I will leave the reader to find out how she happened to read me instead of the author of the letter.

"I will give one more example which has at least the merit of being unique. I will copy it nearly in full as Miss A. wrote it out at the time of reading.

"Reading of writings for F. A. N.

"Paper marked 'Apple.'

"What is the matter with this? It seems strange.

"Question—Strange in what way?

"It seems as though I were being carried away—uplifted. I do not

get any person here. No person on earth at any rate. If it is any one, it is some one not living—and yet I do not find the person in the spirit world. I get no impression of brightness that usually comes with a spirit. I see a vast expanse, a sort of chaotic world desolate and without form. I have the strangest sensation. It is all so unreal and ghost-like; vague figures wander about. It is as though spirits without bodies were wandering about in search of bodies. From this that I hold, I get no person and no personality. If you can imagine a life or intelligence, which has never lived, or known a soul which never had experiences, you will understand what it is that I see. It is like a soul not yet born into a body. It is a being not impressed with thought.

“Question—How will that individuality go on?”

“It seems as though it must have a body. This being is not alone. There are many others. A whole world full are waiting with him for life, for the process of going on. They are not in an unhappy condition. It is rather an unconscious state. Where is the life, the birth to come from?”

“I will say that this reading was made from a paper, purporting to be a ‘spirit communication’ obtained through a boy medium.

“The genuineness of this reading, as well as nearly all I have given, can be verified, with little trouble, by any one desiring to do so. In some instances there were many witnesses, in others but one.

“In nearly all the cases, the work was done purely for experiment, and I have violated no confidences in giving them publicity.

“ADALINE ELDRED.”

The following letter to Dr. Hodgson, sent from Muskegon, Michigan, August 29th, 1893, may be added as a kind of postscript to the foregoing autobiographical notes:

“As time passes by I often receive some very strong confirmations of the truth of readings (Psychometric) made in the past. This summer there have been three striking incidents where people were missing, and their friends applied to me to learn something of them, and after months passed, and in one case a year or more, the verification comes of the correctness of my opinion. Since I came to Muskegon yesterday I learned that a young man had been heard from who has been missing nearly or quite two years, and that I was right as to his whereabouts. The circumstances were these. He left home, or disappeared. Soon after his mother wrote me I told her he was living, had gone northwest, and to inquire at Minneapolis, St. Paul and Duluth. They found later a trace of him in Minneapolis, but a year ago I saw the mother and she

was persuaded he had died. I assured her he had not. Within a few months I find the mother heard from him, has seen him, and he had been some of the time in Duluth, and some of the time near Minneapolis. The other two instances are somewhat similar. In one case the friends were persuaded that the gentleman had been killed, or committed suicide, but [he] has lately been heard from. I write to say that if you would care for full report sufficiently for me to make the effort to get the friends to attest the truth, I could try. Most people dislike any publicity in such cases. I might succeed in inducing them to permit you to write them. Two readings were made in writing, none of the interested parties being present. One was given orally, two witnesses being present. I, of course, have my own ideas as to *how* I arrived at correct conclusions. In the first instance I located the young man by seeing the Lakes spread out before me as in a map. Some time, if you would care for it, I would put you in possession of facts in a case in which I made some wonderfully accurate readings, but made a wrong conclusion. I thought the man was dead when he was alive. I was in part misled by the too positive opinion of my sitter, and in part by the missing man's evident determination to be thought dead. He changed his clothes, and left them in a boat to deceive people. I followed him to that point, but was unable to see farther, so I concluded he was dead. He was only out of his mind.

"When you come to Chicago I would like to see you, as I think these things might be of interest to science. And can hardly be produced by special experiment, because it requires so long for verification, and in many instances it cannot be proved, as the truth does not come out.

"Sincerely yours,

"ADALINE ELDRED."

"P. S.—I write this letter instead of sending reports at once for the reason that it would cost me considerable time and trouble to collect facts, as the readings are not in my possession. I would try to do so if you would be sufficiently interested to wish me to do so."

Here we lose sight of the lady. Whether she died soon after, or Dr. Hodgson became so enwrapped in his study of Mrs. Piper that he neglected to pursue inquiries in this direction, or what other reason operated, we know not.

IV. EXPERIMENTS WITH MRS. L. G.

This group was furnished by the well-known author and traveller, Stewart Edward White, who has been for some time giving much atten-

tion in an experimental way to psychical research, the main results of which will be made public later. On February 1, 1923, he wrote to the Society from Burlingame, California:

"DEAR DOCTOR PRINCE:

"I am enclosing some material which I believe will interest you,—three examples of psychometry and one extremely evidential experience. The facts are stenographically as I send them, and it only remains to say that L. G. is thoroughly reliable. In confidence, and not for record, and certainly not for publication, she is . . . [here follows her relationship to two men very prominent in diverse fields]. She is almost painfully diffident and fearful of getting the wrong thing, and in this psychometry stunt is sometimes exasperatingly inclined to throw out very significant things because she has a suspicion that it may have originated in her own knowledge.

"If you are interested and wish any additional details within my power, please command me.

"STEWART EDWARD WHITE."

The first incident reported does not come within the definition of psychometry, as Mr. White himself intimates, but as we included some of the ouija board work of Mrs. King, because of the possible bearing that this might have upon the process of her psychometrizing, so it seems logically best to depart from the principles of strict classification and include Mrs. G.'s evidential incident which took the "message" form, for the same reason. Mr. White reports:

L. G., the wife of a prominent editor and sister of a prominent capitalist, had done considerable automatic writing, and on the afternoon of March 21, 1923, took her pencil to demonstrate to me. It wrote "Message. Speak," and quit. Thereupon she laid aside the pencil and covered her eyes with one hand. She had never done any direct speaking before, nor had she seen "pictures." Present besides myself and her husband was "Betty," a psychic of long development and powers, and also a woman of high cultivation and integrity.

L. G.: Some one you don't know. Messages for S. Not a relative. He says, "He called me." He is standing in front of a tent. He is bowing and raising his hands like this (*illustrated*). He is chattering and pointing back.

S. E. W. said several things in Swahili, which gained no verbal response, but L. G. reported him as dancing and hopping about, apparently much pleased and excited. He is carrying a spear.

L. G.: He says he is happy to be called by the white man who gave

him the best time he ever had. He is beckoning to come and sit down. He isn't talking, but he is getting so happy that he can talk. He says to come and take the stool and sit down as man to man.

S. E. W. asked in Swahili, "Are you the man who was with me when the big lion was killed?" He had in mind as the probable communicator a totally different man.

L. G.: *Hapana*. (This is the Swahili word for *No*. L. G., of course, had never heard of Swahili.) He is making pictures. I can see him. He is very African. I am trying to look at his hands. He hasn't those little hands Betty was speaking about.

(The man S. E. W. had in mind as the probable communicator was Memba Sasa, who had remarkably fine small hands. If there is much in the telepathic theory L. G. should have got this man's characteristics, as he was strongly in my mind.)

L. G.: He says Memba Sasa is not here. I see something,—a kind of light streak—it's a muddy river. He might have been drowned.

S. E. W.: Were you sick long?

L. G.: He says not long. His figure is swaying. He bends over. He carries a load. Climbing a mountain—crossing a log—I see a snakelike procession. He runs ahead and turns as though to ask, "Do you get the picture?" He is trotting along. He carried his load straight across his shoulders, not low down on his back. Now he walks very proudly, and shakes his head from side to side.

He acts wilted, as though something had struck him. He seems to have gone down then, and picking himself up, he struggles on. It isn't as if his spirit had flown entirely. He struggled on for quite a while. But he is losing his hold on life.—He is going up somewhere.—He is flat on his back. He seems to be carried on a sort of stretcher thing. There is going down, down hill. They are carrying him toward some place. A village or encampment.

S. E. W.: Do you see anybody with him?

L. G.: Yes, some man walking very straight. There is so much feeling—sorrow and feeling—that I can't get it. Yes: I see Betty there. She is doing everything she can for the man—helping.

Now he has finished that picture, and waving his hands in joy as if saying: "Forget it: it's all right."

He is sort of white-looking; I mean glowing. He is bowing down again to you and Betty. It is through an affection he's got. He says: "I had to come and tell you." I have a feeling all through me of great satisfaction and relief and joy, and as if saying, "I got it to you! You called me and I came!" He says—he is quivering so I can't get it—

"Understanding hearts! Have to go through jungles to get out into the sunlight."

FIRST NOTES BY MR. WHITE

At the beginning both Betty and myself were convinced that the communicator was a man named Memba Sasa, who had been closely connected with me in Central Africa, 1910-13. As the story developed it became evident that he was a man who was killed in a leopard fight. The leopard charged into a group of my men, who were so closely crowded and so rattled that I had the greatest difficulty in getting them clear for a shot, and only fired at the last moment as the leopard reared to strike down one of the boys. The bullet passed through the leopard's heart, ricocheted, and entered the back of a man who was about fifty yards distant and entirely concealed by the brush. In fact, no one knew he was there at all. He fell to the ground, then recovered himself, struggled to his feet and came out to us. We made a litter for him and carried him to camp. This was down hill from where the accident took place. Betty acted as surgeon, together with Cuninghame. The man died eleven days later. Although the sheerest fluke and unavoidable, the episode has always been a source of distress to Betty and myself.

So much in general. In detail the accuracy is striking.

He identified himself first. He showed he was a porter rather than one of the head boys by standing in front of rather than within the tent, and by the raising of his hands. This is safari custom. He eliminated the Kikuyu tribe as noted below. The Kikuyus are looked down upon by every other tribe. We had several specimens with us. Then when both our minds ran strongly to the probability that this was Memba Sasa, he showed his hands, and as has been stated, Memba Sasa's hands were a strongly distinguishing characteristic. He says that "Memba Sasa is not here." At the time we thought he had been killed in the East Africa campaign, but subsequent advices corrected that. He said to "take the stool" in reference to the fact that a small stool, carried by a thong in the wrist, is a mark of high rank and indicates that its possessor, if permitted, is privileged to sit down and talk with the white man as an equal. We interpreted it as signifying in the present instance that in his present state he was at length to talk as an equal. The "spear" referred to is probably the long safari-stick carried only by porters, and never by head boys. It is like a spear, all but the point. The journey to this point did climb a mountain and cross a log. A safari walks single file and in a snakelike procession. All other tribes but the Kikuyus carry their loads on their

shoulders or head, using a stick angling across from the other shoulder to support part of the weight. The Kikiyu carries his load on the small of his back by means of a strap across the head. The Kikiyu is despised by all the other tribes, and this—especially with the proud shake of the head—as though to indicate freedom of the head, is probably a disclaimer of belonging to the despised Kikiyus. Unlike most African rivers, which are generally wide and jungle grown, the Southern Uaso Nyero, which was near the scene and which we had crossed, is a narrow, muddy “streak” in open country. Note L. G.’s accurate use of a Swahili word. It developed that she had never even heard of the language. Another communicator next came, saying, among other things: “There are a lot of dogs here now. This man is looking down on the dogs. He is not so fond of dogs as I am. He makes a little kick at them.” As a matter of fact, the man was a Mohammedan; and in view of the fact that this is not too usual among savage porters, it is significant.

It only remains to say that L. G. knew nothing of Africa, nothing whatever of the incident narrated, and certainly nothing of the finer points of safari and tribal custom.

LATER NOTES BY MR. WHITE

(The first two paragraphs were written February 15th, the rest April 24th, 1923, in response to questions by W. F. P.)

Mrs. G. is fortunately at present visiting us, so I was able to refer the matter of the African native to her afresh. She states positively that she never heard of the incident in question, had never read my African books of travel, and knows nothing of the habits and customs of the tribes. I may add as to the latter that a number of the smaller customs I have myself never seen in print, nor do I think anyone who had not actually lived among them would be apt to know of them. I had never met Mrs. G. before this incident, so could never inadvertently have supplied any of this information. In fact I do not believe I ever talked it over with anybody, as it was a painful subject.

Mrs. G. is very shy and self-distrustful: in fact so much so that she has again and again in the experiments in psychometry we have tried lately inhibited things, “because they did not seem reasonable.” Afterwards when the object was talked over, she would exclaim in dismay, “But I saw that! Why didn’t I say it?” She realizes perfectly that such post-mortems have no value, and is quite devoid of personal pride in the matter.

This event [the giving of the message] occurred on March 21, 1921. We had met the G——s for the first time in our lives on March

19. I can state with the greatest confidence that not only had I not talked Swahili before her, but that I had not talked about Africa at all. In fact our acquaintance was so recent that we had not progressed beyond the ordinary interchanges and discussions. This point I can be very clear upon.

The mention of Memba Sasa in the note [record of sitting] is misleading, though I had not noticed it until you called my attention to it. The notes were stenographically correct as to everything said by Mrs. G——. However, at the first part of the session the rest of us talked among ourselves, speculating about the nature of the vision, and these remarks were not taken down. Almost immediately, however, I realized the possible evidential value of the thing, and cautioned against questions, etc., which might give a lead. The remarks were not leading with the one exception that after the word "tent" in L. G.'s first speech Betty asked her if the man she saw had "little hands." She had Memba Sasa in mind, for that was the characteristic thing about that particular savage. To this question she got no answer at all, and remarked to me, "I thought it might be Memba Sasa." This was the first and only mention of Memba Sasa. It was a leading question, but it was a lead in the wrong direction, and was not followed. I have referred this to Betty also, and she says her recollection is very clear and definite, and it corresponded with what I have above set down as my own when I asked her without telling her my own recollection. She also says that there had been no previous discussion of Africa.

Dogs are unclean to the Mohammedan religion. The touch of them is considered pollution.

SIGNED STATEMENT BY " BETTY "

"The subject of the particular African adventure was never mentioned by me to L. G., nor indeed any other African adventure at that period of our acquaintance. I had then known L. G. only about a day and a half. I might add that this particular adventure would have been the last of which I would have chosen to talk, as it was a painful one to me.

" ELIZABETH — ———."

" April 24, 1923."

SUMMARY OF STATEMENTS AND CORRESPONDENCES

1. Some one that L. G. does not know. Correct.
2. Not a relative of Mr. White, though the message is for him. Correct.

3. "He is standing in front of the tent." Correct place for the porter who was killed, X.

4. "And raising his hands like this." Also correct custom for X.

5. The safari stick carried only by porters—and X. was a porter—resembles a spear—differing only in having no point.

6. "He says to come and take the stool." Correct allusion to a tribal custom pertinent to the present occasion.

7. Asked by Mr. White in the Swahili language if he is the man who was with him when the big lion was killed, he correctly answers in the negative.

8. And he answers with a Swahili word "Hapana."

9. (With a lack of caution immediately stopped, it had been suggested that the man might be Memba Sasa, the man of the lion fight, and the psychic was asked if the man she saw had little hands, as was the case with Memba Sasa. The lead is not followed.)

10. "He says Memba Sasa is not here." Correct, though at that time it was supposed that he had been killed.

11. "I see something—a kind of light streak—it is a muddy river." The river which they crossed, near the scene of the accident, unlike most African rivers, was a narrow, "muddy" "streak."

12. "He might have been drowned" is an inference, apparently, and was spontaneously corrected.

13. Mr. White asks: "Were you sick long," and the answer is "not long." He lived eleven days.

14. "Climbing a mountain—crossing a log." Correct incidents of the journey.

15. "I see a snake-like procession." A safari walks single file and a number of them—as there were—form a snake-like procession.

16. He carried his load straight across his shoulders, not low down on his back. "Low down on his back" correctly describes the custom of the Kikiyus, "straight across the shoulders" [or head] correctly describes the custom of the other tribes, to one of which X. belonged. As the Kikiyus are despised by the other tribes, "he walks proudly" is significant.

17. "He acts wilted, as though something had struck him." X. was accidentally struck by a bullet.

18. "He seems to have gone down then, and picking himself up he struggles on." X. fell, then got up and came out to the rest of the company. ["He is going up somewhere." Unexplained.]

19. "He is flat on his back. He seems to be carried on a sort of stretcher thing." He was put on a litter and borne away.

20. "There is going down, down hill." The way to the camp from the spot of the accident was down hill.

21. "They are carrying him toward some place, a village or encampment." It was an encampment.

22. "There is so much feeling—sorrow and feeling." Mr. White and Betty have always since felt distress about the accident.

23. "I see Betty there. She is doing everything she can for the man—helping." She acted as one of the surgeons in the case.

Considering the assurances Mr. White and "Betty" have given us as to the conditions and the stenographic record, this is a most remarkable series of veridical statements.

But it is not psychometry. No, and let us observe the difference in the mode of verbal delivery when Mrs. L. G. *was* experimented with for psychometry.

PSYCHOMETRICAL EXPERIMENT 1

This is not among the three submitted by Mr. White, but it happens to be on the carbon copy of the record and I include it as an example of the less successful work.

Evening of January 21, 1923, or L. G.'s first visit to the Whites since the negro incident of 1921. She arrived on the 20th.

L. G. did an experiment in psychometry, sitting blindfolded and holding an object between her palms.

The first was a twenty-five cent piece wrapped in many flat folds of a paper. It was indistinguishable to any of us as a coin, or as anything distinctive. The paper was dated April 20, 1881, and read: "Presented to Papa by S. E. on the 11th anniversary of wedding. From his earnings filling the woodbox at 1c per day."

L. G.: "So little it is hard to get it. Can't seem to get very much. Some one says 'Rags, old clothes and rags.'" (*Pause*)

"It is being carried somewhere.—It's quite hot. I don't seem to get much vibration. I feel that it is money, but I don't know.—It's hot.—Some metal I think."

MR. WHITE'S NOTES

In the above are three points,—the identification as a coin; the "carried somewhere" is filling the wood-box; and the "hot" is fire-wood.

EXPERIMENT 2

[Jan. 21, 1923, following Experiment 1.]

She was given a daguerreotype in a case. It was, of course, evident

that it was a picture, but L. had no inkling whether it was a picture of man, woman, child or group; old or young. All the details given as follows are correct, not only as to appearances, but as to characteristics of the original. (1)

L. G.: "Doesn't want to lie down, wants to stand up. (2) Some energy here that doesn't want to lie in lady's lap. (*Raised her hands holding the object to her breast.*) Just flopped up. (*Returned her hands to her lap, then returned them to her chest.*) Well, sit up, then! (3)

"I keep seeing a woman in a tight bodice (4) and full skirt (5) and she has a sweet face, a strong face (6). She is efficient. She has a strong hand. (7) She has some (*moved her hand around the skirt, apparently indicating trimming.*) (8) Very much interested in boy about that high (*indicated about four feet.*) (9) She has a very kind of a stiff backbone. Hm, she's looking at me pretty sharply. She isn't sure it's any of my business. (10) If she looks at me like that, I'll take it down. (*Returns hands to lap, but soon returned them to her chest. L. began to rock rhythmically.*) She is rocking: I'm not rocking. (11) She is so strong; gets kind of nervous once in a while.

(*Sharply.*) "Well, well, well! I'm sorry I fussed you. (3) (*L. stroked her hair from the center and down the sides as though it were parted in the middle.*) (12) (*She then fumbled around her neck under the chin.*) (13) (*She then gave a deep sigh and dropped her arms and shoulders simulating one sitting down in relaxation.*) (14) She's gone."

NOTES BY MR. WHITE

[The original notes and those furnished in answer to queries are here combined.]

Note 1.—The daguerreotype was one of many family portraits of the sort belonging to myself. They have been kept on a shelf in a storeroom closet in my trophy building for many years. I had not myself seen them for a long time. I had, indeed, almost forgotten about them until in a mental search for something to try out L. G. in this new power she had discovered in herself I thought of them.

Note 2.—The daguerreotype is of my grandmother at about the age (I should think) of thirty. She is standing. Figure visible to about the knees.

Note 3.—The original of the picture was a very energetic person; independent of character.

Note 4.—[The picture shows] tight bodice with flowing sleeves ending in white ruffles around wrist.

Note 5.—Flaring full skirts, pleated.

Note 6.—Correct.

Note 7.—The hand is carried across the waist, and shows here as a rather large, finely-formed hand, apparently of great muscular strength. This, I should say, is one of the most striking points.

Note 8.—The bottom of the skirt is not visible in this picture, but does show in another, a group picture, evidently taken at the same time. It is trimmed with what looks like either appliqué or embroidery.

Note 9.—As to the “boy about that high,” while I have no data as to the date of this portrait, and no means of procuring any, my own father ought to have been then [Note that Mr. White had said that the woman in the picture appeared to be about thirty] about eight or ten years old.

Note 10.—Characteristic.

Note 11.—The original spent the last years of her life almost continuously in an old Boston rocker by the window, where she swung in short, sharp rocking, just about in the rhythm of L’s.

Note 12.—The hair in the portrait was so parted, smoothly.

Note 13.—This might be intended to indicate the lace ruffle in the portrait. Narrow fluted ruffle around neck.

Note 14.—This was characteristic, very.

EXPERIMENT 3

[January 22, 1923.]

Next day she was given the top of a human skull. (1) This skull had been found in a cave in East Africa outside of which I had shot two lions. For a moment or so her hands holding the skull vibrated sideways.

L. G.: “Some kind of a vibration here. Don’t know what you are doing. Don’t need to shiver; you’ve been warmed up. Now it’s stopped, whatever it was. Going somewhere, kind of loping along. Kind of scared. (*Turned the skull at right angles to its former position.*) All right, go that way then. Seems to be jumping or bounding. (2) Tumbled over. (3) Get up there!—Animal; but I don’t know whether this is an animal skull. (4) Queer feeling thing.”

Mr. G.: “Any idea of what kind of an animal?”

L. G.: “Animal I see is kind of big, cat-looking thing. Not awfully big. (5) Not all one color. Tawny and brown. (6) Stripes or something. (7) Eyes kind of glassy. Seems to be walking around in deep grass places. There’s a kind of cave. (8) Bounding down a hillside. (9) Bounds, and then kind of sneaks along. Can’t see what it is

doing. Scared. I seem to see the animal being carried by poles. (10) And it looks bigger than it did. Perhaps it looks bigger when it's dead. The skin is handsome. I think that skin is somewhere. (11) It isn't very clear. I think I am going to sleep."

NOTES

Mr. White furnished few notes, and cannot be reached at the date of the present writing.

Note 1.—A portion of the human skull could not, of course, give any normal indication of the relevant scene which followed.

Note 2.—All this is very suggestive of a cat-like creature in dread of some enemy, as are some of the later remarks.

Note 3.—And this is rather suggestive of the creature having been shot or otherwise thrown off its balance.

Note 4.—Note that the psychic will not affirm that the skull is that of an animal. She simply does not know whether it is or not.

Note 5.—Corrected later in "it looks bigger than it did."

Note 6.—Mr. White did not say how the lion he refers to was colored. Lions are, of course, tawny, usually, over the body, and sometimes the mane is darker—brown or black.

Note 7.—This would appear to be an error.

Note 8.—The skull, Mr. White tells us, was found in a cave, and two lions were shot outside and near it.

Note 9.—The cave, and at least the lion particularly referred to, were on the side of a "steep hill." See following note.

Note 10.—Mr. White says: "Interesting! Of the many lions I killed, this was the only one that was carried. We could not skin it where it fell because of the steep hill, so it was carried down to a level. The cave was under the 'rimrock.'"

Note 11.—This might hint at preservation of the skin. Mr. White says, in response to a query: "The skin of the lion was saved, of course, but for the life of me I could not tell you whether it is one of those I kept for myself or one I gave away. I killed a great many lions, and would have difficulty in identifying any of the skins save a few with which really exciting adventures are connected." This does away with the possibility that L. G.'s attention might have been attracted to the skin of this lion and that this fact might have led to the telling of the story. In response to the direct question whether the story could have been previously related to L. G., Mr. White says: "I do not think it possible. Certainly not from me. I might, of course, have told her about it had the occasion ever arisen, but to the best of my recollection such an occasion never had arisen. This was only one

of many experiences. If this was ever mentioned at all, it must have been in passing and without such detail as the carrying of the lion, etc. Betty, L. G., and Mr. G., when questioned, all disclaim any memory of this having been mentioned at all. By the way, if I were to tell lion stories, this particular one would not normally come to my mind as most worthy of being recounted."

So, it is reasonably certain that L. G. had never heard of the incident, least of all its details. But even if she had, it would be a remarkable coincidence that the handling of a part of a skull should bring this vision related to the time and scene of its finding, and individualized particularly by the detail of carrying the lion's body, unique in Mr. White's experience.

EXPERIMENT 4

[January 27, 1923. As hitherto, at Mr. White's residence, in the library.]

Mr. White reports:

The object was an Indian-made and Indian-tanned doeskin mocasin worn by S. E. W. on a journey overland to Moose Factory at the Hudson Bay when he was about 22 or 23 years old. On this occasion it was wrapped in a square package held by rubber bands, so its nature could not be determined by contact.

L. G.: If you held this thing in your hand long enough (*Suddenly shrieked and threw it away*). Something tickled! It began to move! (*Took it up again between her hands, and went on laughing rather hysterically.*) I don't know what's making me laugh. Something giving me hysterics. (*Pause*) I begin to feel vibrations. I feel as if, if I'd let go a little of this it would wiggle (*long pause*). I have the feeling it's some animal life. (1)

S. E. W.: All right up to date. Go on beyond that.

L. G.: I have a feeling that there is some handling by some primitive man.

S. E. W.: All right; keep it up.

L. G.: I am trying to see whether it's an Indian, or some other kind of primitive. (2) (*Pause*) Being handled by some one squatting on the ground. See a picture just dimly: can't get all of it.

S. E. W.: What do you see?

L. G.: Seem to see several people around; one person squatting on the ground, fussing around a fire. Seems to have something in his hand. Don't know whether he's beating; doing something. (3)

S. E. W.: That's sufficiently distinct for that part of it; now go on to the next.

L. G.: Well this seems to be being worked over—cut or sewed for some purpose. (4)

S. E. W.: Good: go on to the next. Follow the sequence clear through.

L. G.: Seems to be carried, perhaps quite a long way, and given to somebody.

S. E. W.: That's good.

L. G.: Looks as if some one was putting it in his pocket. The three things kind of jumble up. It's not clear. Something to do with a hand, but I can't tell whether he's putting it in his pocket or getting something out of his pocket. (5) A foot seems to have something to do with it. (*sic.*) Wait a minute. (*Pause*) I get a sense of smell, something strong.

S. E. W.: What sort of a smell?

L. G.: Well, it might be some strong smell like tobacco; I can't smell it myself, but somebody smells something and sniffs it or likes it or something. (6)

S. E. W.: Probably it seems foolish to you, but that's all right.

L. G.: Funny, but I see somebody's nose sensitized, or looking at a pocket or something.

S. E. W.: Go on! That's good for that episode.

L. G.: Seems to be carried along; looks like a grip or bag or something. This hand seems rather active—don't know what it's doing. Kind of think that might be a—seems as if this was a glove on somebody's hand now. (7)

S. E. W.: Examine that impression a little further.

L. G.: (*Long pause*) Seems to be on a man's hand, and he's holding something. Something that means something. Seems as if there was a horse around, and almost looks like some standards.

Mr. G.: What do you mean? Flags?

L. G.: It might be flags, or it might be staffs or shafts of some kind. The pocket seems to be—always seems to be that pocket somewhere. At first I thought this thing might be a pocket, a tobacco pouch or something, but this hand keeps coming in and going in it, and it seems to be more of a glove. I can't get that horse out now. Wait a minute. (*Pause*) I can't seem to get any further. I'll have to go back. (*Pause*) Isn't that funny? I can't see. Can't get another thing.

S. E. W.: Just hang on; it's got a very definite history, and you've got about half way through.

L. G.: I think I'm off on a sidetrack. I must get back. (*Pause*) I think that pocket predominates. The person is pleased. The life is

pretty well gone out of this; it doesn't give much in the way of vibrations. (*Long pause*) I seem to see some kind of houses, or huts or something. I think this person who has this seems to be riding.

Mr. G.: On a horse, do you mean?

L. G.: Yes, on a horse. (*Pause*) Some kind of low houses. Sometimes I get the feel—get a military feeling; then it goes away. Some organization— (8)

S. E. W.: That's all right.

L. G.: Some leader. Now I get a good deal of vibration.

S. E. W.: Now you're past the sticking point.

L. G.: You may not feel it, but I feel as if my whole hand and arm were moving along. Yes; there's a good deal of vibration and motion. The person who has this is moving along.

S. E. W.: Get any impression of the method of movement?

L. G.: Just a minute. Funny, this vibration is a changed motion. Something very different. (9)

S. E. W.: Well, that's right. If you could find out what the difference is?

L. G.: It's quite different; more like a kind of a—I don't know—awfully funny the movement this thing is taking on. I can't make it out. It's more like a camel-movement, being carried—might be—I don't know what it is—it might be an elephant. There seemed to be men around—This thing is very active—that is it's active on—wherever it is—I can't make that out. (*Long pause*) Walking—a lot of walking. (10) There it stops. Gives out a picture and then stops. Shuts up. I don't seem to be able to get much.

Mr. G.: I've got a suspicion that you've got a good deal.

S. E. W.: Yes; all right up to date.

L. G.: I'm trying to see what it is. All I can see is a sort of a caravan. Men walking. As I said before, it seems to be an organization. Sometimes military; sometimes not so military.

S. E. W.: That part's all right. You've gone back.

L. G.: I don't seem to get beyond that. (11) Now it seems to be kind of climbing. I can't get it. Now wait a minute. It just sort of holds you, teases you—almost shows you, then isn't clear enough to see. I feel that the person who has this thing is buoyant and happy. Going along. Has quite a distinct purpose in mind—some object in view. (*Pause*) Now I see land and water.

S. E. W.: That's a good point.

L. G.: Now I shouldn't say that water was the ocean this time.

S. E. W.: That's all right.

L. G.: A lake or a river this time. (12) Some mountains—or hills.

Every once in a while there seems to be a sniff-sniffing again. That may be that recollection. (*Pause*) Seems as if I saw a camp somewhere.

S. E. W.: Get any impression of the kind of camp?—any small details?

L. G.: Seems to be more than one—it's tents, I think—there seem to be more than one; maybe two or three. (13) The pictures are not very clear.

S. E. W.: It's all right.

L. G.: Can't get hold of it tight. It's awful hard—your consciousness gets in with things you're not sure of; like that military business—I could see a good deal there—it keeps cropping up—I can't get by (*sic*). There is something now—something kind of happened. Don't know what it is. Seems to be kind of wild country, kind of lonesome. Looks like some kind of a message—something important being sent or done or said. Can't (*pause*) I see the men roving around, something active, fussing. Something just beyond; I can't see. I am afraid I can't get any more.

S. E. W.: You are getting toward the end; I think you'll get the rest. There's another environment.

L. G.: Well it seems to have changed anyway. Seems to be getting nearer civilization. More excitement, more crowds. I don't know what that is. Funny. I get the idea of a handkerchief near it or something, perhaps something waving or floating or something. (14)

S. E. W.: That's all right. Any more details you can get around where that crowd is?

L. G.: I think it's some kind of an embarkation.

S. E. W.: Pity you can't linger there.

L. G.: They're going away now. Quite a good deal of excitement. Seem to be crowds; mostly men (*sic*).

S. E. W.: Good point.

L. G.: I can see really quite a little excitement. Somebody is going away I think. There seems to be handshaking, waving or something. Some kind of demonstration that I can't make out. Sometimes I think I see a train, or perhaps a boat, possibly both. Anyway, there is a boat there somewhere. (*Pause*) This seems to be a kind of a comfort to the person who has it. I don't know as I can get any more.

S. E. W.: That's a very good skeleton of the thing. If you can catch any details, of course they are all—

L. G.: Seems to be kind of handed around a little, touching people, or something. I don't feel I have got the gist of it. I can't quite tonight, I think.

S. E. W.: You've got pretty well the gist of it. It needs a little more to finish it off.

L. G.: I don't believe I can.

MR. WHITE'S NOTES

Note 1.—Evidently the live deer.

Note 2.—The making of buckskin. L. had all her mental connections with the African part of S. E. W.'s experience, so the Indian connotation is significant. [Mr. White afterward explained that "this merely refers to the fact that the objects with which we had been trying L. G.'s powers had up to this time been selected from African stuff of mine. This was the first object we had tried—of a primitive origin—that was not African. We avoided discussion of anything even connected in thought with objects we proposed trying."]

Note 3.—The making of the buckskin. [In response to a query, Mr. White says: "In making buckskin the hide is first soaked in a solution of brains, then grained by being scraped, then beaten, and otherwise manipulated to loosen and break and soften the fibres, and then smoked." Seeming allusions to the beating and the smoking are in the record, as well as to the subsequent cutting and sewing.]

Note 4.—Sewing the moccasin.

Note 5.—Possibly indicates a purchase from the original maker by the H. B. Co. factory, from whom S. E. W. bought it. Observe reference to foot.

Note 6.—L. proved never to have experienced or even heard of the strong aromatic odor of smoke-tanned buckskin. It is very sweet and strong, and everyone smells of a new piece of such buckskin.

Note 7.—This seems misleading, but as a matter of fact the purchaser of such moccasins as these would fit them over the hand in order to stretch them for detailed examination of sewing, possible flaws, etc.

Note 8.—The Hudson Bay Company at that time was just such a semi-military organization, having complete jurisdiction of its territory without reference to the Canadian Government. The huts, and especially the flag, would seem to indicate the Hudson Bay Post. They always flew a "beaver flag" and were composed of low huts.

Note 9.—The change of motion was probably felt as the change to canoe travel. We started in canoes, and ran a great many rough rapids. The camel-like and elephant-like motion might have to do with this, but the change of method of travel is interesting.

Note 10.—Walking; a lot of walking. On reaching the height of land were several long portages through the forest, some of them as long as seven or eight miles.

Note 11.—The repetition of the H. B. Co. semi-military impression, and not being able to get away from it, is interesting if one reflects that all this vast and unpeopled north country was under the absolute sway of the Company.

Note 12.—The Height of Land is here indicated in proper sequence. The reference to the water as lakes and streams here is made for the first time.

Note 13.—Two tents, as a matter of fact.

Note 14.—The Moose Factory at Hudson Bay here apparently indicated. Note especially the flag again, and the nearly all men; there were some three or four hundred of them, and only two white women.

These indications seem slight individually, but when taken together, and especially when it is noted that they occur in proper sequence; and that *there are none at all that do not belong in that sequence* the picture is fairly satisfactory and complete. It should be noted in general that neither Betty nor Mr. G. had the slightest idea of the nature of the object and that the latter had guessed it entirely erroneously to be something of a nature connected with military life during the war—probably in France. Therefore any telepathic contribution on his part would have tended to confuse and misinform.—S. E. W.

REMARKS

The sequence which Mr. White insists upon with such emphasis seems to run as follows: (a) the live deer, (b) handling by primitive man—Indians suggested, (c) preparing the buckskin—beating and smoking referred to, (d) cutting and sewing the buckskin, (e) carrying the completed article—generally associated with the hand, once with foot and likened to a pocket and to a tobacco pouch, perhaps from a certain resemblance—to a purchaser, (f) who smells of it, as purchasers of new buckskin articles do, (g) and puts his hand in it to stretch it and look for flaws, according to custom, (h) purchaser is in or goes to a place where there are flags and low huts—identified as the Hudson Bay Post (and it would be here that the horse belongs, if anywhere), (i) now—in the meantime the moccasins having somehow got to Mr. White—the scene is supposed to take up with his journey northward, outlined by him later as “Leave Chapleau on Canadian Pacific; down Kapuskasing River to Moose River; down Moose River to Hudson Bay Post of Moose Factory.” First is a supposed allusion to the motion of the canoes, especially when passing rapids—rather a fanciful interpretation, perhaps, (j) the walking at the portages, (k) climbing, with glimpses of water—not the ocean, but lake or river—

and hills, (1) a more civilized place where are a lot of people, mostly men, with a handkerchief or something floating or waving—interpreted to mean that Moose Factory with its three or four hundred men and only two white women, and with its flags, has again been reached.

The reader will note that the first psychical experiment with L. G. which we have presented, and wherein no object was placed in the psychic's hands, is in the form of a message from a dead man, expressing his feelings and desire to get his thoughts over to his former employer, Mr. White, and that, although parts are in the form of pictures similar to those obtained in psychometry, they are directly stated to be the result of his efforts. Observe the expressions: "He is making pictures," "He runs ahead and turns as though to ask, 'Do you get the picture?'" "Now he has finished that picture," "I have a feeling all through me of great satisfaction and relief and joy [after a series of 'pictures' had been given] and as if saying 'I got it to you.'"

On the other hand, none of the deliverances of the psychic when an object was placed in the hands of the psychic take the form of being a message from the dead. In the experiment with the daguerreotype there are appearances as though the old lady were at times expressing her emotions in regard to the experiment, as in the sentences: "She's looking at me pretty sharply. She isn't sure it is any of my business," but these might be only the psychic's inferences from the picture of the old lady wearing one of her characteristic expressions. It would be premature to make any positive deductions from either the general contrast or the apparent exceptions to the contrast.

The psychometrical results in the case of L. G. are not so immune from the theory of telepathy as were mine with Mrs. King, wherein several letters were presented of whose contents I had no present knowledge, and which, even had I known at the time what particular letters they were, evoked a number of important and unlikely statements which were shown to be true only by after investigation. Mr. White did know the exact identity of each object presented, and nearly all the facts were within his memory. He did not know that Memba Sasa was dead, but the expression "Memba Sasa is not here" did not certainly mean that; it might mean that he was not present on the occasion.

On the other hand, it is difficult to see, in the case of the message incident, what part telepathy could have been playing in its very evidential features while the only persons in whose minds the facts could have been, Mr. White and Betty, were still under the impression that Memba Sasa, associated with a lion incident, was meant. It was by the

utterances themselves that they were brought to clear identification of another man and another incident entirely. In the psychometrical experiment with the concealed moccasin, after the description of the preparation of the buckskin and the manufacture of the article came what Mr. White believed to be a description of Hudson Bay Post at Moose Factory, and of the purchaser's acts in the examination of the moccasin. Then came "Now I get a good deal of vibration," which Mr. White interpreted in what way we do not know, but he said "Now, you're past the sticking point." He seems to have expected the narrative to continue along certain lines, and was unprepared for the sudden skip to his own journey which again ended at the Post.

In telepathic experiments where several persons are supposed to be acquainted with the test selected it is sometimes noticed that misapprehension on the part of one of the company other than the ostensible agent, affects the percipient's results, or that another picture which such person has in mind in spite of the agreement gets to the percipient instead. Thus, in the experiments wherein Professor Gilbert Murray was the percipient, the subject selected was "Mr. L—— beating an egg at Siena," but a lady present—not the agent—was thinking that "if she were doing it she would give something like a Kangaroo or a bear with a visiting-book like a picture in *Punch*," and Professor Murray thought of sheep, bears and kangaroos, and uttered the word "Kangaroos." But in the moccasin experiment with L. G., her husband, with whom it would be supposed that she would be in *rapport*, got the idea that the object was probably connected with the war in France, and certainly the result was not affected. Of course it need not necessarily have been on the telepathic theory. We are simply noting that there are no sure indications that this was the process involved, and that the theory has difficulties to meet.

THREE OLD CASES

These, like the case of Mrs. Eldred, are from the records of Dr. Richard Hodgson. It should be remembered that the then American Branch of the S. P. R. printed no *Journal*, while the *Journal* of the Society in England was too small to use more than a very little of what he was in position to furnish. Besides, the subject of psychometry was in a far less accredited condition thirty years ago than it is now.

To the extent that these cases were investigated, or carried with them their credentials at the time, they are evidence to-day. They are not in the best shape, but the testimony and especially the internal

marks of resemblance to more recent and minutely tested cases indicate that in the main they are authentic.

V. EXPERIMENTS WITH MRS. SOPHIA T. JANES

In a letter to Dr. Hodgson dated from Providence, Rhode Island, August 11, 1892, Mr. Marcus T. Janes wrote:

I will now give you my record of experiments in "psychometry," as Prof. Denton terms it in his "Soul of Things." The original record was made very soon after the experiments, but the date was not preserved. I judge that it must have been about 1864, as I purchased Denton's book that year, and after reading it took a notion to try a few experiments in the same line. My record was afterwards put in more permanent form in a book containing Journal and Miscellaneous Notes, under date Sept. 12, 1878.

N. B. The lady called Mrs. S. in these notes is my mother, Sophia T. Janes, we two being the only witnesses.

EXPERIMENTS IN PSYCHOMETRY

Some years ago, after reading Prof. Denton's "Soul of Things," which contains an account of some very curious experiments in what he calls "psychometry," I was induced to institute some similar researches in order to test the statements which he made. Had not my experiments been successful it would not of course have been proof positive of any inaccuracy of statement on his part, still, the experiments which he cited were so remarkable that I was anxious if possible to verify them by personal investigation. I give here the results of my investigations in that direction so far as I have kept any record of them.

The lady whom I shall call Mrs. S., who, like Mrs. Denton, held each specimen in turn upon the forehead, was totally ignorant of the locality from which the specimen had been taken. In some instances, for the sake of testing the possibility of her receiving an impression from my mind, by what is now sometimes termed telepathic communication, which might lead her to a correct apprehension of the nature of the specimen, or the locality from which it had been taken, I purposely placed a number of specimens upon a plate or saucer within her reach, and so was not myself aware what one she had taken until I afterwards consulted the catalogue.

There were a number of other specimens examined, the descriptions being equally satisfactory, but of which I neglected to keep a record, and though there were perhaps two or three specimens from

which she obtained no definite impressions, there were absolutely *no inaccurate descriptions* in the whole series of experiments.

Not being a phonographic reporter, I cannot vouch for the exact words used by the lady, but have given as nearly as possible the language of each of the descriptions, as given at the time of the experiments.

1st specimen. Mrs. S., holding the specimen upon the forehead, and closing the eyes:

"I have no definite impression as to the looks of the place, but my mind wanders to my father's farm."

The specimen was a pebble taken from that part of Still River, Woodstock, Conn., which flows through that farm.

2d specimen. "It seems to me that there is grass near a body of water, and a sandy beach close down to the water's edge."

The specimen was a shell from the Hollingworth Pond, very near the residence of the H. family. She afterwards said that she kept thinking of Mr. H.'s son's wife, who lived in that house during her husband's absence at the war. Some of the windows of the living room of her tenement overlooked the very part of the pond from which this specimen was taken.

3rd specimen. "I can think of nothing but a yellowish look, like iron ore."

She had taken this specimen without opening her eyes. It was a fragment of jasper iron.

4th specimen. "It seems to me that there is water of two colors near me, some white and some darker. I seem to be near some high precipice. I should think it was a mountain. A large rock hangs out over my head."

The specimen was a fragment of stone from under Table Rock, Niagara Falls.

5th specimen. "I see a large moving body stretched out before me; I do not know what to call it,—it looks some like water. Following the shore along with my eyes, it seems to me that there is a large fall. I think it must be water."

It was a pebble from Lake Erie, New York shore.

6th specimen. "I see occasional light flashes, then all is dark. Now the sun is shining on rough looking rocks. I seem to be travelling; I think this specimen must have come a long distance. Now I see those light flashes again, and it seems to me that there is a mountain near me."

The specimen was a piece of lava from a volcano, but what one I am unable to say.

7th specimen. After holding upon her forehead for some time, Mrs. S. said that she got no impression with regard to the specimen, but just as I was about to take it away, thinking that experiment a failure, she said: "Oh, it seems to me that I am going up, up, very high. I think this must have come from Mt. Washington."

It was a piece of rock from the top of that mountain.

8th specimen. "I see several dark forms, some sitting on the ground, and others standing. They look like Indians."

The specimen was an Indian arrowhead, but where or under what circumstances obtained I know not.

These are all the experiments in this particular line of which I have kept any record.

Respectfully submitted,

MARCUS T. JANES.

It appears that Dr. Hodgson asked some questions, but what they were can only be guessed from the reply, as he appears very seldom to have kept copies of his letters. The reply is written from Providence, and dated Sept. 25, 1892.

"At mother's request I will write out at her dictation what little she remembers of the experiments in psychometry, of which I sent you my record some time ago. . . .

'I remember the experiment numbered 3, and I did not see the iron ore (or, in fact, any of the specimens) before receiving the impression. I had no idea that it was iron ore.'

'I remember the 4th experiment rather distinctly, but not in all its details.'

'I remember something about the lava, No. 6, and remember that I seemed to see a large moving body, and was not sure whether it was water or something different. I also have some recollection of the flashes of light, though it seems a long time ago.'

'I remember the experiment numbered 8 more distinctly than any of the others. In the group of Indians that I seemed to see, as if looking at a picture in the distance, one of the men seemed to be talking to the others. I was surprised to find that it really applied to the specimen, for I had no idea that it was an Indian arrowhead.'

[The following sentence and signature were written by Mrs. Janes:]

"The above is correct according to my recollection.

SOPHIA T. JANES."

. . . "You ask if I have tried any similar experiments since that

time, or with another person. No, I have not, though *why* I can hardly tell, as they seemed quite wonderful to me at the time.

"You also ask whether my original record is still in existence. It is not, but the record that I have was intended to be, and I think is, a verbal copy of the original. As you will very likely wonder why I destroyed the original, I will explain. I had a number of memorandum books, containing much that was not worth preserving, and a few items, like the record of these experiments, which I wished to keep. It occurred to me that if one book contained them all, as it might easily do so far as their bulk was concerned, the worthless matter might then be put out of the way, and save the trouble of reading and re-reading to find what was wanted.

"I acted upon the thought, and as a result have lost the originals of other matter besides the records of these experiments. I rather regret the step now.

Very truly yours,

MARCUS T. JANES."

There is hardly any necessity to call attention to the correspondences in the above experiments, further than has been done. But we will add a few notes.

The shell of the second experiment might well suggest the body of water and sandy beach, if the form of the object revealed that it was a shell, as seems likely. If the lady had told about her impression regarding the lady who lived overlooking the pond before she learned where it was from, it would have been very impressive. But the very fact that her son recorded that she did not gives us confidence in his general record.

Anyone who has been at the foot of Niagara Falls remembers the "water of two colors, some white and some darker"—satin-like green. "I should think it was a mountain," has the mark of inference from a vision, and reminds us of the remarks of Senora de Z. (*Proceedings*, XVI, Part 1, p. 22), as she held a string of beads associated with Niagara Falls, with a microscopic picture of the Whirlpool Rapids: "In the background I see a high mountain." There is no mountain anywhere near Niagara, but the overhanging rock would naturally give Mrs. Janes the impression that there was one, and the lofty and steep bank of Niagara River as seen from the edge of the Whirlpool on the other side would also naturally give the impression of a mountain, and actually does as seen in the little picture with which Senora de Z. was not acquainted.

The "large moving body" seen in No. 5, and afterwards identified with water, would of course correspond to Lake Erie, above Niagara Falls.

In No. 6, the lava produced the impression of flashes of light, and so a piece of lava did in the case of Senora de Z., only to a more definite degree. (Ib. p. 47.)

Mrs. Janes remembered thirty years afterward that the group of Indians of No. 8 was seen "as if looking at a picture in the distance." This suggests the possibility that, if experimented with carefully, Mrs. Janes's visions might have shown that their apparent distance corresponded somewhat with the age of the object or the lapse of time since it was in use, as Dr. Pagenstecher thinks that he established was the case with his medium, Senora de Z. (Ib. pp. 97-101.)

VI. EXPERIMENTS WITH ELLEN THOMAS

These were reported to Dr. Hodgson by Mr. T. F. Ivey, of Forney, Texas. The prophetic element in two of them is lacking in final report as to the outcome. As many of Dr. Hodgson's papers were taken to England after his death, and there were other changes, it is not always certain when a desired document is not found, that it never existed as a part of the case. But this case is a good one as it stands, provided that the reporter tells the truth. Of course such a report would not be brought forward in proof if psychometry were not an evidentially established phenomenon, but, since it is, the report is included as the testimony of an intelligent man who seems to have known what valid tests were and to have employed them, according to what he says. He is a man whom Dr. Hodgson continued to have considerable correspondence with. The letter is dated, September 16, 1897.

"Last fall I visited a Miss Ellen Thomas, a young lady who had but recently 'developed' here in Dallas. She seems to be a very plain, unassuming and sensible young woman. Before going to see her I wrote to a relative of mine, Mrs. E. V. Woodson of Uniontown, Ala., to send me a lock of hair, not her own hair, to say nothing as to whose hair it was so that I would be in entire ignorance regarding it. In a short time I received an envelope postmarked "Uniontown, Ala.", enclosing a lock of light, golden hair, with no writing of any character. I put the envelope with the hair in Miss Thomas's hands, and requested that she give me what she could get. In a few minutes she began to speak. I took down what she said. From my notes I copy the following:

'This is the hair of the living. This is Emma's hair. She has

rather soft flabby flesh; your finger would leave an impression when pressed upon her flesh. Who is Sid? I get an impression of some person named Sid. He is some way connected with Emma. He will pass out shortly. Emma has a son at a distance that gives her a great deal of trouble. She has a sister, also a mother, in the spirit world. I see a daughter also. She is in a dangerous and unhealthy state. She is very sick now or shortly will be. She suffered over her eyes. She is of a very sanguine and hopeful disposition, but has met with many disappointments. She lives in the country. She is very much interested in the study of psychical phenomena.'

"I enclosed a verbatim copy of these notes to Mrs. Woodson. In reply she informed me that Miss Thomas was correct in every particular save one. The hair was from the head of Mrs. Emma — [name given] of Uniontown, Ala. Her husband was Sid —, but they were living separate, Mr. — living in Ark. Mrs. — had a son at a distance, who greatly worried her. Her mother, sister and daughter were dead. The characteristics all fitted her and everything the medium said was true of her save the bad health; Mrs. — was in the best of health. Now here comes a very remarkable phase. Mrs. Woodson had cut the hair and mailed it to me, and it seems that something of her went out with the hair, for it was she that was in such wretched health, and in point of fact was in bed at the very time I was with the medium, and was suffering greatly. It is simply astonishing how a sensitive can be affected at such a distance. After the sitting was over, Miss Thomas was deeply affected regarding Emma. She called my attention to her again. 'I am greatly troubled about Emma. I feel that she is very sick. She is in a dangerous condition.' At that very time Mrs. Woodson was very low with an attack of bilious colic.

"I will state that I went into this investigation with the sole object of getting at truth. I let no one here know of my letter to Mrs. Woodson, nor did I say a word to Mrs. W. as to whom I intended taking the hair she was to send me. I did all I possibly could to eliminate every opportunity for collusion and I am thoroughly satisfied that there was nothing of the sort.

"I have a daughter living at Cripple Creek, Col. Last October I requested her to send me a lock of her hair. On October 23rd, I received the hair and called at once on Miss Thomas. I think I told her it was my daughter's hair. Holding the hair between her hands she said: 'I get an impression of confinement, in which instruments will be used. There are dangerous and unhealthy conditions surrounding your daughter. I see surgical instruments and the death of the babe.

There is a little coffin. You should be within reach of your daughter, for she will need your presence and support in the early spring.'

"Now, as I said, that was in October. The spring came and went. Yesterday, Sept. 13th, my daughter and her husband got in from Colorado. Mr. T—— [name given], my son-in-law, tells me that Maud (my daughter) will be confined in about 6 weeks, that his family physician advised him to take his wife to her mother for confinement, that she is in a dangerous and unhealthy condition, with hardly a possibility for the babe to live. He also advised him to procure the services of the very best physician that could be had.

"As I said, I am now awaiting development with the assurance of the medium that my daughter will get well. Instead of being in the early spring it will take place in the early fall.

"3rd. I have a suit over a very valuable tract of land. October 17th I had a sitting with Miss Thomas regarding my suit. (Oct. 17th, 1896.) This is what she said. 'You will appeal your case. There are two or two and a half years ahead. It will be that time before it is settled. Final outcome will be successful. Your trouble is lack of evidence.'

"On March 3d, 1897, the case was tried in the district court of Kaufman Co. I was beaten. On March 10th I filed my appeal bond, so that I am in the higher court on appeal. If the medium is correct my case will be reversed early in October, and it will take a year or more yet before the case is finally settled. If the medium is wrong it will be settled in October by the higher court affirming the verdict of the lower. I will let you know the result of both my daughter's confinement and my land suit.

"I believe this is all at present. There are other phases of spiritualism that I have not been able to investigate as satisfactorily. I refer to the physical phases, such as the movements of objects, materialization, etc. There is greater opportunity for collusion and deception, but in the mental phases, *with proper care*, I fail to see any such opportunity.

Very truly yours,

T. F. IVEY."

The first of the three cases cited by Mr. Ivey, while not without error, is startling in its general accuracy of results. It should be noted that he, according to his statement, did not himself know to whom the first lock of hair belonged, there having come not a word with it, that he took down the medium's statements and sent them to the intermediate person, his sister; and that her confirmatory testimony is taken by him from her letter. Unless he made the story up

out of whole cloth, this is a good case, and it is hardly conceivable that he should do this and furnish the means for his detection at the same time, that is to say, the names and addresses of Mrs. Woodson and the lady from whose head the hair was taken. The other two cases, unfortunately not complete (probably from the loss of subsequent letters), are left for what they are worth, and particularly because they lead up to the exhibition of good sense in the last paragraph which lends weight to the whole testimony.

VII. EXPERIMENTS WITH LENA THOMAS

This case was reported to Dr. Hodgson by Mrs. B. H. Campbell of Wichita, Kansas, her first letter being dated March 4, 1894. She said:

“It has been suggested to me by our minister, Rev. W. T. Vail, that I report to you an experiment in psychometry in which I have been much interested. The young woman who is the chief actor in the case is the shyest person in the world, and would be frightened out of her wits nearly if she knew I was writing you about her, so if you think anything of any circumstance I shall tell you, and have occasion to mention it or possibly publish it, be good enough, please, not to mention her name, at least in any way so that she will know of it.” [After thirty years there can be little danger of serious objection to the use of the name.]

“Miss Lena Thomas is a young woman whose age I do not know, but she must be somewhere in the neighborhood of thirty. She is dependent on her own exertions for a living (she is a sewing-girl), and has no family friends very near her, but I have known her for half a dozen years and she often makes visits of some weeks in our family, when she has no engagement elsewhere, and prefers our family to her lonely room. She has a strange sort of temperament, which made me think she would be what is called, I believe, a ‘sensitive.’ She says she remembers people she has met, generally by ‘the colors of their names,’ and seemed surprised that I saw no colors in vowels as she does.” [This feature of the report is retained in consistency with the policy of this paper, which is to take into account what other psychical powers or peculiarities a psychometric medium possesses. While about it, I might mention that I studied another person to whom the pronunciation of names and even simple letter-sounds produced the sensation of colors, in what appeared to be a systematic and orderly fashion. The subject was a woman of superior intelligence. W. F. P.] “She says, for instance, that *Robert* is not a pleasant looking name, *o* being the

principal vowel," and *o* is such a dark letter,—black, in fact, but Charlie is a much prettier name to look at, being pink and white. All the vowels to her have color, the shade in each instance being determined by whether the vowel is long or short in sound, and so on.

"I was telling her one day, perhaps six weeks ago, of a friend here who had surprised me by holding a letter of mine to his forehead, with his eyes closed and in a few minutes telling me pretty exactly the contents of the letter; and when I suggested to her to try the experiment, she seemed more than willing, and the result was successful beyond my expectations, for she had never heard before of such things being done, had never read anything about it even, and of course it goes without saying that she knew nothing in any case of the letter she tried, nor of whom or where it was from.

"The first letter I gave her was from a young lady friend of my own who is spending some weeks in Port Tampa, Fla., for her health. Miss Thomas said after several quiet minutes, 'I cannot see very much, but I can feel that it is a much lower altitude than Kansas. The air is moist and warm, and such a beautiful blue sky! And oh, what a lovely place to rest! How I could rest here. I see water, it is not a very large body of water just here, but there is large water a little distance off. There is white sand, and the water is very close. I can see little dangling ripples. I can only see part of a street, but the place looks like an old historic place, but it is so pleasant. I would like to go and stay in such a place and rest.'

"My friend wrote me they were about a mile from the ocean or more properly the Gulf, but that their hotel was built right over the water, a sort of inlet as I understood it, where they had quiet water for their sea bathing.

"The next letter I tried her with had a very unpleasant effect on Miss Thomas. After quite a long wait I said, 'Do you see anything?' and she answered after some nervous laughing and a sort of demurrer, that she did, but 'of course it must be all imagination,—it can't be in this letter. I'm afraid you'll make fun of me if I tell you what I seemed to see.' I reassured her, and she said at first she saw a skull, and then presently what seemed a dead man, laid out upon a table as if ready for burial, and the man's looks were so horrid and the impression so vivid that it made her feel sick and faint, and the effect of the vision did not wear off for some minutes after she had related it to me. 'Didn't you see me shudder? You can't think how awfully that man looked.'

"Now I will quote a passage from the letter that you may judge whether she 'saw' well or not. The letter is from a woman physician,

Dr. Nannie Stephens of this place, who is taking a post-graduate course in surgery in Kansas City. The doctor writes. 'Oh, yes, I am getting my nerves under splendid training, and can witness almost any operation without trembling of fright. But last week I came near breaking my record. . . . The operation was upon the cranium, and the whole side of the skull was laid bare, without chloroform. While the poor man was unconscious to his surroundings, he was not to pain, and his moans almost overcame me . . . but one grasp on the unsteady nerves, and I looked on with as stolid a face as an Indian might have. . . . Before the brain was laid open he was operated upon for epilepsy, and had several convulsions on the table. I never intend to see another such case if I can help it, without it is a duty. I couldn't sleep that night for thinking of him.'

"The next case is as interesting as these to me, but I was not concerned in it myself. Miss Thomas was visiting a married sister a week ago, who lives a few miles out of town. When she returned she told me this; that her sister, whom she had told about her 'letter-reading' at our house, was, contrary to her expectations, greatly interested instead of being disgusted and out of patience with her as she had feared might be the case. So one evening when the family had all retired for the night and they had the room to themselves, the sister gave a letter to try, and in a very few minutes she saw a room where stood a coffin containing the body of a child, and people, mostly women and children, were coming and going, looking at the corpse and laying flowers on the coffin. Presently the father of the child came in and she recognized him at once and told his name. His grief seemed overwhelming, so much so that she felt and realized it herself so that when she had told of the scene to her sister she still trembled from nervousness, and felt as before, sick and faint. The father as she saw him stood close by her, 'so close I could have put my hand *through him*,' Miss Thomas said in telling me of it. She said he looked transparent as it were, but as real as if he were here in the body at our side. Presently, as she said, the room seemed cleared entirely of coffin and friends, and 'two hands with white gloves on came in and picked up the rests which the coffin had stood upon, folded them together and carried them out, and the room was entirely vacant.' The hands and arms she saw very plainly, but no body corresponding to them.

"In the case of this last letter she was not so entirely ignorant of it as in the other cases. I questioned her about it and she told me she had a good while ago seen Mr. Stevenson, the father of the dead child, and recognized him at once in her vision. She also said her

sister, during that day, had told her Mr. S. had lost his little girl, but beyond the bare fact she knew nothing. When her sister wanted to test her that night she had given her Mr. Stevenson's letter, but Miss Thomas did not know or have any idea who the letter was from when her sister gave it to her to hold, nor the contents of it.

. . . Miss Thomas cannot always tell about the letters I have given her to try; she has failed several times; she also failed when I gave her a seashell to try with,—it was wrapped up in paper to keep her from knowing what it was she was holding. . . . [Omitted portions of letter irrelevant.]

MRS. B. H. CAMPBELL."

RIVERSIDE, WICHITA, KANSAS.

Dr. Hodgson asked for a statement from the sister of Miss Thomas stating her recollection of the last test given above, and she, Mrs. Emily Stevenson, sent it in and it is found among the papers. Written a full month after the event, it is not surprising that she mixes the details somewhat, though the main facts are repeated substantially as already narrated. It is not worth while printing the letter, since neither Mrs. Campbell nor the sister say whether the story of the funeral corresponded with the real facts. All that remains to arrest our attention is the fact that the letter was correctly related to its writer.

On April 9th, 1894, Mrs. Campbell wrote Dr. Hodgson that the letter of inquiry for corroborations, etc., from his office had been submitted to Miss Thomas as an experiment, with the following result, taken down at the time:

"A table with a white cloth spread upon it, and people sitting around it, apparently for the purpose of eating, though no food was seen. There seemed to be impressions *almost* visible, but the mind or sight was completely taken up with a misty form that floated above the table. There was no decided human shape to this vapory appearance, yet the *impression* of human shape went with it, and it waved slowly back and forth over the table, coming into view at first from the left side as one looked toward it. The people at the table might have been conscious the form was there, but of that she could not feel sure. Then the scene changed and she seemed to go to another place where she saw a bed with a grown person lying upon it, covered up with the bed clothing, and a vapory form floated above it. This shape had more of the human form than the other. In this case, there was a strong feeling that the person in bed was alive but *not* aware of the form floating above. She could not tell whether it was a man or a woman in bed."

The above describes my impressions upon reading letter from Dr. Richard Hodgson to Mrs. B. H. Campbell, dated Boston, March 17, 1894.

LENA THOMAS.

MARY E. CRAIG
MRS. B. H. CAMPBELL } Witnesses

From the tenor of the letters of Mrs. Campbell, too voluminous to print, it is evident that she fully understood the importance of taking precautions that Miss Thomas should have no inkling regarding the contents of letters submitted or their authors, before the tests were concluded.

No notes by Dr. Hodgson on this letter are found, but the correspondence which passed between the two shows that both thought that the psychometric results ought to relate to what the writer of the submitted letter was thinking of at the time he wrote it. But examples which we have given show tests may be highly evidential without the relevance being to thoughts at such a time.

Again, all that Dr. Hodgson had to do with the letter employed was to sign it, since it was composed and typed by another person in his office, and, it was believed, signed by him without reading. Therefore the relevance, if any existed, would more likely be to the person who composed it.

But what arrests the attention is the fact that this is the only report of Miss Thomas's work which is relevant to the general character of psychical research investigation such as was carried on in Dr. Hodgson's office. The company gathered around a table whereon no food was seen could be one assembled for the purpose of experiments for automatic writing, raps, *et al.* The vapory form dimly seen above could relate to thoughts and fancies of some member or members of the group, if not to a spiritual reality unseen by them. The adjoined scene, if not related to the former in some organic though unknown fashion, might have been caused by some memory of a reported case of mediumistic allegation lingering in the memory of the person who wrote the letter. Of course a psychometrical deliverance might have a real connection with facts without it being possible to prove that this was the case. It is at least curious that the letter written from an office busied with occult claims should be the only one, so far as reported, which brought about impressions on the part of Miss Thomas of an occult character.

Mrs. Campbell, in her letter of April 9th, reports the result of another experiment, of the date of March 27th. She prefatorily remarks:

"I also enclose another 'reading' of a letter addressed to me by a Hindu now at the Midwinter Fair. Miss Thomas, by the way, has never seen a person of this description, and her description of Mr. Telang's appearance, etc., seemed very good indeed to me. I sat with my pen in hand and jotted down what she said as nearly as I could in her exact words. Some things she said in answer to questions from me, and there is a good deal of repetition of words and phrases, which could hardly be avoided and have my report verbatim. Miss Mary Craig was present at the time and added her signature to that of Miss Thomas."

Object used, letter to Mrs. B. H. Campbell from Mr. Putoshotane Rao Telang, High Caste Brahmin from Bombay, India, now at the Midwinter Fair, California.

"I see a man with a turban on his head, an oriental turban. The man's face looks dark,—looks black, his hands are dark-looking, and he seems to be using his hands some way. He raises them up, first one and then the other. He has something in his hands, perhaps it's a lighted candle. There are other people looking at him. His dress seems to be white. He looks pleasant—there is a pleasant feeling about seeing him. I feel as if I would like to talk to him and have him speak to me. I can't see what he is doing, though he seems busy with what occupies him. He seems a good man. The people about him do not seem to be his kind of people—he seems to be the only one. I can't describe what he is doing. He seems earnest about it, but at the same time he can talk about what he is doing. He seems so pleasant. He seems rather tall, not so very tall, but thin and straight. He looks like a very smart man and a very kind man, too. Seems to me I see a crown, or a coronet of some kind back behind this man at some distance. It seems to belong to him but seems to be laid aside. There is a cloth of some kind laid over a chair or something and this crown is laid upon it, tipped upon its side. I can see the points of it. This man seems to have a very high order of intelligence. I cannot see just what is about him—he takes my attention and it produces a very pleasant agreeable feeling. I cannot see any more—perhaps what he is doing is an act of devotion. I could feel the working of his mind, so broad and good and intelligent. It gave me such a pleasant feeling I hated to leave him—I could feel that though he had these thoughts he still went on with his work and duty quite apart from them."

LENA THOMAS.

MARY CRAIG
MRS. B. H. CAMPBELL } Witnesses
WICHITA, KANS., March 27, 1894.

Of course the above report is not of the highest order,—it is not entirely verbatim nor are its statements checked up with all the facts. The main purpose in giving it in full is precisely that stated by the reporter—that there shall be one practically verbatim exhibit of this psychic's work. Such work apparently came to a sudden end. The correspondent wrote, August 16th, 1894: "She has taken into her foolish head that somebody who *may* hear of her mysterious power *may* think she is becoming interested in Spiritualism, and nothing I can say seems to have any weight with her whatever. The very thought that anyone might possibly connect her with Spiritualism seems to drive her beside herself—she hates it worse than the devil is said to hate holy water, and so she has suddenly bolted."

The subjective honesty of Miss Thomas is indicated by three facts: (1) The experiments with her were suggested by another and she was without previous consciousness that she had any psychic power. (2) She was exceedingly shy, and shrank from publicity. (3) At the first suspicion that she might be regarded as a Spiritualist she was unwilling to continue the experiments.

SOME TESTS OF CHANCE PROBABILITY IN PSYCHOMETRY

Are such results as are exhibited in the series wherein Mrs. King was the subject, or in the experiments conducted by Mr. Stewart Edward White, or in those reported by Miss Nellie M. Smith in the *Proceedings* for 1923, attributable to mere chance? Fraud and normal inference having been excluded by the rigid conditions stated, there remain only the theories of chance and some unknown "supernormal" source and process.

In all the instances given in this volume and in all others known to me, the person capable of impressive psychometrical results showed other indications of "psychical" quality, such as the ability to produce automatic writing purporting to convey messages from the dead. Suppose we experiment with persons who have never shown or suspected themselves capable of any psychical manifestations. Then, generally speaking, their impressions under psychometrical conditions will exhibit what chance can do. One person's guess, when there is no room for inference, should be as good as the guess of another.

Of course if, in the range of experiments with many persons, one should be found the average of whose results differed as widely from those of the rest as W or X is removed from C or D, that person would automatically be removed to the relatively small group which offers the problem. But if it is all chance, there should be no such person.

We will go farther, and include in our tests persons who have shown or suppose themselves to possess other psychic traits. If their psychometrical results show no significant variations from the vastly preponderant group, we will have no difficulty in supposing that any correspondences therein with the external facts are here also due to chance.

At first glance it might seem that we are proposing to construct a sort of vicious circle, but it is not so. Our test is founded on two principles. 1. There is such a thing as chance correspondence. 2. One person's chance, normal knowledge of the object employed being excluded, is as good as the chance of another. It follows that if, with the mass of persons, there uniformly are shown only a few correspondences between their impressions and external facts to them unknown, while with a very few persons there are shown, in a considerable percentage of experiments, a large number of such correspondences, the disparity must be due to something other than chance.

With this object in view 100 experiments were made with eighteen persons, to all of whom, so far as is known, such efforts were new. There were 5 experiments with each of fifteen persons, 15 with one, 8 with one and 2 with one. Fifteen of the persons were women, three men. One of the men and the greater part of the women consider themselves "psychic" to a slight or greater degree, and perhaps two of them are supposed to be evidentially so. All such claims and appearances, however, are really irrelevant to this test. The first fourteen persons whose results follow were experimented with more or less in accordance with my instructions, by Miss G. O. Tubby. The separate experiments are numbered throughout serially. One in connection with each person is given in full, while the rest of the experiments with that person are summarized to save space. But once was a person given the same object twice. It seems unnecessary constantly to repeat that the object, generally a letter or other paper object, was concealed from view.

Remarks by Miss Tubby are prefixed with T.

I. *Group of five with Miss D. L. W., not supposed to be psychic.*

No. 1. "Feels as though it might be a rubber bathing cap it's wrapped up in."

T. "Oiled silk."

"I don't get anything. I am too much occupied with thinking about my parcel post package that hasn't been delivered, I'm afraid."

T. "Hold it to your forehead. [*Pause*] Nothing?"

"Nothing."

No. 2. Subject wondered whether she had put her glasses in her bag.

No. 3. Felt "as though there was a lot of blood in her forehead," a "kind of throbbing, which ceased as she took the paper away from her forehead. No other result."

No. 4. Throbbing again, subsiding on removal from contact with forehead. No other result.

No. 5. Less throbbing, more like a tight band around the head.

The 3rd object was a letter by Mrs. H., the 4th an article that had belonged to her husband, whose last illness was marked by a complication of symptoms, including high blood pressure.

The lady who owned the article in 5, remarks Miss G. O. T., "does get a very tight head sometimes."

But as I myself have had blood pressure and also a "tight head," and very many persons have, these single coincidences are hardly evidential. It is more likely that the effort for concentration, together, perhaps, with auto-suggestion, brought the feelings as the experiments progressed.

II. *Mrs. M. B. R., not supposed to be psychic.*

No. 6. The subject gave about twenty-five particulars without apparent connection, mostly streets, parks, buildings, etc., in various parts of New York City and in New Jersey. The only correspondence traceable is that the owner of the object once lived in one of the many indicated regions of the city.

No. 7. The lady said:

"There are leaves lying around on the ground all around the house, our [former] home over in Palisade, N. J. The chrysanthemums are all down in piles and need to be staked up. I see the Coytesville car line. Englewood Hospital, road up to Bear Mountain. The Peekskill Ferry. Ever so many automobiles on the road down from Tarrytown. And Sleepy Hollow Cemetery. And the subway at Van Cortlandt Park. I see my husband in his classroom, up at Columbia. The school doctor's office. Of course that brings me directly in front of Teacher's College and the new library. Then a stack of cards which I have to work on for public school children, giving their playgrounds, places where they play and libraries that they are connected with."

Nos. 8, 9 and 10 are, like the previous two attempts by this lady, mostly made up of disconnected references to streets, parks, drives, country places near New York, public and private buildings, ferries, bus lines and the like, familiar to the lady, with general references to children playing and coming out of school (she had children in school), a peanut man, automobiles, etc. All the persons but one whose objects

were used lived or had lived in New York City. One or two correspondences may be traced in every experiment, between particulars stated and the person associated with the article, but, with such throngs of particulars given, how could it be otherwise? There is nothing more striking than that the person now lives or once lived near one of the many mentioned localities, or often drives in a country place somewhat resembling one which was named but not the same.

III. *Miss E. H. T., supposed to be somewhat psychic.*

No. 11. T. "What do you get?"

"Nothing. I keep thinking of Mrs. L. [a guest present] and of supper and of things around the house."

No relevance in this meagre result except the very common fact that the writer of the letter held had domestic duties, and the not remarkable one that there were domestic items among others in the letter.

In Nos. 12, 13, 14 and 15, the results were *nil* or as meagre and none of them seem relevant enough to mention.

IV. *Miss E. S., supposed to be slightly psychic.*

No. 16. No impressions.

No. 17. "I get a curious impression from that. I don't see or hear anything but I just get an impression of a very large dog wagging his tail."

T. "Any color? Any breed?"

"Well, yes. Reddish yellow hair. Large dog with long hair and with a slow motion. Funny, what I chiefly get is the slow motion. All I can add to that is that he seems to have his back toward me, and he might possibly be barking at something. His tail is toward me."

No relevance.

No. 18. Subject got only a feeling of darkness and discomfort.

No. 19. Details about the parts of a building and people going through a door.

No. 20. Impressions of blue spot, rays, fine lines and dark colors.

No traceable relevance in any of these.

V. *Miss N. L. R., said to be psychic with some evidential quality in certain directions.*

No. 21. "I wonder if this was written in bed. I don't get anything at all but I just see a white light that is around a bed." It is not known where the letter was written. The remark about the "white light" was probably suggested by the fact that some electric lights in the room had been turned off just before.

No. 22. "I don't get anything but the smell of the sea." Probably suggested by the fact that the subject was to take a steamer the next day.

Nos. 23, 24 and 25. No impressions. Set quite unevidential.

VI. *Miss B. G. R. Not consciously psychic.*

No. 26. Got impression of "strong beating of hearts." She properly inferred that it might have been suggested by the beating of her own heart.

No. 27. "I'm listening and hearing steamboat whistles and everything." Subject was to sail on a steamboat the next day.

No. 28. "Isn't it funny! I can see things just kind of whizzing past me." Possibly suggested by a trip just previously on a car, or by the expected steamboat journey.

No. 29. Nothing.

No. 30. Same letter used as that in No. 21, at which there came the impression of a bed. "My eyes are kind of twitching. They are inclined to pull apart."

No significance apparent in this set.

VII. *Mrs. L. W. A. Supposed to be psychic to an evidential degree in certain directions.*

No. 31. No traceable pertinence; "it's a love letter," "blueprints," "peacocks," "Philadelphia," "why do I skate around so much," "writer's cramp," "peanuts," "cute light," "white kitten."

No. 32. This is the best of set VII and will be given in full, except some side chatter.

"This is chocolate drops, I'm sure. And now suddenly I am terribly hungry. I think this person must have been starving sometimes. And I am thinking of my griddle cakes and my coffee and nice maple syrup. That came from up where they lived in Connecticut or the Catskills somewhere. And this person had a little sister and she ran off and got into trouble. And now there is a big black dog with a brown nose, and he liked the little girl and tried to find her. I don't think they ever did find her though. Chestnuts, I get. This man must have been starving, because I feel so hungry. Right on top of my dinner, too! I see a lovely green evening gown, the material is so lovely. It is something iridescent, and the material is all so sparkling and lovely, the folds are very lovely. And somebody is very jealous."

The letter, says Miss Tubby, "concerns a man formerly in an institution notorious for the malnutrition of its inmates. Has had much experience of hunger. Do not know the pertinence of the little sister, etc., in either his family or that of ——— who wrote the letter. He lives in Connecticut. A widower whose living sister is mentally unbalanced." But this would be a very forced application of the remarks about a little sister who ran off somewhere and got into trouble, was sought by a dog, etc.

There is enough correspondence so that, did the other members of the same set, or even two of them, show as much, we *might* have to admit that the lady possibly had psychometrical power.

No. 33. A number of particulars about "opera," "seeing red, red velvet," "I think the person who wrote this came from Jersey or is connected with Jersey," "fire, fire, fire," "an old man with a white beard," etc.

Only pertinence is that the writer does live in New Jersey.

No. 34. Particulars as to characteristics of writer which cannot be tested, "perhaps got something to do with Christmas," "I think it is English," "I wonder if he knows Dr. Edwards and if there is a little tangle there," "the Strand," "this is another New Jersey one."

But it wasn't. Nor was the letter English, nor had it to do with Christmas, nor did the writer know Mr. Edwards, nor was there any "tangle" connected with it.

No. 35. Particulars such as "Mabel" telling some one "I am always with you, I am not gone," Mabel having a "tootsie" or "tussa," "this person lived near a lovely fountain and liked to fly kites," "some dirty work at the cross roads."

The person who sent the object, a calendar, lived at a hotel which had a fernery set like a fountain, but it was *not* a fountain. She was a great kite-flyer as a child. The calendar had an unseen picture of slippers and one might imagine "tootsie" (if that *was* the word) as referring to that. No relevance in "Mabel" and her message, no known relevance in "dirty work at the cross roads." The writing would naturally imply that the person lived near a fountain at the period when he or she liked to fly kites, whereas the period of the fernery which was not a fountain was different from that of the kite-flying.

This set evidences to me nothing more than chance doing somewhat better than its average.

VIII. *Miss G. O. T., supposed to be slightly psychic.*

No. 36. "I am thinking about scientific experiments and the precautions and formalities about them, suggested by that word 'subject' [which she had just applied to herself]. I see a Chinese baby and a pug dog. A lady with a baby, Chinese also. Saw her first. A Chinese person I saw the other night in a public place might have suggested that." The letter proved to be one proposing scientific experiments. The remainder irrelevant.

Nos. 37, 38, 39, 40. A number of particulars given in each case, some quite graphic, but no pertinence to the letters or their writers discoverable.

Only one hit in the set and this, since it was suggested by a fact in the experiment itself, was clearly a mere coincidence.

IX. *Miss C. F., supposed to be slightly psychic.*

No. 41. "First impression I get is of decided heat, glowing. O my! 'tis hot. I thought twice of something blue. And the same heat I get. And I see a cross, an X. Looks like a backhanded writing."

T. "Do you see what's written?"

"No, but I still see those lines like backhanded writing, very fine."

The only possible pertinence to the typed note held was that two Xs cancelled a word begun in the note.

The few particulars given in No. 42, and the many in No. 43, have no apparent relevance.

No. 44. References to "play," to the attitude of prayer, "this is reluctant to give its secret up, it seems to shrink away," "little fine wavy lines go upward, parallel."

Experimenter says: "Note was written by one who would wish to have it kept personal and would shrink from publicity, a prayerful person who is able to see lines of radiant light or heat in atmosphere more readily than many other persons do." But toward the end of No. 43 the subject had addressed the letter thus: "Give me your secret," and this playful remark probably suggested the similar remark in No. 44, which naturally implies that it is hard to get what the letter contains, rather than anything about the writer's characteristics. The allusion to the attitude of prayer would be more striking if so large a number of persons did not pray. If "little fine wavy lines go upward, parallel" had continued "in the atmosphere," it would not be susceptible of so many interpretations and applications as it actually is.

No. 45. No particular impressions, except of "something soft like velvet," with no traceable pertinence.

This set has only a few common and doubtful hits, such as we would expect by chance.

X. *Mr. W. F. P., not supposed to be psychic.*

The fourth experiment in this set will be the one given in full, as it probably represents my best success (?).

No. 46. "A number of isolated words, several assertive phrases, a visual image of a crescent moon." No traceable relevance to the letter or to its writer, concerning whom I know considerable.

No. 47. Several visual images, words and poetical quotations, seemingly irrelevant.

No. 48. Seventeen assertions, quotations, references, etc., among them, "It is from the hand of a lovely woman who has known sorrow.

There are tears in her eyes. I see her bending over a grave," and "something about a maid out of home, I don't know whether she had gone to make a call or didn't have any home."

The writer of the letter used was a woman, she was away from home when she wrote the letter, and probably she has known sorrow and tears like most people. All the remaining remarks apparently irrelevant.

No. 49. "Tarantula. Away, base man. Gargantua. A man of blood and fire. Capital letter F. Something like Frank or Ferdinand. Large script S. A name like Santry. Faint and feeble. Picture of a thatched cottage. A picture of a salmon-colored house with a dark roof and peculiar projecting sort of dormer windows with small panes. House changing all the time. It is now brown with white sashes. Of no particular shape (the house). But still a window projects like a snail sticking out its head. A singular kind of a rod of wood with a short projection on one side. Remains the same but now it is yellow. It's turning into a camera."

T. "What color was the rod in the first place?"

"It was brown first. Something vacillating between a silver vase and a glass pitcher. Sometimes one, sometimes the other. 'Damnation.'"

The experimenter comments: "The absurd quotations of word and phrase are characteristic of ——— [writer of the letter used], who is a spontaneous dramatic monologist. [But not more so than "flowers on his bier," "sound the trumpets, beat the drums," "hell rising from a thousand thrones shall do it reverence," "hell hath no fury like a woman scorned," all in No. 47, and hardly more so than expressions in No. 48.] Her deceased father's first name begins with F, S is the final letter of the surname of her family. [And F and S are the initials of an old friend of mine; her first name contains three letters of "Frank" and the first three letters of "Santry" begin her last name. Such coincidences are common enough.] Her house was originally a cottage [but mine was thatched], had some dormer windows in the top story, panes small [but my windows projected three times as far as normal ones]. The house has been painted at one time a sort of faintly pinkish yellow [but mine was distinctly salmon-color], and later was brown with white sashes, if my memory serves me [and possibly it does not], but that is not its present color [the more colors it had the more likely the coincidences].

No. 50. References to "prussic acid," a classmate who killed himself with it, "go thou and do likewise," "away, foul friend, what dost thou here?," "a tankard of beer," "an object part red and part like brass, looking something like a lamp, becoming an orb and sceptre,"

"the sword of Joan of Arc," "victory is in the offing," "Christabel," and "non obstante."

No known pertinence except that the letter was about a young man, and one who was in the war, which would make the military phrases relevant, but not so much so to one perhaps who suffered shell shock and has since been wandering, having apparently lost his memory. There are so many items of imagery and so many verbal expressions capable of various interpretations that coincidences in relation to the owners of the objects held were inevitable, but there is nothing indicative of more.

XI. *Mr. A. B., psychic in certain directions.*

No. 51. A rather detailed description of mountain scenery, a log hunting lodge and Mount Shasta in the distance. The writer of the letter held is fond of hill scenery and of walking, but has no California memories.

No. 52. "I can't give you much on this; it's absurd what there is. Simply the word 'Electra.' I once saw a performance of Electra in the open-air theatre at Bar Harbor, that's all I ever knew about it. That is several years ago—ten years at least." The letter held was one of condolence written from Chautauqua by a lady, and if there is any relevance it is unknown.

No. 53. "The force of circumstances requires such methods." This applies fairly well to the letter, which stated that the physician of the writer did not object to her going to a practitioner of an unorthodox school. But it would apply to so many situations in so many senses!

No. 54. The impression was that there was an effort to say something relative to Dr. Hyslop's pictographic theory, and that the writing itself was not about that. The letter held was by a woman then dead, whose spirit had purported to communicate by the pictographic process, according to Miss Tubby.

No. 55. "The writer of this letter is apparently laboring under some distress because she cannot reconcile her opinions with the facts as they are presented to her. Any effort on your part—(T. "Mine?") Yes, you—to assist in this matter will be greatly appreciated. The distress is real, never spoken of and to approach it infinite tact is necessary." There is apparently no relevance, except for the single word "distress" and the fact that a lady wrote the letter used, which was one of condolence for the death of Dr. Hyslop.

It is possible that this set contains some gleam of psychometrical power, but barely possible. It falls far short of being a demonstration.

XII. *Mrs. L. M. C., supposed to be very psychic.*

The utterances of this lady were so long and the details given so

numerous that it seems quite inexpedient to spare space to summarize them. In Experiment 56, with a picture postal card bearing twenty printed and about thirty-four written words, letters, figures and imagery were discerned. Some of it could be related to the card in one way or another, but most of it reveals no relevance.

Experiments 57, 58, 59 and 60 brought voluminous results but no correspondences of a noteworthy character. Of course where a large number of details are mentioned, a few can be made to apply.

XIII. *Miss M. T. T., supposed to be psychic.*

No. 61. A number of particulars given of unknown relevance. Not a good test as the writer of the letter was not well known to the experimenter.

No. 62. At first she thought that Miss T. was going to give her a letter by a bright-cheeked young woman, but it turned into a thin young man. Miss T. says that she was about to give the psychometrist a letter by a bright-cheeked young woman, but decided to give that actually presented whose writer mentioned therein was a thin young man. An old man, said to be deceased, was described and the young man's father was dead, but his description is unknown.

No. 63. "There seems to be quite an old feeble woman that is concerned about her son, I think an apparently robust-looking man about the fifties. This one has something to do with Dr. Edwards, I think; if not his person, somewhat the same physique. This person is at some little distance from New York. Seems to have a good many responsibilities. Working rather on his nerve than his real strength. And this elderly, white-haired sort of Whistler's mother looking lady is very much on his mind, either that he's caring for her or that she's worrying about him. But he is really doing good work and overtaxing himself with it."

The writer of the letter *was* a man in his fifties. But he was not robust-looking, nor of the physique of Mr. Edwards, nor had he to do with the latter. He lived more than a "little" distance from New York. He formerly had an old mother whom, in a sense, he cared for, but apparently she did not worry about or sympathize with his troubles. His work was of a rather desultory character, nor would his responsibilities ordinarily be called great, though he was nervous and depressed over them.

No. 64. Letter said to be from a member of the Society, which it was not, though the writer's mother was. "Doesn't know what she wants * * * more interested in her own reactions than in really getting at the truth." This sounds as though it might refer to psychical

research, but the experimenter interpreted it to apply to the psychopathic whims and vagaries of the writer, a rather loose interpretation.

No. 65. Various details given, but the test was a badly-selected one, as little is known of the writer of the letter.

There are some good hits, as we would expect that there would sometimes be, but as a whole the set does not reach the point of being convincing.

XIV. *Miss M. D., supposed to be slightly psychic.*

No. 66. Particulars regarding rocks, a man with white hair, waves, on the other shore a white gabled house on a hill, a canopy, woods and a winding pathway, rocks reminding her of the big rock at Q——, and impression of a river. The letter was by a white-haired man who lived at a place by the water with an opposite shore visible and rocks at hand. Other particulars unverified.

No. 67. Particulars about long white robes trimmed in yellow, a star on the breast, a paper crown of gold, a child playing, a pigeon-hole and a black walnut desk with a man walking back and forth, taking something up and pounding with his fist. No known relevance. The letter was written by a maiden lady and was about the settlement of her mother's estate.

No. 68. "I get the word *victory*. Peace and understanding and wisdom. With peace and understanding and wisdom comes victory." No apparent relevance.

No. 69. Before receiving a folded paper she said, "Charge, Chester, charge." After taking it she spoke of a diamond ring, a brown Leghorn rooster crowing, and a hen on a nest, and money. No known relevance unless in the coincidence that the initial letters of the first phrase uttered were those of the name of the man who wrote the letter. But as the words "Charge, Chester, charge" were probably humorously suggested by the fact that another object was to be brought forward, it would not be safe to assume that this was more than a curious coincidence.

No. 70. There resulted nothing but cryptic phrases, which could be applied in one sense or another to almost any one.

The following experiments with M. D. and all subsequent series are the result of experiments by myself.

No. 71. A letter written by a brother of mine was presented. It resulted in references to a chestnut tree (my brother is neither associated with such a tree nor much given to jokes), a secret order (he belongs to none), and a mass of phrases which would naturally be interpreted to signify death (two years have passed and neither he nor any member of his family seems likely to die).

No. 72. I had much knowledge of the writer of the letter submitted. Correctly stated that it was a man but his description wrong. The word "blue" probably unconsciously suggested by the color of the paper. The words "Beneath, I should also say above," probably similarly suggested by one of her hands being beneath and the other above the letter. Had the impression that her thumb rested on the word "light," and that word happened to be in the letter, but nowhere near her thumb.

No. 73. I was well acquainted with the writer of the letter submitted. Many particulars given and two or three fitted, as would be expected. Sex rightly given. References to the use of "dashes" might be striking in view of the fact that the writer was accustomed to underscore many words, but as this remark was not made until after I took a covering cloth away, it is quite possible that the horizontal marks were seen.

No. 74. The same object used in Experiment 5 with Mrs. King (p. 190). Aside from correctly stating what the object felt like, the results absurdly unrelated, referring to a man who would come and sit in my office chair, etc.

Nos. 75, 76, 77, 78, 79 and 80 contain no more than an occasional stray hit. Their character has been sufficiently illustrated.

Analysis in several cases showed that the imagery and phrases were at least in part suggested by past emotional experiences of the subject herself, and represented memories struggling to the surface, while she was in a passive condition.

XV. *Mr. J. W. H., not supposed to be psychic.*

This gentleman has an unusual faculty of visualization, being able to retain a mental picture and examine it for some time. One example is given in full.

No. 81. "A faint suggestion of smell of fried onions and then I see young onions such as are used for salad growing, in an old-fashioned garden with a hedge around it. Hedge along two sides, in front and to my left, and there are trailing roses between me and the garden bed of vegetables in front of me. At the end of the bed is a square post used for a clothes line. I imagine there is a green field beyond the hedge in front of me. On my right is rather untidy grass lawn and then a brick house, with a bow window, a rather long room, the window at one end very plain and a fireplace in the middle of a wall which is in line with the hedge opposite and the bow window is next the hedge. My opinion is that the kitchen garden is cultivated, but the house is empty. I get the impression of a little girl in the garden though I don't see her—should say she is about ten years old, fair-

haired, a rather lonely child, playing by herself in the garden. I can't see field next beyond hedge in front, but some distance off is rising towards the left and I would say that the road by the house goes over the rise, as indicated by trees. Impression that there are no houses in that direction, that whatever houses there are are behind me, that *this* house is the end of a row of houses and then road goes on into the country. Have an idea that there is another window looking out on the garden but with shutters, door between them which is red with stone steps and shuttered window in direction back of me.

"Impression of it being a memory picture from childhood—the fact I could not see over the hedge might indicate it."

The writer of the letter has no childhood memories to correspond. A few years ago she lived in a house which, with its room and fireplace, and its surroundings, somewhat resembled the description. But there was no bow window, nor red door; no unkempt lawn, the garden is not described with verisimilitude, there was no such child unless that of the next neighbor's, and she was not lonely, etc.

No. 82. The clergyman who wrote the letter used could find no relevance in the description of wild scenery, a rough cabin, a man dressed for hunting, and an illness due to getting wet.

No. 83. The same letter used in No. 82 was employed on another date, and a totally different scene described of a colonial house in beautiful surroundings, first front and then rear, of ladies in old-fashioned clothing, etc. This result likewise roused no recollections on the part of the writer of the letter.

No. 84. A letter written by Mrs. Prince, April 30, 1923, to me, her husband. Very few of the many details about a man and woman and their surroundings apply.

The results in Nos. 85, 86, 87 and 88, of similar detailed, consistent and constant characters, were all submitted to the writers of the letters used, and none reported convincing correspondence.

XVI. *Miss C. M. B., who believes herself to be psychic in certain directions*, but whose demonstrations have not quite defeated the explanation of chance coincidence.

No. 89 (dated July 31, 1921). Object used, a letter by Mrs. Prince, who had just gone to the hospital, a fact almost certainly unknown to the subject, though she knew that my wife was ill. She said: "There seems to me somebody sick. A lady. She seems to want to come and see you. It seems she can't come. Something to do with a little girl. There seems to be some kind of a joke in here—something funny. Something about money. Seems to be something she is wanting to buy she is asking advice about. I seem to get the impression she

has been to a doctor's office—I see the office and as though she were in there. I get the impression of a country house—that is about all. Seems as if there had been a death in the family.”

Just before we began the experiment I told the subject an anecdote about a lady whom, as I also stated, I had advised by correspondence about her health. That lady had a little girl whom I may have mentioned also. The opening sentences may well be an echo of what I had said. It would be an easy inference that the lady would like to come and see me about her health instead of writing, and that she might have said something about paying me—which she had not. Aside from the reference to a sick lady, nearly every detail stated was irrelevant to Mrs. Prince and to her letter.

No. 90 (date of test June 24, 1922). Object used, a postal card from a nurse. It was plausible to say “seem to see a picture of— anatomical, like bronchial tubes, spine or something like that,” but the words would apply to a sick person as well as to a nurse, and Miss B. knew that my wife was sick, and was rather in the habit of getting impressions, generally erroneous, about her or me. The impression that the card was sent from a long distance was wrong, and the description of a woman did not fit the writer of the card. “Books” and “a fire” unintelligible. The impression that there was a picture of a lady or little girl with a border around it was correct, so far as it went, of a picture on the card. But the folded card showed the half of the picture with the lady on it, while the other figures, which were below, were not mentioned, and it was quite possible to have “peeked.”

No. 91 (same date). This test was simply to get impressions of an enclosed picture. Two attempts made, “water, a house and flowers,” and “flowers on a cross.” The picture was really of a candle-stick and lighted candle.

No. 92 (date Feb. 1, 1922). Object used, the necktie of Experiment 4 with Mrs. King (p. 188). A number of attempts on Miss B.'s part to name the enclosed object or describe its colors and markings were in error. The impression that it came from some other country or some other part of this country was, as to the second alternative, correct. It is rather curious that she got impressions of people eating breakfast, a train and a ship, considering that Mrs. King received impressions, from handling the same object, of a dining room, and of a train and ship on which an apparently escaping man went. Miss B.'s seeing a man in a barber's chair, having his hair cut, would comport well with the scheme, as it is often the case that a man fleeing from justice gets a shave and hair-cut.

No. 93 (same date). Object, a letter written by Miss B. herself.

She got impression of the country, a low building, and of a sick grey-haired woman in bed wearing a boudoir cap, a rug on the floor, window-drapes, a vase near the window with flowers that had been brought her. Some particulars would fit my wife, who Miss B. knew was ill and living in the country, etc., but Mrs. Prince had nothing to do with the letter or its writer, whom very few details fitted.

The coincidences in one member of this set (No. 92) make too small a swallow to suggest forcibly that summer is at hand.

XVII. *Mrs. L. F., who does some automatic writing*, none of it known to me to be evidential.

No. 94. "This person is seeking truth but is limited in intelligence and incapable of making an accurate estimate. I think it is a man. He wants to express every experience in the terms of previous experience, instead of permitting himself to be led into a new experience and then deducing the principle which governs it. The testimony coming through him is absolutely worthless, and it is suggested that he waste no more time over it. He lives at a distance, is perfectly honest, but is stupid." The letter held was by a woman, and nothing said is correct except that she is honest and seeks truth.

No. 95. Impressions of a married woman who had "genuine experiences" while undergoing pregnancy, but is normal at other times, etc. The object held was a set of verses written by myself when a boy. Nor does the description apply to any one in my family or otherwise connected with me.

No. 96. Impressions of a man living in New York City, who is advised for his own good to let psychical matters alone. The letter held was written by Mrs. F. herself, who is a woman and does not live in New York State. The advice is, I think, suitable.

No. 97. A recent letter by Professor Joseph Jastrow produced the impression that it was written in 1870 by a woman of superstitious tendencies, who died from an operation for cancer. Comment is superfluous.

No. 98. A black-bordered letter, passed in such a way that Mrs. F. was forced to see the mark of bereavement, gave an impression that a daughter was deceased, rather than a husband, as was the case. Very little declared was true.

The group is markedly erroneous.

XVIII. *Mrs. C. D., who thinks she is psychic*.

No. 99. Object, a dead baby's sock. Impressions of a middle-aged woman looking over things in an attic, etc. The mother of the child died still young, with the child, and her husband does not recog-

nize details given. The "attic" was probably suggested by my having shortly before told her of an incident which happened in my attic.

No. 100. Object, a genealogical record handwritten by my mother. "I get the impression of typewriting. Get a feeling of indecision. I think it is this way and then that way, and end up still puzzled. I don't know if this refers to the page or the book [her hand was inside], but I get: 'some people feel very cocksure about this, but I haven't any respect for such people.' That's not the right attitude for study." These remarks do not seem applicable either to my mother or the manuscript.

Another and equally unsatisfactory test was made with the lady, but I stop here with the round number of one hundred.

This summary of a hundred counter-experiments has been tedious but the space for it is far from wasted. Readers who prefer entertainment to cogitation will already have fallen by the wayside, but the earnest students who remain will recognize the value of the tests of the average ability (or, rather, lack of it) to psychometrize. Two or three of the hundred experiments brought results with just sufficient of coincidental points to awaken a little hope that another genuine psychic of this type might be found, but the hope faded out as the person proceeded to other trials. Not one of the hundred brought results worth mentioning in the same week with several due to Mrs. King, several due to Mrs. L. G., etc. Not one has one thousandth of the evidential value possessed by a number of these.

I must admit that the objects employed by Miss Tubby were not always advantageously selected with reference to knowledge already in possession regarding the persons associated with them, nor were her experiments very carefully followed up by inquiries directed to those persons, to see whether unintelligible remarks might not have, after all, some relevant meaning. But I, with my greater pains in both these respects, did not reach a higher evidential average in my thirty experiments with five persons, so it is probable that the value of the whole series has not suffered much for the reasons stated.

So far as they go, the hundred tests with eighteen persons prove that the ability to get evidential impressions from unknown objects is not a common one. They testify decidedly against the notion, which only ignorance or inveterate prejudice could entertain for a moment, that such results as we have cited in the earlier part of this paper could have been brought about by chance coincidence. Not once did one of the eighteen persons, whether tested five or fifteen times, achieve correspondences comparable within a cannon-shot; the utmost that any of the hundred experiments achieved was to suggest the mere possibility that

the subject might have a gleam of psychometrical power, with the probability that it only represented one of the high spots of chance. But the persons whose work has been favorably reported, such as Mrs. King and Mrs. L. G., while not always successful, had brilliant successes repeatedly. Take those cases, add to them those which Richet, Pagenstecher and others have carefully tested and reported, and there can be no doubt that the psychometrical power exists in a few specially gifted persons, and that this power, relatively to the general body of explored science, is a supernormal one. Of its source, its internal nature, its underlying processes, we at present have no certain knowledge.

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I

FIVE SITTINGS WITH MRS. SANDERS

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II

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